



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 591.—VOL. XII.]

LONDON, JULY 29, 1881.

[PRICE 1½d.]

SPIRITUALISM IN RUSSIA.

ALEXANDER AKSAKOF,
The Pioneer
SPIRITUALIST of RUSSIA.

A BIOGRAPHICAL SKETCH
By HUDSON TUTTLE.

[From the "Religio-Philosophical Journal, Chicago, U.S.A.,
July 2, 1881.]

To American Spiritualists, [and we may add, English as well.—Ed. M.] the name which stands at the head of this article is familiar, and all know something of the unwearied efforts of this eminent man to bring to Europe the knowledge of Spiritualism. Knowing that the sketch of his life would be of deep interest to the readers of the JOURNAL, I have sought to embody some of the most conspicuous of his efforts. Really, I have only presented one side of his double life: that relating to Spiritualism, leaving his official career, which is not less interesting, wholly unmentioned.

We have noble, self-sacrificing, Spiritualists in America, but none who exceed him in devotedness. He has counted rank and position as nothing, and without a thought has sacrificed his wealth, feeling more than repaid, if the cause he loved prospered, and bestowed on others the happiness he had found.

Alexander Aksakof was born in the year 1832, at Repiofka, an estate and village the property of his father, in the government of Penza, Russia. After completing his course of studies at the Imperial Lyceum of St. Petersburg—an institution privileged to the ancient nobility of Russia—he entered the service of the government, in which, with but little interruption, he has remained to the present. He is a descendant of an eminent literary family; his uncle, S. Aksakof, is the author of many works which are regarded as classical productions; his two sons, cousins of Alexander Aksakof, are also able writers: the first, Constantine, has published works on History and Philosophy, which constitute a distinguished feature in Russian history; the second, Ivan (John), is one of the most distinguished litterateurs and writers on public law in

the country. Notwithstanding these predisposing circumstances, and his love of the classics, Alexander Aksakof remained another year at the Lyceum, engaged in the studies he most delighted in, which were not those relating to literature and politics. In his early youth, by the exceptional circumstances of his family, his attention was attracted to religious and philosophical questions. The Science of Man he regarded as the science, par excellence, and as fundamental in this science he placed the grand problems of the reason of human existence, and the wherefore of life.

In the Lyceum he became familiar with the many volumes of Swedenborg. Whatever makes an extraordinary impression in Russia, has its opposers as well as defenders, and Mr. Aksakof found enjoyment with the latter. He had a companion, the Prince A. Sh., of a family unique as partizans of Swedenborg's doctrines. The first book of Swedenborg read by Mr. Aksakof was "Heaven and Hell" in the French translation of Moet. Opposed to mysticism, he was then surprised and captivated by the practical sense of these revelations of the world of spiritual forms, movement and activities: the mind as the only foundation of happiness; the conduct of life being graded by the knowledge of the truth. The rational solution of the grand problem of spiritual existence claimed his attention, and he entered on its investigation. He devoted himself with the same ardour with which in youth he gave to his studies, to the new world which opened itself before his enraptured senses.

Endowed by nature with an harmonious character, philosophical and intuitive, pre-eminently positive and systematic,—whatever he studies, he is never content until he thoroughly masters his subject in all its unfoldings and details; hence, when he entered this current of thought, he became determined to know all that concerned Swedenborg, and procured with great difficulty, not only all the works of that author, but also the best German, French, and English books treating on the subject. The revelations of Swedenborg in relation to the Spirit-world, form the soul of his theological doctrines. The naturalness of these, and the extraordinary psychological faculties by which the author penetrated the mysteries of creation, engaged the entire attention of Mr. Aksakof. Although brought up in the faith of the orthodox Greco-Catholic Church, the doctrine of the "New Jerusalem" ap-

peared to him to be a true interpretation of the rational Christian religion. He was delighted with the clearness of understanding which extended over the whole domain of religion and philosophy. Penetrated by this new truth, he made a special study of the "Science of Correspondences," on which is based the spiritual sense of the Bible; a sense Swedenborg only gives, as in perfect accord with the word of the Lord.

Mr. Aksakof studied this "science" and this "sense" in the master work of Swedenborg, "The Arcana Cœlestia," which contains an explanation of the spiritual sense of Genesis and Exodus. Swedenborg had applied this method only to certain parts of the Bible, and Mr. Aksakof extended his research, applying the science to the interpretation of the Evangelists, word by word. He explained the first five chapters of St. John's Gospel, which was a most difficult work.

To prepare himself to extend his researches in all directions, and the better to test the Old Testament, he studied the Hebrew language. He found in the work of Fabre d'Olivet, "*La Langue Hébraïque Restituée*," the elements of a philosophy of the Hebrew grammar, which he appropriated to his service. An acquaintance with the language of Virgil and Cicero was also of great advantage to him in the study of the Sacred Book, as the material for that purpose is chiefly in Latin. Swedenborg himself wrote in Latin, and Mr. Aksakof, when rendering the ideas of his author into Russian, found the knowledge of the original absolutely necessary; and here a new difficulty presented itself. The style of Swedenborg is peculiar, abounding in unique forms, and is often obscure. To make a perfect translation into simple Russian, Mr. Aksakof pursued for many years a thorough course of special philological studies, including his native tongue. He began with a profound study of the Russian language to assist him in this research; besides the living language of the people, he had the assistance of an eminent literary man of his country, Mr. Dahl, the lexicographer of Russia. Little by little this eminent scholar exchanged his received ideas for the doctrines of Swedenborg, and became an adept in their profound meaning. It was on his account that Mr. Aksakof wrote his first work, in 1852, on Swedenborg: "A Consistent Exposition of the Spiritual Sense of the Apocalypse, after '*L'Apocalypse Révélée*' of that Author,"—a work written in French, but immediately translated into Russian by Mr. Dahl.

An intimate friendship was the natural result of this union of science and conviction.

The grand design to which all his studies converged, philological and theological, was the translation of Swedenborg's works into Russian. In this task he was assisted by the interior sense of the works—which solved the supreme problem of our existence—and rewarded and sustained by the great ideas with which he was inspired. In 1863 his translation of "Heaven and Hell" was published at Leipsic, but it was compelled to wait for more propitious times for its appearance in Russia.

Swedenborg being the first of seers, it was natural that Mr. Aksakof should take up the study of animal magnetism, and enjoy all works on spiritual revelations obtained in this manner, agreeing, as they all did, in essential points with Swedenborg. In 1854, while searching the libraries, he came unexpectedly on "Nature's Divine Revelations," by A. J. Davis. The title did not attract his attention, but the qualification of the author—"The Seer and Clairvoyant"—at once impressed him. He was rejoiced to find most remarkable proofs of the principal points in the revelation of Swedenborg concerning the Spirit-world. These authors differed in dogmas concerning Christianity, it was true, but all-important, that only in dogmas, while they agreed in the great facts of Spirit-existence.

In order to form a correct judgment of both physiological and psychological phenomena, Mr. Aksakof at once saw the necessity of a thorough understanding of the exact sciences; the perfect comprehension of the spiritual man, necessitated the understanding of man physically. With this object in view, in 1855, he inscribed himself as free student of the Faculty of Medicine of the University of Moscow, and for two years pursued the studies of anatomy and physiology, and as supplementary, chemistry and physics. He soon departed from the restraints imposed by scientific authority, the result of his experiments in human magnetism being a translation into Russian, and publication in St. Petersburg, in 1860, of Count Szapary's work entitled, "Magnetic Healing."

He readily understood and comprehended in all their remote bearings, the accounts he received of "Spiritual Manifestations" in America. The first book on that subject, which reached him, was Beecher's "Review of Spiritual Manifestations," in 1855. He there received palpable evidence of the truth of the grand doctrine he had accepted by intuition. This, with the French works on magnetism, gave him the first, and incomplete information on the Spiritual Movement in America, and, with his accustomed habit, he at once sought all works treating on the subject; but found in Russia, an absence of all such books, and great difficulty in procuring them. Not until the end of 1857, did he procure the works of Edmonds, Hare, and the "Gt. Harmonia" of Davis. The tendency of his emancipated intellect had been progressive. Begun by Swedenborg, this tendency received new impulse from the "Revelations" of Davis, and all the corresponding revelations from the ecstatic realm of the human soul.

He studied with particular and continuous attention the works on magnetism, philosophy, and Spiritualism of Cahagnet, whom, in 1861, he met in Paris. The perusal of the consecutive volumes of Davis, and the grand works on Spiritualism, completed the emancipation of his mind.

In his preface to the Translation of Swedenborg, he gave the status of Modern Spiritualism, in its relation to the revelations of the great seer, whereby he justified its publication.

The following is an extract from this preface:—

"The theological works of Swedenborg have engendered a sect—a common occurrence, and unfortunately for the transmission of great ideas—so much does man love the '*jurare in verba magistri*.' Notwithstanding all the spirituality and all the broadness of his philosophy, his disciples rest with the letter; astounded by the immensity of his revelations they will not go farther; for them it is not a step advancing to higher altitudes, but, a finality. In the present work the theologico-dogmatic side is not presented, but the more important information given by Swedenborg in regard to his personal experience in the Spirit-world for us he is not a theologian, but a seer and medium."

This preface drew on Mr. Aksakof from the little circle of devotees to the doctrines of Swedenborg—of whom he had been a member—the most violent recriminations. He was thus compelled most explicitly to give the reasons for his apostasy. The result of this discussion was the publication of "The Rationalism of Swedenborg: a criticism of his doctrines on the Bible, Leipsic, 1870." To this work was attached as an appendix, "The Gospel according to Swedenborg, five chapters of the Gospel of St. John, and an exposition of their Spiritual Sense according to the Doctrine of Correspondences." Mr. Aksakof devoted himself during the years of 1853 to 1857 to this exegetical labour, which became a powerful lever of criticism of the perfect understanding of Swedenborg's theology. The object of his final work on Swedenborg, was to prove that his rationalism was imaginary; that the principal argument of Swedenborg to prove the divinity of the Bible, was not rational, for this same method of

exposition which proved the exclusively divine character of the Testament, was alike capable of application to many other books of poetry and prose. In illustration, Mr. Aksakof, presented Dante, and the history of Nestor, of which he gave the "spiritual sense"; and furthermore, not only on this cardinal point, but in other capital positions, he showed, on the ground of his own propositions, Swedenborg to be irrational, and by himself refuted, and consequently logically inconsistent.

We quote the last lines of this work:—

"My only object has been to excite research after truth; to cast into the minds of the disciples a first spark of doubt as to the infallibility of their Master, and to deliver them from the magic circle, in which they are bound by their faith in the divinity of his revelations, which is the principal cause for their melancholy immobility, and engenders intolerance and fanaticism in all" (P. 227.)

With all his profound studies of Swedenborg, Mr. Aksakof did not cease to investigate the fundamental principles of religion in general, and of psychology in particular; one thing he regarded as incontestable, that if the mystery which enshrouded the human soul was ever penetrated, and the fact of individual immortality admitted into the ranks of science, it must be by the assiduous study of the phenomena of Spiritualism.

The works of Kardec began to penetrate Russia, and although in a foreign language, they had a wide circulation. Mr. Aksakof wished to give his countrymen something more positive. The materialistic tendency of the times led him to give a higher value to facts. With this object in view he translated the work of Prof. Hare, and published it in Leipsic in 1866. Through this means he discovered the translator of Davis's works, (Mr. Wittig) who at the prompting of the eminent naturalist and philosopher, Nees von Esenbeck, had translated many of Davis's works, but had not yet found a publisher. The intended translation of Davis by Mr. Aksakof not receiving the sanction of the Censor, his attention while in Paris in 1860, was called to the strange fact that not a single volume of Davis's works was either in Paris or London, and the impossibility of providing anything for the Spiritualists of his own country, induced him to offer Mr. Wittig to publish some volumes of his translation, and thus began his efforts to propagate Spiritualism in Germany.

The first volume published was the "Reformer" of Davis, in 1867. The preface of this volume contained the history of the introduction of the "Harmonial Philosophy" into Germany. An abridgment of this preface was given in "Memoranda." The first letters of Mr. Aksakof to Davis are there reproduced. In 1868 the "Magic Staff" was published, followed in 1869 by the "Revelations." In 1873 the "Physician" appeared with a lengthy preface by Mr. Wittig, and another by Mr. Aksakof. Impelled by his unconquerable zeal to propagate the doctrines of Spiritualism he secured the services of Mr. Wittig to translate the principal works on that subject: of Hare, Crookes, Edmonds, Owen, and the "Report on Spiritualism of the London Dialectical Society."

Finally, in order to inform the German public of the progress of the Movement, he, in 1874, began the publication of the "Psychische Studien," a Monthly Magazine published at Leipsic, devoted to the presentation of the facts and theories of Spiritualism. This Journal has been favourably received by his scientific associates, and it is one of the most able, philosophical and scientific exponents of the Cause it advocates.

But how were the New Doctrines and Aksakof received in Russia? The status of Spiritualism in that country may be learned from an article written by him in 1869, under the title of "Spiritualism in Russia," and published in "Human Nature" (London: J. Burns) and which was, after a time, reproduced by M. Pierart in his "Council of Free-Thought," (Paris) in 1870. Mr. Aksakof experienced no obstruction from the

Russian Censor, either in regard to his many German publications, or his Journal. Most fortunately, the scientific class, to whom he appealed, were much better acquainted with German than English. Thanks to this circumstance, his German publications produced a great effect, in propagating in their minds a true understanding of Spiritualism. In this manner he became acquainted with Mr. Yourkevitch, Professor of Philosophy in the University of Moscow, who was not only an admirer of Davis, but also a zealous defender and ardent propagator of Spiritualism. He never concealed his convictions, nor lost an opportunity of speaking of them in public, and in the midst of his colleagues in the University urged the importance of this question. He took a deep and vital interest in the publications of Mr. Aksakof, and brought them all before the notice of the Censor of the University. Unfortunately for the Cause, this eminent man is no longer of this world. Mr. Aksakof paid tribute to his memory in an article which he published, in 1876, in the "Revue Russe," under the title of "Mediumship and Science."

In 1870, he proposed to Mr. Boutlerof, Professor of Chemistry in the University of St. Petersburg—whose sister-in-law, the cousin of Mr. Aksakof, manifested some degree of mediumship,—to form a circle for the investigation of Spiritualism in an experimental manner. This noble Scientist and lover of truth, did not hesitate for a moment. The circle was formed usually of four persons: the Professor, his sister-in-law, Mrs. Aksakof—who was endowed with remarkable mediumistic powers,—and Mr. Aksakof. This was their first experience in Spiritualism, and they took no personal part in the excitement of table turning. The result of twenty seances, attended by Mr. Boutlerof, was the admission, by him, of the reality of the phenomena.

In 1871, Mr. D. D. Home arrived in St. Petersburg. For the first time in his life did Mr. Aksakof obtain evidence of the grand and beautiful spiritual manifestations given through that distinguished medium, and of the truth of which he had no doubt, having faith in the reliability of human testimony; but the facts of spirit presence were then placed before him in such a manner as to leave no room for doubt. He was not tardy in furnishing Mr. Boutlerof with an opportunity to assist at similar seances; and, as the result, he was also convinced of the truth of Spirit communion, and a seance was given by Mr. Home to the Professors of the University of St. Petersburg. The details of this seance, and of the conversion of Professor Boutlerof, have been related by Mr. Aksakof, in the "Spiritualist," (London) No. 21, 1871.

When the experiences of Mr. Crookes were published in the "Quarterly Journal of Science," Mr. Aksakof immediately translated them; and at last, after all his long years of weary waiting, he had the extreme pleasure of presenting the Russian public with the first book on Spiritualism. Its title was—

"THE SPIRITUALISM OF SCIENCE: Experimental Investigations on the Psychic Force, by W. Crookes, F.R.S.; Corroborative Testimony, by the Chemist, R. Hare—the Mathematician, A. De Morgan—the Naturalist, A. R. Wallace—the Physicist, C. F. Varley, and other Investigators; with 16 Designs. Translated and Published by A. AKSAKOF."

In 1874, a zealous Russian Spiritualist, Mr. Lvof, engaged a French medium, C. Bredif, to visit St. Petersburg. Mr. Aksakof profited by this occasion to arrange weekly seances for himself, to which Mr. Boutlerof invited his friend and colleague, Mr. Wagner, Professor of Zoology, to participate.

After six months, and many seances with Bredif, and without him, Mr. Wagner, impelled by the force of evidence, opened the campaign by his celebrated letter, published in the April No. (1875) of the "Revue de l'Europe," one of the better class of Russian mon-

thlies. Great offence was taken by the press, and the University, which forced the Society Physique to nominate a committee to investigate the phenomena of mediumship.

The honour of the nomination of the first committee, strictly scientific, for the investigation of this question, belongs to Russia. This committee, fully confiding in the ability of Mr. Aksakof, invited him to make the necessary arrangements for them. He was thus made to act, somewhat, the role of Dr. Gardner before the famous Harvard committee; only far more difficult, on account of the total absence of mediums, proper to bring before such a body. He visited England in the autumn of 1875, but was not fortunate in finding mediums whom he considered sufficiently remarkable and reliable.

Hearing, however, favourable reports of the mediumship of the Petty family at Newcastle-on-Tyne,—the manifestations occurring behind a pendant curtain, in front of which the mediums were seated—he visited the family, and his experiences were so satisfactory that he engaged the father and two sons. Unfortunately—by the change of conditions and the absence of the mother, who was the principal medium—the mediumistic forces were not sufficiently powerful to produce any result. After four seances, Mr. Aksakof, seeing the hopelessness of the attempt, discontinued the seances and returned the mediums. He then engaged an English lady, with remarkable mediumistic faculties, and offered her services to the committee. This lady, not being a professional medium, desired to remain unknown, and she was presented to the committee under the name of Mrs. Clayer. Mr. Crookes, on pages 38-39 of his "Researches" relates his experiences with this lady; at his residence, Mr. Aksakof had the pleasure of making her acquaintance. The production of the physical manifestations in the plain light wholly answered his expectations, and he at last thought that the necessary medium for presentation to the committee had been found. She, at first, declined the offer, but yielded to his urgent solicitation, and arrived in St. Petersburg in mid-winter, accompanied by her two daughters, whom she would not trust to the hands of strangers. This was a most meritorious act, one which the history of Spiritualism in general, and Spiritualism in Russia, in particular, should not ignore.

The second series of official seances commenced, before the committee, in January, 1876. The manifestations began at the first seance. The rappings were plain and distinct, and of the same character as those which first arrested the attention of the world, at Rochester, in 1848, in the presence of the Fox girls, and witnessed in London, by Mr. Aksakof, at the home of Mrs. Kate Fox-Jencken. The tipping and levitation of the table were also produced before the committee, being everything he expected for the commencement. Professor Boutlerof, and Mr. Aksakof, attended these seances for the purpose of witnessing the phenomena, and being near the medium; but alas! in this case from the beginning, instead of impartial scientific investigation, the committee were determined to prove that phenomena of mediumship had no existence. Their action put to shame even the shameful methods of the Harvard committee. They proved themselves either cowards or rascals, entirely beneath the high estimation in which they were held by the public. The medium in the words of the judges—who had passed judgment before they met at the first seance—made all the manifestations, and Professor Mendeleyef, one of the principal personages of the committee, declared—not like a gentleman, but like a boor—that the medium had an instrument, concealed by her skirts, to which she resorted. Thus terminated the scientific history of Spiritualism in Russia.

Awaiting the report of the committee, Mr. Aksakof continued his negotiations with different mediums, which resulted in bringing Dr. Slade from London to St. Petersburg, in December, 1878; but when he arrived, the committee had ceased to exist, and Russia was engaged in war with Turkey. The public mind was occupied with other subjects. The experiences of Professor Boutlerof and Mr. Aksakof with Dr. Slade, in a purely scientific direction, were not satisfactory. Although his visit to St. Petersburg was not as productive as it might have been, his sojourn in Germany and its results, form a memorable epoch in the history of Spiritualism. The experiences of Professor Zollner, and many other celebrated men of science with him, in December, 1877, and in May, 1878, were most marvelous, and are already known around the world. The proud German, who, in his scientific presumption, would scarcely deign to speak of Spiritualism, was overwhelmed by the astounding character of the manifestations, and an impulse was given to Spiritualism, which bore down everything before it. This success fully repaid Mr. Aksakof for all the sacrifice he had made in Russia, and the long and patient labours by which he had prepared the way in Germany for this gratifying result.

When we consider the great efforts of Professor Zollner; the advocacy of Professors Perty, of Berne, Hoffman, of Wurzburg, and of Fichte, who, not only, publicly defend the phenomena, but also, the doctrines of Spiritualism, we feel that Mr. Aksakof must enjoy a deep satisfaction in a result, to which he has, more than any one else, contributed.

After having completed his work with the committee, Mr. Aksakof demanded, in 1876 permission to publish in St. Petersburg, a Russian monthly journal "A Review of Mediumship." This permission was refused by the Minister of the Interior, Timaschef. Here is one of the great obstacles to the propagation of Spiritualism in Russia.

Mr. Aksakof was not idle, but prepared a reply to the report of the committee. This was made by Mr. Mendeleyef, in a book bearing the title: "Materials by which to judge Spiritualism," a mass of ironical commentaries in which he ridiculed Spiritualism in general, and his colleagues—Professors Boutlerof and Wagner, and Mr. Aksakof—in particular. On the appearance of this document, Mr. Aksakof—taking into consideration the bad spirit in which the investigation was conducted—prepared a reply which is now in the press, under the title: "A Monument of Scientific Prejudice."

Alexander Aksakof is now in the prime of Life and in all the vigour of his intellect: only the introductory chapter of his Biography can, as yet, be written.

THE OSOPHY.

SPIRITUAL SCIENCE AND THE "FOURTH DIMENSION."

To the Editor.—Dear Sir,—It will, perhaps, be evident to your readers that the idea we have tried to convey of spirit in its highest and primary condition is that of an infinite contracting power, successfully resisted at every point by an infinite expansive power; the expansive power being the contracting power inverted, and, consequently, of the same nature, only acting outwardly.

The idea conveyed to my own mind by this, is that of an infinite ocean of infinitesimal soul-centres, each continually interchanging its substance with its fellows, and the continual result of this interchange of substance, a universe of light, to which our sun, in its noonday glory, would be darkness itself; this light, like all light, being threefold in its nature, its treble qualities being Love, Will, and Wisdom,—spirit differing from every other substance, in that its qualities and its substance are one, whereas the qualities of every other substance are the result of the continual action of spirit in and through them.

Now the principal proposition of these papers is, that force resisted and force not resisted, the one stillness and the other motion, will account for and give a reasonable explanation of all phenomena, whether occurring in the realm of mind or

matter. The fundamental principle of the universe being pressure—that is, force resisted, and the differentiating principle being motion—that is, force not resisted, space, or spirit, in its highest condition being infinite force successfully resisted at every point, and space, or spirit, in its lowest condition—that is, matter—being infinite force not resisted and consequently spent; or, to put it literally, that matter is space, or spirit, released from the universal pressure, and, consequently, is spirit expanded to its utmost limit.

But we have explained that all causation is contraction in spirit. This involves a seeming contradiction, whereon, I think, hangs the mystery that surrounds the method of spirit-action. It is well to understand the position.

Spirit, from its infinite pressure, is already in the greatest possible condition of contraction, consequently its only mode of expression is through expansion. Here, then, we have spirit, from its own nature, literally confined to one mode of action, through which we assume all the varied phenomena of the universe take place; hence, the infinite pressure of spirit being admitted, to satisfactorily shew how a portion of spirit may be released from the universal pressure, is to shew the *modus operandi* of creation, from the animalculæ that swarm in thousands in a drop of water, to the glowing seraph radiant with the glory of God, and limited in its own condition to neither time nor distance. I mean by this that spirit being confined to one mode of action, one law will explain all phenomena. This law I have treated as contraction in spirit, and the result we see is spirit expanded, hence an explanation is necessary; and to enable your readers to understand the explanation I have to give, it is necessary to start with a clear conception of what I consider an important truth: that space, apart from substance is impossible, or that space and substance are one and the same.

If this affirmation be not self-evident, I am afraid no amount of argument will make it so; for a negation of this seems to me a denial of the basis of mathematical science, or the science of quantities, on which all self-evident truisms rest, namely—that apart from magnitude there is no substance, and conversely, that apart from substance there is no magnitude; and by inference from this, that magnitude and substance are co-extensive, and that the quantity varies directly to the magnitude, and the magnitude directly to the quantity; and from this, that magnitude and substance are one and the same. Hence, infinite magnitude is infinite substance—that is, space and substance are one, therefore space cannot exist apart from substance, or substance apart from space. This being so, the old scientific doctrine that nature abhors a vacuum is true in a higher sense than the grandfathers of modern science believed, and it is to nature's absolute abhorrence of a vacuum, or the impossibility of space existing apart from substance, that I consider all phenomena due. This may seem like dogmatism on my part, but I believe the position to be as demonstrable to a mind used to a rational study of the phenomena of nature, including that of Spiritualism, as the first column of the multiplication table.

Your readers will, no doubt, perceive that in admitting the infinite pressure of space that the impossibility of a vacuum is granted, and that all action must necessarily take place within this pressure.

Another point of importance I wish to mark is, that the difference between force resisted and force not resisted—that is, stillness and motion, spirit and matter—is a difference of degree, not of kind. This is easily seen when we consider that the slowest motion may differ from a stillness that is the result of pressure by an infinitesimal difference, and that any motion may differ from another by an infinitesimal difference, hence that motion is different degrees of stillness. This will be more apparent when we consider that stillness can only result from force resisted, or from the utter absence of force; but motion can result neither from force resisted nor from its utter absence, for the reason that motion requires for its condition a dual cause: firstly, force; secondly, the absence of force. To some extent that is force not resisted, or positive and negative; but motion, being the product of a positive and negative, is itself negative, and stillness, being the result of a positive and a positive, or a negative and a negative, is itself positive. But a negative quality is that which is not, hence motion is true only in the sense that you are not ten feet high, but if the difference between your true height and ten feet be given, your true height may be inferred; that is—ten feet may represent stillness, and the difference of your true height and ten feet, the motion. But this being a negative quantity, your true height represents the amount of the positive, or stillness, and a negative, having no quality, can have no distinction; so that the terms, motion or velocity, unless applied to distinguish degrees of stillness, can have no meaning.

The importance of this distinction will be evident when we consider that spirit contracts towards centres of stillness in direct ratio to their degree of stillness, and every moving atom being some degree of stillness, is a centre towards which spirit is continually contracting; and different motions being different degrees of stillness, shew the oneness of nature, and relation of every substance to the absolute, which is stillness itself. For though matter be the complete antithesis of spirit, it has reached its condition by infinitesimal differences; that

is—a slower motion becoming a greater, or a greater degree of stillness becoming a less, matter being the greatest motion is the least degree of stillness; the difference between matter and spirit being, that matter has the greatest possible magnitude to the least amount of substance, and spirit possesses the least magnitude to the greatest possible amount of substance. What the relative value of spirit and matter is I am not prepared to say, but of this I am certain, that spirit, bulk for bulk, contains many thousand times the amount of substance that matter does, apart from the spirit that is in and through it. I mean by this that the viewless space is a substance many thousand times more solid than the earth on which we tread.

Now stillness is the result of pressure, and pressure is the contraction of the mass, opposed to the expansion of every point, and different motions being different degrees of stillness—that is, a greater force opposed by a less—the motion is the equivalent of the difference, and the pressure equal to the less. Hence, as the motion increases the pressure decreases, so that motion is the equivalent of pressure, and that the motion of the earth proves the pressure of space; for motion, being negative, can only be the product of a positive and a negative. Space is the positive and matter is the negative, and motion is the negative result; and matter, itself being negative, is the product of stillness and motion, or positive and negative, and is also a negative result—that is, an absence of all qualities; while stillness, being the positive product of two positive forces, is the presence of all qualities.

Here, then, we see that increased motion and reduced pressure ultimate in matter,—that is, reduced pressure results in expansion, and increased motion results in contraction, and both in matter. How, then, can a substance contract and expand at the same time? By the positive spiritual qualities of the substance becoming more spiritual and positive, so that the soul of matter is pure spirit, while the soul of spirit is spirit itself; and, as any being approaches spirit in quality, the soul and body of that being approach each other in quality. I mean by this that between spirit and matter there is no graduated chain of connection, hence the necessity of mediumship to enable spirit to come in contact with matter; while spirit can act on itself direct, and in any substance occupying a mean position between matter and spirit, the soul of that substance is reduced in quality, and the body is increased in quality, making the medium of connection between spirit and the body more perfect.

From this we may learn that creation originates in spirit, by spirit sustaining its own pressure in and through a portion of its own substance, extending over a far greater extent than the designed creation. The substance thus released from the universal pressure at the same instant contracts in mass, while its atoms expand and draw together to form larger atoms; that is, the motion, contraction, and expansion occur simultaneously with spirit sustaining its own pressure in and through the substance released. This process is arrested at the centre, through substances of the same quality being impervious to each other, where, again coming under the universal pressure, it is penetrated with the idea or design, then flowing outward, contracting, and expanding in the same way but in an opposite direction, the outflowing substance is arrested by the inflowing, and soul or form is the continuous result. The contraction of the mass is due to nature's absolute abhorrence of a vacuum, and the expansion of the atoms is due to the same; that is, when the substance is released from the universal pressure, through the expansion of its atoms, it has become pervious to that pressure. It is then existing in an impossible condition, for the reason that its magnitude is too great for the amount of substance, consequently, as the atoms expand the mass contracts, until again coming under the universal pressure the operation is reversed—the mass expands and the atoms divide and contract. Then, flowing outward, the process is again reversed: the mass segregates and contracts, and the atoms expand and draw together, forming larger atoms, and, through the contraction of the mass and the process taking place within a positive substance, as the atoms expand and become negative their motion increases.

Here we see that spirit creates by first creating soul, which, acting outwardly, ultimates in a ring of whirling worlds, or a ring of glowing suns, each of which, being soul-centres, again create outwardly by drawing matter-wards the creative energy. This I believe to be the only method of spirit-action, whether it be in the creation of an insect or a universe,—it is the idea by which the soul is penetrated that determines what the creation will be, of course modified by the quality of the soul. This I believe to be the process that is carried on within and without the brain, when our minds are actively employed, and this I believe to be the process by which the spirit-body is continually created and arrayed in habiliments of living light, and by which the spirit-home teems with objects of life and beauty. And, alas, by which the undeveloped soul arrays itself in spiritual rags, after the pattern of its earthly garments; and, thank God, the selfsame method will eventually work its salvation. For as the universe, with its galaxy of radiant suns and fruitful planets, and the shining belts of the inner heavens—the home of the enfranchised spirit—is an idea within the mind of God in process of unfolding, so the spiritual form of the disembodied soul—be it an

angel, bright as the smile of God, or be it some poor misguided benighted soul, bound by the chains of the spirit to its former haunts of vice and revelry—is an idea within its own spirit in process of unfolding. But this is not only true of their spiritual form, but also of their garments of light or shade, and all their surroundings, and deep within the soul of even the most wretched is a divine spark that will yet blaze forth, consuming with its glory every stain of guilt: soul within, matter without, and spirit “above all, and in all, and through all,” is the order of existence.

From the foregoing your readers will, perhaps, have seen that there are three great divisions in substance: first, spirit; secondly, the semi-spiritual; thirdly, matter; and as spirit has the greatest possible amount of substance to the least magnitude, it can only act matter-wards, and matter, having the greatest possible magnitude to the least possible amount of substance, can only act spirit-wards by being the receptacle of spirit-energy passing matter-wards; while the semi-spiritual, occupying a mean position between these two extremes, can act either spirit-wards or matter-wards. This is the mediumistic realm, and is represented by soul. Its office is to draw matter spirit-wards by drawing spirit matter-wards.

We have a beautiful example of this in the sun. The continual contraction of spirit towards the sun, and towards the inner and more spiritual suns, is the substance of light, and the substance of the law of gravitation,—which science considers a quality of matter, but which I consider the continual creative energy, working out the divine purpose by contracting towards centres of stillness in proportion to their degree of stillness, in perfect mathematical order or law,—that is, the ratio of attraction or contraction varies with every degree of stillness, the contraction in pure spirit being absolute and instantaneous. This contraction I consider identical with the contraction in matter, resulting from the withdrawal of heat, only, to borrow an American phrase, infinitely “more so.”

I need only farther point out for the consideration of your readers, that a negative is that which has no existence apart from its opposite positive, and that an infinite positive necessitates the existence of an equally infinite negative. I mean by this, that infinite pressure is everywhere, and arising from this as a necessity, an infinite vacuum is everywhere also. Spirit, through becoming pervious to the universal pressure, is ushered in to this infinite vacuum, and space, apart from substance being impossible, it immediately contracts in mass. This contraction results in soul, which is simply a tap opened into an infinite reservoir of energy, and through which that energy escapes from the universal pressure into the universal vacuum. One might naturally think that the energy thus escaped would spread itself throughout the vacuum, but such is not the case, for the infinite vacuum as a necessity of the infinite pressure, can never be aught else than a perfect minus, for the reason that a negative has no existence apart from a positive, and the reason that spirit-substance contracts in mass when released from the universal pressure, is, that the positive is too little for the negative, or that the amount of substance is too little for the space it occupies; consequently, it draws together, in this way, forming a lesser positive with its corresponding negative, the motion of the lesser positive being due to its being somewhat negative to the greater positive in which it exists.

To some it may seem absurd that an infinite pressure, and an infinite vacuum, can exist, each within the other, but if you grant that some portion of spirit may become pervious to the universal pressure, you also grant the position claimed; for if spirit, through becoming pervious to the universal pressure, ceases to exist under that pressure—to the extent of the difference between its reduced pressure and the universal pressure—it has entered the vacuum referred to, and, as Spiritualists, we certainly know that matter is pervious to spirit; hence, that matter is existing in this vacuum, while spirit is not.

From this we see that spirit contains within itself the necessary conditions for action of the most perfect kind, namely, a perfect plus and a perfect minus; and if asked to state briefly—What I considered nature to be? I would answer—An infinite fount of energy continually pouring itself into an equally infinite vacuum, which still remains a perfect minus—the process being through intermediate fountains or centres of stillness, called soul; and the result of this continuous action, a continuously increasing universe within the Absolute, termed, in a previous paper, our Divine Mother, the Bride of God, of whom, dear Reader, you and I are individual portions.

JAMES McDOWALL.

8, Silvergrove Street, Calton, Glasgow.

THE ROSETTA STONE OF COMPREHENSIONISM.

Sir,—You have kindly published three reports on Comprehensionism, namely—on May 20, “The Procedure of the ALL”; July 3, “The Comprehensionist”; and July 10, “The Parallels of Colour, Form, and Number (the Ladder)”; and now I would discontinue soliciting for space in sending you the completion of our Centrestance, namely, the Rosetta Stone, as the straightment of “the Orbit of the Equation of the Mind of Man.” The

idea is taken from the concluding statement of Mr. Gladstone's article, which is the first in the first number of the “Nineteenth Century”:

“If it be a glory of the age to have discovered the unsuspected width of the sway of law in external nature, let it crown the exploit by cultivating a severer study than is commonly in use of the law, weighty beyond all others, the law which fixes, so to speak, the equation of the mind of man in the orbit appointed for the consummation of his destiny.”

Now there is an orbit for every idea. From sublime ideas we example: the Spirit of God moving upon the face of the waters—the orbit of Benediction; the Garden of Eden—the orbit of Perfected Terrestrial Existence; the Ark on the Waters—the orbit of Man's Soul on the sea of superstition, with the light of heaven shining in through the only one window in the roof.

In accepting Mr. Gladstone's ideal orbit as straightened, we have: the Equation (the content in consideration) of the Mind of Man, which is—himself, the Embodiment.

In my letter on “Comprehensionism,” I stated that each idea contained three qualities within it as its Ego, and which man discovers by asking three questions, namely, What is the Physical? the Mental? and the Speculative? as within himself. He must ask the Physical because he is; he must ask the Mental because he thinks; and he must ask the Speculative in the uncertainty of his circumstances.

Now one line on the Rosetta Stone that he knows is, The Embodiment: with his Physical—red, Mental—blue, and Speculative—yellow, qualities. He finds that he has an inflow of ideas as Inspiration; a retention of ideas; and an aspiration as the arrangeableness for cogitation of the acceptances for sequence and relation, as the progressive development to the Ultimate.

Sir,—I must here only state the head-words, and leave it for your readers to judge of their selected suitability.

It must also be remembered that the orbits are inner and outer. Here, as a map, the inner are the upper, and the outer are the lower. In quoting a colour it must be understood that thereby the question appropriate thereto has been asked.

Man's aspiration evolves three upper orbits: Red—the Called-forthment, or the visibly consolidated; Blue—the Consideration of the Called-forthment; and, Yellow—the Ætherialism, the speculative ultimateability of the Called-forthment. The inspiration to man (the Embodiment) are the three lower orbits: Red—the All-displaymentation, as the inspiration to his Physical; Blue—the Interpretation, or the mental impressionment of the All-displaymentation; and, Yellow—the Essence, the within of the All-displaymentation.

We have now seven head-words as orbits, and we evolve the qualities from each, placing them in parallels. The centre orbit, the Embodiment, Man (White), has the Red—Physical, the Blue—Mental, and, the Yellow—Speculative. The Upper: the Red—Called-forthment, has the red—Substantialitation, the Blue—Intelligence, and, the Yellow—Æstheticism; the Blue—Consideration, has Red—Mankind, Blue—Knowledge, and, Yellow—Intuition; the Yellow—Ætherialism, has Red—Indestructibility, Blue—Transcendentalism, and, Yellow—Illuminescence. The Lower: the Red—All-displaymentation, has Red—Colour, Blue—Form, and, Yellow—Number; the Blue—the Interpretation, has Red—Love, Blue—Wisdom, and, Yellow—Truth; and, the Yellow—Essence, has Red—Life, Omnipotence; Blue—Soul, Omniscience; and, Yellow—Light, Omnipresence.

Anyone can make a coloured map of this Rosetta Stone for himself. Reading from below: the left column is—Essence, Interpretation, All-displaymentation, The Embodiment (Man), Called-forthment, Consideration, Ætherialism; the next column, Red, is—Life, Love, Colour, the Physical, Substantialitation, Mankind, Indestructibility; the third column, Blue, is—the Soul, Wisdom, Form, the Mental, Intelligence, Knowledge, and Transcendentalism; the fourth column, Yellow, is—Light, Truth, Number, Intuition, the Speculative, Æstheticism, Illuminescence.

Now compare the Inspirational orbits with the Aspirational and I hope you will see that the appropriate inspirational word is in all cases in harmony with its appropriate aspirational word, and thus “the Equation of the Mind of Man in the orbit appointed for the consummation of his destiny is” presumedly attained.—Yours respectfully,

A COMPREHENSIONIST.

THE TRUE AIM OF EARTH-LIFE.

“Bodily exercise profiteth little.”

1 Timothy, iv., 8.

“Of making many books there is no end; and much study is a weariness of the flesh.”

Ecclesiastes, xii., 12.

On these two texts, the one written by Paul, doubtless annoyed in his more serious mission by the zeal displayed by the Greeks around him for athletic prowess, the other written by one who had developed mental powers to the exhaustion of physical energy, orthodox builders have erected a fabric destined to cast its baneful shadow over vice-haunts, and to screen from censure the mental sluggard. True it is that

churchman are frequently better than their creed, but we must not forget that the former verse furnished an excellent pretext to the Puritans, who refused to indulge in games on Sunday (as well as the stricter Jewish law against Sabbath-breaking), and that even do clergymen class the pursuit of knowledge under "striving for a corruptible crown." It is not without reason then, that our attention as Spiritualists should be drawn to these texts, which at present serve as the bulwark of teaching seriously erroneous. Many of us Spiritualists are very much "down" on "vicarious atonement etc.," and I think most justly. With equal right, and, I trust, with voice equally stentorian, shall we denounce this grave church error, that "earth-experience and knowledge is useless and cannot be carried with us after death." This doctrine has its origin in a false conception of earth, which regards it as a kind of "provision" hell, and chalks it down as a universal "vale of tears," because desolation happens to be sweeping over one valley. As Spiritualists, we have brighter and nobler views of existence. Tears, we know, will not root up such evil as exists, but simply make new briars spring in our path, in that we sit weeping, instead of being up and doing. Moreover the fact that one man "said in his haste, all men are liars," furnishes no reason why we should harbour the spirit of a system, whose "delight is in cursing." Rather "let them curse, but bless thou." O for that mind which sees in each flower its Maker's handiwork, and dares not call God's work bad names!

"Truly of making many books there is no end," but it is not what we read, but what we assimilate, that nurtures our spiritual and intellectual being. "Much study" is and ever will be "a weariness of the flesh," for the simple reason, (in grasping and pointing out which the Preacher displays surprising insight) that we have bodies as well as spirits and minds, and therefore, excessive study is a mischief at least to our physical development. The Preacher was indeed worthy his name, and well will it be for us, if with intelligent and candid mind: we read and ponder his words of wisdom. Having presented us with a picture of earthly existence in which the dark shades are predominant, he gives us in his concluding words the benefit of a life-experience, when he bids us fear "God and keep his commandments," and thus secure a "better portion," than if we attained the loftiest summits of human ambition. And surely the laws of our being, which undoubtedly were ordained of God, demand that we duly exercise our bodies as they forbid us to unduly tax our minds. Surely matters like these are of importance, "that the man of God may be perfect." Herein was and is the error of conventual and monastic life, no less than in the enforced celibacy of such Orders. The "bringing the body in subjection," is often too much lost sight of. No wonder that spiritual life is at a low ebb, when due care of mind and body is neglected.

"CAMBOR."

PLYMOUTH.—SPIRITUAL TEACHING, &c.

We cannot too carefully bear in mind, that the Spirit world, in the grand enterprise in which it is engaged, in opening up communication with earth, has a distinct and definite object in view, viz., to give us knowledge concerning our Spiritual life and the Spiritual world, and the relation of these to each other. It makes little account of theories, and speculations, and dogmas, respecting these things; it simply labours to make known to us the facts concerning them.

And to know the facts of the case is an all-important matter to us. Man has no interests of such transcendent importance to him as his Spiritual interests. He has material interests and physical needs, and for these, material and physical science is valuable; but these are merely incidental matters; his spiritual life is his real life: and his spiritual well-being is the essential matter that concerns him. Man is a spiritual being having a spiritual life to provide for and to cultivate; material things are simply intended to minister to this end. Our great work here is to build up a spiritual structure; the physical economy being merely the basis, or more properly speaking the scaffolding by means of which this is done; and it is all important to remember that if we do not build the house we shall not have it to inhabit, when we enter the spiritual world.

This world is not our real life, it is only the introduction, the preparatory stage; the real life is to come; it is with the spiritual birth into the spiritual world that our real life commences; but as to the character of that birth, how much will depend upon the preparatory developments of the spiritual being while in the physical form!

Bearing these things in mind, we shall clearly perceive the value of Spiritualism, the incalculable advantage of intercourse between the two worlds; and the great object which these spirit people have in view in communicating with earth. They are our teachers; they minister unto us in spiritual things. They do not come to trifle with us; they do not come to minister to our vanity or selfishness; they do not play tricks with tables and chairs to produce frivolous merriment; they do not develop mediumship just to excite our curiosity and wonder. Nay, they have a distinct object in view; to give us knowledge concerning our spiritual life, and the spiritual

world, so that we may know how to live the one, and be prepared for the other.

How many of these spirit folks come and say that they wish they had known the facts of the spiritual world and of their spiritual being; they also remind us that in knowing these we are greatly privileged, and that where much is given, much will be required.

This then is their mission: they are our teachers; and this being the case, we must be teachable. The "sine qua non" of communion must be a desire to know; to know the truth about the facts of our spiritual existence, and to know our duty arising from these facts. There must be a desire to know and also a determination to act upon that knowledge, otherwise the cultivation of intercourse with the spirit world will be mere hypocrisy. As we have heard Mr. H.'s guide "Jonathan" say: "If Spiritualism does not make us better men and better women, it would be better that we had nothing to do with it."

The spirit band is engaged in hard, earnest, self-denying work; there is no philosopher, doctor, statesman, or divine, that can lay claim to harder, or more anxious and trying toil than these are engaged in; yet whilst it is to them a pleasure, for there is no pleasure like hard work. No one is so miserable as the person who has nothing to do. These spirits are all at work; there are no drones in the hive. No one comes except for some important purpose, whether the spirit realises it or not.

Being then our teachers, it becomes an important inquiry, What do they teach? What do they tell us concerning our spiritual being, and concerning the spiritual world and spirit life? An inquiry of the highest practical importance when the facts of spiritual existence are taken into account.

We would say, to begin with, that the infinite variety which characterises the inhabitants of earth, presupposes a corresponding variety amongst the inhabitants of the spirit world, and hence there would necessarily be a variety still corresponding in the ideas, views and aspects presented to us in the teachings that emanate from the spirit world; rigid uniformity is no more a law of the spirit world, than it is of earth.

Yet in connection with this infinite variety in the incidental aspects of spirit teaching, there will of necessity be absolute unity and agreement in essential facts and principles of spiritual existence. For instance, the first grand truth that Spiritualism disclosed to my view was that there is an essential distinction, if not an absolute contrast, between the facts of the spiritual world and the old orthodox conceptions of the future state, in that it showed that there is no fixed and final condition of spirit life, but never ceasing change and never ending progression; in that none were perfectly happy, or perfectly miserable, but that there are infinite degrees and states of happiness and its opposite; in that no individual being is absolutely and irrevocably lost; but that although sin inflicts full punishment upon the sinner, there is nevertheless hope for all arising from the very constitution of the spiritual nature of man.

There is an old familiar saying in reference to apparitions, etc., that "it is highly improbable that spirits should return to earth, for if they are gone to heaven, they would not need to come back; and if to the other place, the old soul-destroyer held them too firmly to permit them to do so." That idea is of course completely exploded by the facts of Spiritualism; yet your orthodox folk, when compelled to admit the agency of spirits in these phenomena, obstinately persist in saying that these spirits must be evil, and this in spite of the fact that wicked spirits have all been relegated to the bottomless pit. My orthodox friend asks, "How can the 'rich man' be in torment of fire and brimstone, crying for a drop of water to 'cool his parched tongue,' and yet be in your midst playing fantastic tricks with your chairs and tables and persons?" But so it is: "there are none so blind as those who won't see," and these orthodox folk will not see how illogical and inconsistent are their ideas and dogmas.

But when I headed my article "Spirit Teaching," I intended to have said something about the teaching that has been given in our own circles. Last Monday, Mr. P. was controlled by one who was on earth his bosom friend and companion. He said that himself and medium had often gone out together to preach. He used to preach about hell flames and the torment, but since he had been in the spirit world he had made careful inquiry, but had not discovered any such place as he had supposed to exist. There was hell, but it was the darkness of mind in which the sinner was involved; and his remorse arising from consciousness of wrong doing. He had also supposed that when he reached heaven he should have nothing to do but sit down with Jesus and sing; but found that it was in reality a life of advancement and activity, and that it was his work to influence others for good, and to lead unhappy souls into light and peace. In this he blessed God, he had been in a measure successful.

Again: to show the wide distinction between spiritual development, and mere faith in certain doctrines—though he had been well acquainted with the principles and essentials of evangelical religion—he found himself but a babe on entering the spirit world; but he was met by many dear friends, some

(Continued on page 476.)

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

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

One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies	" 4	...	"	0 17 4
Three "	" 5½	...	"	1 3 10
Four "	" 7½	...	"	1 12 6
Five "	" 9	...	"	1 19 0
Six "	" 10½	...	"	2 5 6
Thirteen "	" 1 6	...	"	2 18 0
Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.				

THE "MEDIUM" FOR 1881 POST FREE ABROAD.

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

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

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

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

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

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

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

SEANCES AND MEETINGS DURING THE WEEK AT THE
SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.
THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 29, 1881.

ALEXANDER AKSAKOF: SPIRITUAL LESSONS FROM HIS SPIRITUAL WORK.

Thank you, Brother Tuttle, for your modest, yet deeply sympathetic and comprehensive biography of Alexander Aksakof. It has been our distinguishing privilege to co-operate with Mr. Aksakof for a great many years, as the allusion to his article in "Human Nature," twelve years ago shows; and though to our heart he has been no stranger, yet in the matter of knowledge of his many services in the cause of Progress, we are greatly indebted to Mr. Tuttle's elegant memoir.

Just as we were about to commence the congenial labour of putting the article into type, Mr. Aksakof personally presented himself quite unexpectedly. Our frequent interviews with him during the week have lent a peculiar zest to the appearance of the Biography, the "spiritual sense" of which we have thoroughly eliminated during the process of setting it up letter by letter in the "composing stick." Need we add that the week's exercises have greatly encouraged and strengthened us in this work.

More than ever have we been impressed with the great truth: That the progress of Spiritualism must depend wholly on individual effort. No combination of men, money and patronage could produce an Alexander Aksakof! Think of this, Brother Toiler in the Spiritual Vineyard, however obscure and weakly you may be: The Angels know you—they see you—they appreciate your noble resolves—they infuse themselves into your soul—they make your weakness Their strength!

In every land the Angels of God raise up the appropriate instruments to do the work of human

enlightenment. There are those who have a heart in the right place, and plenty of world's means; but they have not the practical ability to work. They, however, give of their means, that the unendowed worker may not perish, while he blesses mankind with needful aid, given through him or her from the Inner Realm. Then, there are the "hired servants," who for pay, and it may be with little other thought, clear the ground and do much rough work; and there are the inspired Sons and Daughters of the Husbandman, who seem almost self-sustaining: They work all day ungrudgingly, spending their strength and substance, and their reward is not that which their brother man can bestow.

The circumstances of the case in Russia required that the Apostle should contain all these abilities within himself; and they have been found in the gentleman whose life-work is rapidly sketched in this MEDIUM.

Intuition of itself would have been too much akin to fanaticism, and united with intelligence and learning, it would have been almost impotent without wealth and influence. What a remarkable combination! We find them all in the Autocratic Mind, which, amidst the greatest difficulties which the civilised world presents, has done the most.

Mr. Aksakof has all through his work kept himself so completely in the background, that we scarcely dare offer the abundance of reflections that present themselves upon the mind, in relation to the personal sacrifices which his life displays. In the narrative given this week, we have only—as Mr. Tuttle observes—one side of that life presented, and therefore the sacrifice is less apparent. But take into account the lifetime of study and labour stolen from a high official career; the cost of every step that was taken, and the persecution and disappointment that often attended it, and some idea can be formed of the task of printing a library of works with the small certainty of financial return, which Spiritualism presents to its publicists.

In addition to all this work on behalf of Russia and Germany, Mr. Aksakof has been one of the most liberal contributors to the support of the Cause in this country. Few English gentlemen, have been more generous.

It is not to flatter, that these remarks are placed before our readers, but to stimulate all to greater self-sacrifice and enthusiastic effort. We have ourselves received great advantage from the study of the Biography, and we can heartily commend it to the diligent attention of all Spiritualists.

There will be an Astro-Philosophical meeting at 16, Clipstone Street, Portland Road, this evening at 8 o'clock.

Mr. T. M. Brown will be at Northampton by the end of this week. Letters, up to Tuesday, care of Mr. Ward, Cowper Cottage, Cowper Street, Kettering Road, Northampton. Will be in Nottingham soon.

We beg pardon of many who have been neglected. Sorry we can't do everything. We give the MEDIUM the first chance, after which other matters are attended to in the best manner possible. Bear in mind our position; our labours and our trials, and accord us your sympathy and help.

THE HON. J. L. O'SULLIVAN.

(Late American Minister to Portugal.)

Will deliver an address at 15 Southampton Row, on Sunday Evening at 7 o'clock. Subject:

"Extraordinary Spiritual Manifestations witnessed during a recent tour in the United States."

A collection will be made on behalf of the Funds of the Spiritual Institution.

As it is Mr. Sullivan's kind intention to impart interesting information about the latest and most remarkable phases of Spiritualism, and sustain the work in Mr. Burn's hands, it is hoped that all friends will respond to this invitation. It is regretted that short notice of sojourn in London prevented the taking of a Public Hall.

NOTES AND COMMENTS.

Read Mr. McDowall's paper over a few times before you give it up as a hopeless conundrum. Pity it is that he can't supply a quantum of brains of the right sort with his articles. We fear in most craniums the "magnitude" far exceeds the "substance." The Comprehensionist is another tough mouthful, but not without nutritious granules, if they could be dissolved. Oh, for some mental "pepsin" to disintegrate the pabulum that minds feed on!

Next week we will give, in big type, Mr. Ware's Plymouth Sermon: The Constitution, Purpose, and Influence of the Human Soul.

We have received a visit from Mr. Yachtman, who has been for some years resident in Dunedin, New Zealand. He is a firm friend of Spiritualism, and speaks highly of the devotion of Mr. Stout and other leading reformers in the colony, to the Cause of Truth.

BIBLE SPIRITUALISM.

XIII.—THE OUTLOOK OF HOPE.

The Bible is the richest book of Hopefulness in the world's literature. It is the philosophy of Optimism. We are bold to challenge every Reviewer of our day, every Agnostic, every Materialist, every Secularist, on this one ground—we ask no more—that no other book ever weeps so much over humanity's sin, and no book ever soars with humanity in its train, like the fleecy train of yonder comet nucleus, so peerlessly upward, ever upward. Oh, thou Cult of the Nineteenth Century, humanity is not a badger to live in holes; it is not a mole, that has eyes, but only adapted to its habitation in earth mounds; it is not a night owl, that wheels its flight only in the moon's rays. Not that, oh, boastful Cult, as we hope soon to show.

The Nineteenth Century is closing; it is led by splendid intellect, daring science, peerless poetry, and ——— descending to the Grave. It is attending the dying sickness of Earth's God, it is watching the dying throes, it is hearing the death-rattle of the Creator, the Father, the Mother-God. It will soon hear the last sigh, if no other physician draw near to this chamber of Earth. It is closing the curtains upon the Unseen potencies, and walking the chamber with that dying God, afraid to utter a sound. The noble Goethe lay on his dying bed with the glamour of death upon his eyes, and said "Draw the curtains—more light, more light," and died. We think that prayer was fearfully and quickly answered. But the Nineteenth Century dies, with the prayer on its lips, and it is the best, the only true sign of goodness in thee, oh, Cult of our age! We admire thee for that. You are not a screech-owl glorying over the mangled carcass in the night. You are weeping over that dismal doing of yours, and it is the noblest feature ever seen in human progress. For a dying, a dying of anything, has become to you a sad thing. The interchange of Forces

may show the eternity of Life somehow, and somewhen, and somewhere; but your noblest philosophy has rejected the Immortality of Individuality. We must live as yonder wind swaying the trees and rising yonder ocean waves, as a transient Cause leaving behind an ever-rolling, an eternal, infinite Effect. That is your Gospel of Humanity. It is the reasoning of the badger hole, the intellectualism of the mole home, upon the solar rays and the ethereal blue. It is the generalisation of busy, useful ants upon the beauty of the Milky Way.

It is the Age of sad, dreary, Hopelessness. It stands in a world of jubilant, soaring larks, in forests of singing-birds, in a world of resurrections, in a world where if there be the Arctic there is also the Tropic zone, in a world with a sun that never ceases to shine, it stands in that world and says, "There is only Night, Extinction, and ultimate Death for all!" The press teems with the philosophic abstractions of Pessimism. One of the acutest metaphysicians of our times has just sent out a book on that topic. One of the brilliant word-writers is applauded for masterly talent, if not genius, though we fail to see either—it may be our fault of dim sight, but it may be yours; let us have no dogmatism!—and his enquiry is, "Is life worth living?" We have asked that query ourselves through many a sad day and sleepless night. We have walked for years with the cloud between the sun and us. We have looked at the awful beauty of the Milky Way, and cried with beating heart, "Oh, speak to us!" We have gazed on the mountain side, on the solitary star in the heavens—shining through a fleecy cloud—and we have weepingly cried, "Oh, thou eye of yonder firmament, would that we could feel. Thou God seest us!" We have opened our Bible and read, "And it came to pass, in process of time, that the King of Egypt died; and the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God by reason of their bondage. And God looked upon the children of Israel, and God had respect unto them."—and we saw through a glass darkly. We have sat on the bed whereon our loved one was dying. We have looked into her eyes, and she into ours, afraid to tell the inner thoughts as we held her in our arms. We have heard her say to us; "Pray!" We have begun the prayer, and—"It is no use, my heart is broken!" She dried our eyes in silence, and in silence, henceforth, that dying went on. We felt her spring in our arms, and that awful look—the look of love, fearing death—as she gazed into our eyes that last time. We let her fall back upon the pillow, as she cried "Oh, W——, Good-bye." She never said that word before; it was the only and the last time—yea, the very last, it never will be said again. Good-bye!—We said it not! Good-bye! She meant—"It is farewell to thee, oh, my other soul." We have learned to say it as the Saxons said it, "God be with thee." Oh, Cult of the Nineteenth Century, think of these two things—human love—and Farewell, Good-bye! If thou, with thy reasonings upon them canst say "Death is Extinction!" we think thee sciolistic. We have stood by the corpse as the breath had left the body, and—we say not God forgive us! We told Him in that awful solemnity what thy philosophy, thy dying-God philosophy had taught us to say. We felt that if He was, He was—the Devil. We buried her; we heard the words, "I am the Resurrection and the Life"—as if through a glass darkly. We buried her, and we buried ourself. For months we walked as if in a World of Shadows, and we ourself as the shadow in it. A day came when we were dying, broken in body, broken in soul, in a Dying-God World-chamber—with no "Outlook of Hope." By desperate means we rallied. We were out of our "Everlasting No!" but not in our "Everlasting Yea!" Therefore for us was Indifference, holy Epicureanism, only the attendant of its relative, Stoicism. We were alone. We would do our best, but ———. Another day came, and we sat down with our choicest friend, our brother-soul, the companion who also was alone as we, for we had both buried. We had sat on the same benches in the lecture-room, in the same classrooms, wrangling, and learning with and from our beloved tutors. And we sat to try an experiment. Some day we will say more, but, oh, dismal philosophy, thou of the Dying-God World-chamber, didst thou ever imagine the transition, in yonder zone, from dark night to sudden golden dawn? Didst thou ever feel, feel—mark it,—feel the change in thee of Hell and Heaven? We have known

the former, God knows we have, known it for years; not the Hell of penalty, but the Hell of Gethsemane. We have stood on the shore line watching, revelling as we watched, the lashing, surging storm. Its magnificence all but drew us to throw ourselves into its grandeur, and die with those curtain waves as our surging tomb. We have lived that out within ourselves. We have stood on the Malvern Hills, afraid to breathe as we gazed upon that peerless landscape, lit up by the summer sun, and up into the cloudless Infinite, and cried, "Oh, language, words; give us words!" We have felt that within us, since the day we speak of—the Heaven of beauteous peace, because the eternal promise of Everlasting life. We have read that scene of great Goethe dying, and heard him cry, "Draw the curtains, more light, more light!" and we have sunk to the floor, tearing the carpet with our hands, for in that he and we were one. We have, since that day, sauntered along the beautiful rivers of South Scotland, and watched the birds, as they vehemently dashed upwards into—glory; and we have, since that day, felt that within us. We have known the Descent of human life; since that day we have known its Ascent. We ask thee to remember that day, when we held her in our arms on that dying bed. She said for the first and the last time to us—Good-bye. You will remember its sadness, won't you, for you are noble, good, pure if—hopeless. You are all we love except—the hope. We bless thee, oh, surgeons, of that Dying-God World-chamber, we bless thee, ecstatically bless thee! Thou art doing what the Church nor thyself sees. Thou knowest our pain, oh, thou grand apostle of necessary Iconoclasm, thou knowest the fearful anguish that work causes thee. We loved thee, Huxley, for writing what thou didst of Clodd's "Jesus of Nazareth." We hope yet to write for thee in that life what we hope will meet thy love of demonstration and thy latent religiousness. The Church damns thee, but what of that? It would do the same for us, though one of the fraternity. Thou canst not fall before a Moloch God—the only one the Church teaches—nor can we. If we were damned for it, we cannot lie, and that is what you noble sons of science feel. Think, dear Huxley, we met thee once in King Street, Cheapside, and we bowed to thee, for we reverence genius when it is pure as thou art. Thou didst not know us, but we could not pass a benefactor of our race and not do him honour. Take up thy Bible, listen! There is one praying there. What? "Our Father, who art in heaven." Oh, Church, it is thou who hast built the Moloch God; it is thou, oh, Science, whose God is unknown to thee, who is driving thee on to thy faithful work of necessary Iconoclasm. Thou art in the chamber of the dying Moloch—the Father God thou canst not touch. When the fumes and stench of that dying Moloch clear away, thou, too, wilt gaze in "wonder, love, and praise," for the World-chamber will be a Banquet-Hall, not a dying-room with a tomb beyond. Thou, all of you who are pure and true, are servants of the most High God, as truly ordained of Him as the soaring Isaiah, or Him of Calvary. But we sometimes serve HIM when we know it not. The Burning Bush is for a time only the object of curiosity and concealed meaning, as it was to Moses. Thou hast read that Bible, and well, for it is the Word of God to him who is a *man*; to him, I mean, who lives, like that Christ lived—who *lives*! Thou rememberest that slaughter of the Canaanites. Sciologists call it cruel, some call it the appropriation of thieving force, and murder. We think not. It replaced a race whose existence would curse the world as well as itself, by one which would bless all ages. We spoke and worked with Mr. Gladstone in his policy of clearing the effete officialdom of Turkey out of power at Constantinople. We said then, and we say it now—Away with any Government that is so only in name and not in fact! We would say, if it could not be done otherwise, Hang the Sultan, all the pachas, and sheikhs in the Turkish empire, but let the people go free to enjoy the fruits of labour, and not be robbed, killed, and their women outraged. We love Calvary, but let us say we love and adore Him who wore no Conservative effeminacy, but the God of Sodom and Gomorrah. We would say to the world of ourself, if we were great, and would not be reasonable,—*"Put us out of the way anyhow you like."* We do not believe in the everlasting endowment of foolish kings, revelling princes, and butterfly aristocracies. If they will not do the ought to be, and will not let others do it either, and will not get out of the way,—*SUSPEND THEM*, and do it so that there is no mistake about it. We care not if it be the

heathen nation that chastises the heathen wicked nation; we are only concerned that it be done. We care not who kills the Church-God; we are glad that you, Science, are doing it. We bless God that you, the executors of His will, are what you are.

Open thy Bible, dear soul; thou hearest Christ pray, hear him weep. We think you are good enough to appreciate those tears of Olivet, those agonies of Gethsemane, for it takes a soul to know a soul. That is why the Church has never read the Bible. One time, in our visitings, we caught a hypocritical old woman tastily adjusting herself with the open Bible on her lap, as if intent on its study. It was only to gammon us. We knew she had weak sight, and we saw the spectacles on a shelf out of her reach. The Church is worse than she, for it does not know what the old woman did know—that it lies. We remember in our boyhood—we were rather precocious—an old Hypercalvinist, the true-(wicked) blooded genus, argued with us on the "glorious doctrine of divine grace." He was an out and out Calvinist, for he held Supralapsarian views. He believed that God from all eternity predestined, irrespective of anything in them, so many to be damned and so many to be saved. Mr. Spurgeon holds identically the same views, and then asks men to "Come to Jesus, and be saved." If they cannot, Mr. Spurgeon, do not ask them. We failed to appreciate the argument, and were vehemently indignant at our God being so caricatured—to us it was a poignant pain. He coolly told us that he knew we had not the Holy Ghost, and were predestined to be lost. That remarkable acquaintance with God's intentions, towards us in particular, struck us as a little too like picking and choosing on the part of the Almighty to be good and true. We enquired what was his own relationship to God. "Predestined by the grace of God to be saved," was the reply, with the addition, "Thank God." "And so say we," we returned. "Why?" was the question. "For this, sir—that you and I will not be in the same place." We say, open that Bible where Christ wept, where Christ agonised, prayed, where Christ died on Calvary. Open it at the saddest scenes of the saddest life ever recorded, and listen—"Father, forgive them, for they know not what they do!" "It is finished!" "Into thy hands I commend my spirit!" The life of sacrifice, the death of ecstatic Hope. Bring Comte to that life, to that "all give and no take," and we ask, Cui bono? Bring Agnosticism to that Calvary, and we ask, Cui bono? Bring Science to that Sepulchre in the Garden, with the weeping mother over her son who "lived not for himself," and we ask, Cui bono? Bring Spiritualism to the "Man of sorrows, and acquainted with grief," who "had no place whereon to lay his head,"—not because he could not, but because he would not—and that says "All things work together for good." Yea, oh, Science, with thy lofty head, yea, oh, Agnosticism, with thy bewildering abstractions; yea, oh, Comte, with thy beautiful half-sided scheme of salvation, "ALL THINGS work together for good," is the cry of Calvary when Immortality is beyond; ALL things are the "Everlasting No," when it is not. We like words when they mean things. Here is one for you, philosophers of Hopelessness, to work out. There is such a word as "sacrifice." That word becomes a thing, a visible fact in some lives—alas! not in all. But it is a demonstrative fact, that in some lives there is sacrifice. Remember the hinder emotion of that visibility of life is voluntary. It may not, it cannot be driven, and yet it is not voluntary. It is ordered, therefore, by another passion—Love! Love to God, love to man. No one is right unless they love that, but all do not have it, because they are not right. Love always is free, always is imperious. Now we hold that the correlative, inductive, demonstrative thing to that thing is—Immortality! A mouth proves food. Give an antedeluvian bone to Owen and he can prove, draw, describe the animal, its habitude, its climatic environment, its food, its clothing. Give this fact—man, and we can not only prove Immortality, but are bold to draw in no univivid pictorial form a good deal more. Yes, oh, Cult of this age, we say unto thee, that words are the symbols of things, and things prophetic of other things. Every thing is a prophet. Nothing is but what points to the Beyond. Every centre demands an envi-

ronment. Give us the Dictionary and we can demonstrate, delineate, and vivify the Unseen. We will do it by the tool of Reason—not Imagination only—with the material of words, the symbols of things. We are told that no soul can live without Love; in earth as it is that Love must take the form of sacrifice; and Love, in any form, demands a Beyond that sights no end. Authority! begone with all thy creation of devildoms and isms. It is thou who has cursed the world. Begone, we say, with all thy attendant myrmidons to eternal limbos! Oh, God, we pray to thee! Let there be no Resurrection to that! Look, oh, God, on this wayward devil of the earth, this that vaunts itself as God, and sits upon Thy throne, this that the Church calls Thee, this that Thy flowing servants, Paul and John, saw as the “mystery of iniquity” already working, look upon it, oh, God, and have respect unto thy children in bondage! It has stoned thy prophets, it is doing it still; it is perpetually constructing Calvaries; it makes them hide in the caves and deserts of the earth. Thy Church has always been the crucifier. It cries to every opponent of that “mystery of iniquity,” “Away with him, crucify him, we will not have this man to reign over us!” and they choose the thief. Yea, oh, God, they choose the thief of thy glory, the thief of man’s glory because of that. Come, oh, Reason! Angel of the Resurrection! Come, oh, Reason, as the servant of Love, and permeated with it—oh, never come without; it is that that makes thee go astray,—come, and with thy coming “sorrow and mourning shall flee away,” and “the deserts bloom and blossom as the rose.” Come, for thou shalt be the final Liberator of the human family, and moving it out of Egypt and into the Land of Canaan, out of Degeneration into the Evolution of Eternal Life.

We have endeavoured in these articles to show the true Spiritualism of the Bible, by linking its facts on to modern life facts and principles, and their collateral bearing. For that is how any book should be treated. The Church has killed Religion by the very thing the Rabbi’s did, and which Christ so persistently, so bitterly rebuked. You crucified Him, you would do the same thing now. That Church, called the Church of Christ, we wish to say nothing against but what we can prove to be a lie on Christ’s own teaching supported by the *demonstrative facts of Spiritualism*. It has been the best thing that could be up till now. It is not dying, it is dead. The only life that is going on in it is simply the best that God’s ministering spirits can serve out, till they meet souls of broader sympathies and enlightened intellect, consecrated, like them, to the will of Jehovah, prepared to die on the modern Calvary—the cruelest of all, not a death to send the soul to heaven, but an earthly life to torture by crying the old church cry—“It is Beelzebub.” So far as we ourselves are concerned, we have suffered hell enough to be callous to anything the world may do. Gethsemane was Christ’s culminating agony. After that the angels comforted him, and Calvary dwarfed into a mean thing. With that night in the Garden and the convoy of angels, Christ cried with the force of a mind made up—“Away, let us go hence.”

We desire, in closing these articles, to say what we solemnly feel to that Church. It is a sepulchre, as we know well. Its chief Rabbi’s admit that, year by year, it is falling behind the population; and its members know that its inward life is corrupt to the very core. It teaches the traditions and commandments of men, in place of the living truth of God. Its sole aim is to perpetuate the teachings of Augustine, Calvin, Wesley and any ism that has come with the accretion of ages. Its pulpit is mainly occupied with elaborating and proving doctrine in fossilised forms, instead of denouncing sin.

Dealing heavy blows for the world’s real salvation is outside the Church. Temperance began outside, and at first the Church scowled at it, though now it has been forced to take it up. Slavery abolition was carried on and finished outside the Church. The Opium Traffic has never been even attempted to be met by the Church. The preacher who dares to preach on such matters is called “political,” “worldly,” “a moral preacher,” “not faithful to his Lord.” He is treated in the cruelest of ways, as if an enemy to his God. We say to that Church, as a final reply, “Read the prophets.” Our streets in every town are a crying disgrace to civilisation, the people

are herded together in bestial fashion; children are born of parents little removed from animals, and trained in the vilest hellism that can be imagined. They are allowed to be born as devils, riot as devils, beget as devils other devils, and die as devils, to act as devils in a daily increasing unseen hell upon the devildom that is constantly being born on earth. The Church leaves it all alone in the manufacturing process of devildom. It begins with the world’s salvation, when the world is hopelessly lost. It rings its bells, preaches at street-corners, and establishes its missions, crying the feeble cry, “Believe in Jesus, and be saved.” It is unholy itself, its sacramental tables are crowded by the vilest of mean souls, who slander, cavil, quarrel, and break up churches,—and “believe in Jesus’ finished work!” It stands in the manufactory of hell, with the unseen hell, thronged by countless millions, all around, too, and proclaims salvation once for all in the “blood of the Lamb,” with a doctrinal meaning that never entered into the mind of Christ, and a meaning that is against the dictates of Morality, and Reason, and Common-sense. It has worshipped the Bible, not the God in it, exactly as the Jews had done up to the time of Christ. They have perpetrated the same mistake that created the spirit in the Jewish Church which built the Cross of Christ. They would crucify now, but their power is gone. The spirit of the age is, at last, one that will respond to the dictates of Reason and human and Godly Love; and that spirit, fed by a healthy Spiritualism, will hurl the damned devil that killed the prophets, that sent Christ from earth because work on earth for him was no more possible, that slew the martyrs, that is outraging now the noblest teachers and lives of the Church by a crueller martyrdom still. Listen, oh, Church, in God’s holy name, listen! that Satan thou professest to believe in is in thee, fed by thee, bolstered up by thee, nicknamed by thee as God, and that devil is Authority—Bibliolatry, the letter not the spirit. Read the Gospels, Church, look at that weary Christ, the teacher of new—and, because new, heterodox—truth. He was called blasphemous, crucified as an infidel, damned as the enemy of God. And so thou actest to like teachers in our days. The worst of thee is the worst that Christ found—you perpetuate lies and drown the truth, and you do not know that you are lying. You think the lie a truth. and, by it, you aid by that devil appearing as an angel of light, the earth, those who made the glory of Pentecost—Polytheism into the dust; and you have hugged hell into the arms of earth till the race is nearly crushed to death. Oh, that we could shake from our souls the revelation of the awful fact that Spiritualism revealed to us! Humanity is dying, and the heavens, filled with weeping angels, look on and, alas! can only look on, watching the deadly work, and the insanity of the Church.

It is not thee, oh, Church, we would destroy, if thou wouldst reform. If not, Spiritualism must do what Christ’s apostles did, found a new religion, the true religion of Christ, and let thee die as a thing not fit for dust and ashes, as they let Judaism die. As Spiritualists, we proclaim our creed to be one with that of Christ—Love to God and man, Immortality, and Retribution for all sin, reward for all good, the Fatherhood and Motherhood of God, the Sonship and Brotherhood of man, and his Eternal Progression. The details of that other life are all included in these facts. We stand, as all in previous times stood, a small and lonely band, with visible weakness and invisible allrightness. We have no Outlook of Hope but one, as we peer into the future—God: He has been, He is, He will be. With fidelity in our hearts to Him, with His unswerving fidelity to us, with countless heavens swooping to our relief, we stand as a spiritual band, despised though we may be, like our predecessors, we stand in the Age of Hopelessness with Eternal Hope within our souls, and the God of Elijah’s Carmel shall be our God.

OURANOI.

Spiritualism only prospers by self-sacrifice. Make a trade of it, base it on “shares” and “proprietors,” peddle it about, and it dies rapidly. Mr. Aksakof’s experience, though his position and circumstances differ vastly from other workers, is no exception to this rule. Be liberal, be devoted, be ever industrious.

A SPIRIT-VOICE IN THE PINES, OR DEATH IN THE FOREST.

Hast ever heard the pine song,
The forest hymn by day,
How solemnly it sweeps along,
Now near—now far away?
O tell me, heart, what sings that song,
And what wild words to it belong!

SPIRIT VOICE FROM THE PINES.

"I hear the murmuring of the leaves
Woody by the winds at eve,
And as I list, it's magic weaves
A dream which I believe;
The pine song whispers to thy heart
'Once joined by love, O who could part.'"

Alone! alone! in forest dim,
Methought I heard a spirit-voice,
Or was it but the forest hymn,
And can I never more rejoice?
She seemed to sit close by my side,
I felt her near—my spirit-bride.

VOICE.

"Ah yes! my heart beats one with thine,
Thou see'st me not, but I am nigh,
My voice is murmuring in this pine,
My soul is mingling with thy sigh,
The angel-sphere is not for me
My only heaven is still with thee."

Ah me! what sorrow since she died!
My light—my love—my life quite dead,
And yet I know not why, my bride
Seems near my heart, seems here, not fled;
Ah! can her soul thus blend with mine,
Making my life once more divine?

VOICE.

"O rest thee underneath my care,
My spirit-voice shall be thy guide
Beyond the grave, where thou shalt share
A heavenly home with me—thy bride;
For those who love, still love, for ever,
And not even death our hearts can sever."

The pines are eloquent of love,
A mystery whispers in their sighs,
Their dreamy voices tend above,
That death may lead me to thy side.

VOICE.

"There is a home beyond the grave
For those who loved on earth,
A brighter land beyond the wave,
Where love, when true, has birth;
All nature whispers of that sphere
Where spring, eternal, crowns the year."

These mystic pines! they bid me die,
Their music breathes of love;
Life comes of death—ah, let me fly
To her blest home above;
Her gentle hand is clasped in mine,
I drink once more her breath divine.

VOICE.

"O loved one! fall upon my breast,
Like Nature's breast, come there to die,
Death only makes us wholly blest,
Come, let me breathe thy latest sigh;
I would not have thee longer stay
On this cold earth, from love, away."

These pines have entered in my heart,
Their music brings me death,
I feel a shuddering cold impart
A chillness to my breath;
O God! I see my long lost bride,
With outstretched arms, close by my side.

Lucerne.

A. J. C.

PLYMOUTH.—SPIRITUAL TEACHING.

(Concluded from page 471.)

of whom he had known on earth. By their help and teaching he had progressed, and was now in a sphere that was very congenial to him.

I hope to continue this theme next week. As we had a variety of phenomena during the previous week, so there was a variety of teaching in the circles in the week just past. Next

week I will refer to the beautiful teaching embodied in the spirit scenes given through Mr. J.

Last Thursday, we had another Experience Meeting at the Hall. The services on Sunday were remarkably good; that on Sunday evening was decidedly the best we have had, both as regards numbers and the high spiritual tone of the meeting. Very excellent addresses were given by Mr. H.'s guides; "Frank" with his earnest and highly spiritual utterance; "Jonathan" with his somewhat blunt and pointed appeal to curious hearers to candidly investigate and inquire into the truth; and lastly, our quiet and kindly friend, Mr. Glyn, who when on earth was chemist, residing at Torquay, in simple, homely manner related his former experiences in reference to Spiritualism, and the benefits he had derived therefrom. The discourses by the writer were in the morning on "Every tree is known by its own fruit," and in the evening on "The Fruits of the Spirit."

OMEGA.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET.

Sunday, July 31, Love Feast, or experience meeting—2.30.

[Dear Mr. Burns,—Allow me through your MEDIUM to express my admiration of the hint thrown out by one of your correspondents a few weeks ago, that of Love Feasts at our meetings.

Spiritualism in my opinion means work, and if we want our meetings to flourish we must get into harness ourselves. Since I have mixed amongst the friends (Spiritualists), although but a very brief period, I see a necessity of bringing out our local talent. I fancy many of our members are, mentally, in the same fix as was reported to me a few days ago of a female, who had been knocked down by a cab and taken insensible to the Infirmary. The nurse in attendance discovered a strap fastened to her legs, to prevent her stepping out, thereby following the ugly fashion of our day.

To our members I would advise (in the most friendly manner) to unbuckle the straps—step out freely, so that Spiritualism may occupy the place it deserves, and in which those good spirits will take delight to help us, I believe we have in our ranks, members who if they will only begin, will be forced forward by those happy sensations which haunt those whose aim is to make all around them happy. I believe, that Love Feasts will be a great impetus to push on the chariot, whereof each Brother and Sister is expected to put his and her shoulder to the wheel.

Ours is a grand and noble aim to make Hell further away and Heaven nearer to us. I do pray earnestly, that this my humble appeal will bring a good gathering, and that every body may be happy by the happiness of others.—yours obediently, T. HUTCHINSON, 158, City Road, Hulme, Manchester. Assistant Sec.

CIRCLE & PERSONAL MEMORANDA.

Dr. Monck spoke at Ladbroke Hall on Sunday evening last. The service is at 7.30. p.m. No morning meeting.

We have had a call from our esteemed correspondent—"A Jersey Spiritualist," on his way home from a tour in Scotland and the north of England. He speaks gratefully of the kindness shown by the friends he met during his travels. The most interesting portion of his narrative was some account of the extraordinary manifestations witnessed from time to time in his family circle. It is indeed something like carrying "coals to Newcastle," for a man of such experience to seek for an extension of knowledge in promiscuous seances. He greatly appreciated a direct painting obtained at Mr Duguid's circle in Glasgow.

OSSETT.—Tea and Entertainment on Saturday, August 13th. Tea on the table at 4 o'clock, 1s. each.

On Sunday, August 14th, meetings in the open air at 10, 2, and 6 o'clock, weather permitting. All are invited to be present from the surrounding districts. A good programme of speakers is being arranged. Tea on Sunday will be provided.

Dear friends, let this be a good time for all. May we surround our speakers and form a wall of magnetism, that antagonism may not be felt.

CHARLES HALLGATH.

Temperance Hotel, Ossett.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, near the "Angel," Islington.

Last Sunday evening, Mr. Iver MacDonnell gave a lecture to a rather small audience, though it seemed to be well received; after which A. T. P. read a control he took down as it was given through his medium on the Friday previous, from the spirit of a truly great man that has just past over to the other life.

On the following Sunday evening, July 31st, Mr. MacDonnell will again lecture. The subject he will then take, will be "The Coming Christian Religion." I do trust the friends of the Cause will gather around him and give him a welcome, as he is an earnest Spiritualist, and trying to be of some use to others.

34, St. Pancras Road.

JOHN SWINDIN.

EMMA HARDINGE BRITTEN, TO HER FRIENDS AND CO-WORKERS IN THE SPIRITUAL MOVEMENT.

For many years past, I have been collecting materials for a compendious History of the MODERN SPIRITUAL MOVEMENT, as it has transpired ALL OVER THE WORLD in the Nineteenth Century. This Work I have been requested to undertake—no matter what other publications of a kindred character might be issued—by those beloved spirit-friends who have never deceived me, or failed to inspire me for good. Those who are most thoroughly acquainted with me will remember how often I have stated that I only obey the commands of spirits when they accord with my own judgment, especially when they relate to the Movement, of which they are the Authors and Promoters. The present occasion is one which fully meets this position.

Wise and good spirits desire to give to the age, through my instrumentality, a thoroughly exhaustive Record of the Work they have accomplished in the Nineteenth Century, and the reasons they have alleged for this charge, together with the methods prescribed for its accomplishment, having appealed forcibly to my best judgment, I have—as above stated—employed the last few years of my wide wanderings in gathering up, from every available and authentic source, the necessary materials for my great task.

As it has been furthermore made clear to me that the present time has been specially designed for its commencement, I would now solicit, from those who may be interested in it, such literary contributions, of a personal or local character, as each one may be impressed to send. I do not promise to use all that I may thus receive, because the ultimate selection of matter for publication must necessarily exclude, at least, nine per cent of the vast mass I have to select from. Still I should be glad to avail myself of the widest possible field of information on this deeply momentous subject, especially as I propose to add to the general History a large number of brief Biographical Sketches of such Personages as have been prominently and usefully connected with it.

Trusting that the Friends of Spiritualism will aid me as far as possible in the accomplishment of a work which gratitude to the Spiritual Founders of the Movement, no less than justice to posterity, imperatively demand.

I am ever reverently and faithfully, the servant of God and the angels,

EMMA HARDINGE BRITTEN.

P.S.—Prepaid postal matter can be addressed to my residence—

The Limes, Humphrey Street, Cheetham Hill,
Manchester England.

Foreign Journals please copy.

MANCHESTER AND SALFORD SPIRITUALISTS SOCIETIES.

PIC-NIC PLEASURE PARTY TO MACCLESFIELD AND GAWSWORTH. August 1st (Monday, Bank Holiday.)

In surveying the neighbourhood of Macclesfield, we find variety of scenery, pleasant and shady walks, green lanes, grassy roads, etc.

Some 50 years ago, we are told, it was a common expression if any were desirous of an afternoon "out:"—"Let's goo't Gowsuth tea gardens, and see th' weyld mon, un wi cun caw reauud bi ow'd Maggity Johnson's grave as wi cum back!"

ARRANGEMENTS.

Meet at London Road Station (L. & N. W. Railway Co.) at 9 o'clock a.m.

SPECIAL TICKETS.—3rd. class return at 1s. 10d., can be had from Mr. John Campion up to 9.20. He will be in the waiting room (right hand side entrance.)

Train leaves 9.30. Ordinary fare 2s. 5d. return. Arrives at Macclesfield 10.13

Proceed to Herd's Field, and Peggy's Wood.

At 12.30., Lunch at Skating Rink, Macclesfield. Hot water, 2d. each.

After which—visit Park, and the exquisite Cemetery, etc.

At 2.30., walk to Gawsworth (distance, 3 miles.) Visit the rural village, and interesting Church.

Here we see the old Hall of the Fyttons, with its picturesque half-timbered black and white front, at present the residence of Lord Harrington. Within the enclosure may be seen the Ancient Tilting grounds, where all kinds of games were enacted, so famous in the 15th and 16th centuries, viz., sword combat, quarter staff, wrestling. Here probably mummers played, and the then popular ballads were sung, so famous in those times.

Visit the grave of the renowned Samuel Johnston, a most singular person. His gravestone bears the following inscription:—

"Under this stone rests the mortal remains of Mr. Samuel Johnson, afterwards ennobled with the grander title of Lord Flame, who after having been in his lifetime distinct from other men by the eccentricities of his genius, chose to retain the same character after his death, and was at his own desire buried here, May 5, 1773, aged 82." Here follows a singular piece of poetry; time and space forbid repeating it.

Passing the Old Market Cross, we arrive at Mrs. Faulkner's White Gate Farm, Gawsworth, for tea. Hot water, 2d. each. Train leaves Macclesfield 9.5, arrives at London Road 10.0. Mr. Brown of Manchester, and other mediums are expected to be with us, also our Macclesfield friends, and others. in the locality.

J. CAMPION, SECRETARY.

33, Downing Street, Manchester.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

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

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

Service commences at 2-30 p.m.

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

MANCHESTER AND SALFORD SPIRITUALIST SOCIETY.

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

Sunday, July 24—Mr. Brown, of Manchester.

„ „ 31— „ Place, of Macclesfield.

“HOME CIRCLES.”

For the convenience and better development of our “Home Gatherings we have arranged to divide them into Districts, viz.:—

CIRCLE A

Will meet every Wednesday, at 8 o'clock, in succession at

Mr. Brown's, 33, Downing-street;

„ Braham's, 392, Stretford-road;

„ Dawson's, 27, Ellesmere-street, Moss-side.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford

„ Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —

„ Taylor's, 48, Harrison-st., Pendleton.

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church), Miles Platting.

Due notice will be given as other Circles and Districts are open.

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

Members belonging to the Home Circles will kindly bear in mind that no strangers will be admitted except by ticket bearing the introducer's name, and on no consideration will they be admitted after 8 p.m.

The friends of this society intend to have their annual Pic-nic on Bank holiday, Aug. 1, at Gawsworth, near Macclesfield. One of the Particulars announced—viz., of scenery, green lanes, and shady

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, Mr. Bent gave us a trance address in the evening. The guides took the subject for their discourse from Job xxviii., 12: “But where shall wisdom be found; and where is the place of understanding?” It was very much appreciated by the audience.

Mrs. Burdett will give an inspirational address on Sunday evening next, July 31.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET. MARYLEBONE ROAD.

On Sunday, July 31st, at 7 p.m., Mr. J. M. Dale will read from the “Spiritual Record” a discourse through the organism of Mrs. C. L. V. Richmond by “Emanuel Swedenborg,” on “The Living Temple.”

On Monday, at 8.30, the Comprehensionists will meet.

On Wednesday, at 8.30, a seance; Mrs. Cannon attends as Medium. Physical manifestations.

On Friday the Secretary attends at the Hall to answer any questions relative to the work and terms of membership etc., from 7.30. until 9; after which a seance is held for one hour. A clairvoyant medium has promised to attend. All the above are conducted on the Voluntary Contribution principle.

The usual seance on Saturday, at 8, Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers—a charge of 6d. is made.

J. M. DALE, Hon. Sec.

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

APPOINTMENTS.

All engagements cancelled until the Autumn, through illness.

MEDICAL MESMERISM.—All diseases treated, and strength imparted to those suffering from weakness and nervousness, by Mrs. Davenport, 19, Beaumont Street, Wimpole Street, London, W. At home daily from 2 till 4. Testimonials shown, and references to many who have been cured.

To be let Furnished—A House of Four Rooms: Kitchen, Parlour and 1. two Bedrooms. Garden and Outhouses. For particulars, apply to Mrs. Landy, Paisley Street, Ardrossan, Ayrshire, Scotland.

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

AMATIVENESS; or, Evils and Remedies of Excessive and Perverted Sensuality. Including warning and advice to the Married and Single. By O. S. Fowler. Price 3d.

LOVE AND PARENTAGE, applied to the Improvement of Offspring. Including important directions and suggestions to Lovers and the Married. By O. S. Fowler. Price 3d.

MATRIMONY; or, Phrenology and Physiology applied to the Selection of Congenial Companions for Life. Including directions to the Married for living together affectionately and happily. By O. S. Fowler. Price 3d.

PHYSIOLOGY—ANIMAL AND MENTAL, applied to the Preservation and Restoration of Health of Body and Power of Mind. By O. S. Fowler. Price 1s.

MEMORY AND INTELLECTUAL IMPROVEMENT, applied to Self-Education and Juvenile Instruction. By O. S. Fowler. 6d.

HEREDITARY DESCENT: Its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.

FAMILIAR LESSONS ON PHYSIOLOGY. Designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.

FAMILIAR LESSONS ON PHRENOLOGY. Designed for the use of Schools and Families. By Mrs. L. N. Fowler. Price 6d.

INTEMPERANCE AND TIGHT LACING; Considered in relation to the Laws of Life. By O. S. Fowler. Price 3d.

TOBACCO: Its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.

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

THE NATURAL LAWS OF MAN: A Philosophical Catechism. By J. G. Spurzheim, M.D. Price 6d.

MARRIAGE: Its History and Ceremonies; With a Phrenological and Physiological Exposition of the Functions and Qualifications for Happy Marriages. By L. N. Fowler. Price 6d.

FAMILIAR LESSONS ON ASTRONOMY. Designed for the use of Children and Youth in Schools and Families. By Mrs. L. N. Fowler. Price 6d.

SELF-CULTURE AND PERFECTION OF CHARACTER. Including the Management of Youth. By O. S. Fowler. Price 1s.

MARRIAGE AND PARENTAGE; or, The Reproductive Element in Man, as a means to his Elevation and Happiness. By H. C. Wright. Price 1s.

TEA AND COFFEE: Their Physical, Intellectual, and Moral Effects on the Human System. By Dr. W. A. Alcott. Price 3d.

EDUCATION: Its Elementary Principles; Founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.

MATERNITY; or, The Bearing and Nursing of Children. Including Female Education and Beauty. By O. S. Fowler. Price 1s.

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

Vols. I and II bound together, Cloth, Ten Shillings n.c.

WALSALL SPIRITUAL SOCIETY,

No. 1, HIGH STREET.

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

Goods can be forwarded to the Committee as follows:—

Mr. G. COATES, Stafford Street, Walsall;
Mr. J. VENABLES, Mount Street, Walsall;
Mr. W. ROBERTS, 8, Mount Street, Walsall;
Mr. O. FLINT, Adam's Row, Walsall;

or the Secretary—

Mr. J. TIBBITTS, Junction Street, Walsall.

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

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. James Murray, secretary, 17, Eden Street, Frank Hill, Oldham

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

SOUTH LONDON MEETINGS.

8, Bournemouth-road, Rye-lane, Peckham.—Sundays, at 3-30 p.m. and Thursdays, at 8 p.m.

22, Albany-road, Camberwell or Old Kent-road.—Sundays, at 7 p.m.

157, Bird in Bush-road, Park-road, Peckham.—Developing Circle, Tuesdays, at 8 p.m.

J. G. ROBSON, Hon sec,

8, Bournemouth Road, Rye Lane, Peckham.

BOARDING HOUSE FOR SPIRITUALISTS

22, Gordon Street, Gordon Square, W.C.

MRS. MALTBY has taken the house, No. 22, Gordon-street, Gordon-square, and intends opening it as a Boarding House for Spiritualists, feeling that there is need for such an Establishment where friends can meet, and where they can discuss the subject of spiritualism freely and openly.

Mrs. Maltby will do her utmost to make a comfortable and harmonious home.

22, GORDON STREET, GORDON SQUARE, W.C.

MESMERISM.

D. YOUNGER,

MAGNETIC HEALER AND MEDICAL RUBBER,

23, Ledbury Road, Bayswater, London, W.

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

MESMERIC INSTITUTION

For the Cure and Alleviation of Diseases.

PROFESSOR ADOLPHE DIDIER (36 YEARS ESTABLISHED) attends patients, and can be consulted daily from 2 till 5. 10, Berkeley-gardens, Campden-hill, Kensington: Patients are attended at their residences in the morning and evening.

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

WRITING AND SPEAKING MEDIUM, CAROLINE PAWLEY Free of charge. Appointments made by letter only, with directed envelope, 43, Earls' Court Road, Kensington.

F. O. MATTHEWS, Clairvoyant, 126, Kensington Park Road, W., five minutes' walk from either Notting Hill or Notting Hill Gate Stations. Public seances for Spiritualists and friends, every Tuesday and Thursday evening at 8-30 prompt. Other seances by arrangement. At Ladbroke Hall, Notting Hill, every Sunday evening at 7 o'clock.

PHYSICAL & TEST MEDIUMSHIP at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7-30; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

MR. THOMAS J. J. ROBERTSON, on Wednesdays at 3 p.m., and on visitors must be introduced.—121, Blenheim Crescent, Notting Hill, W.

SMOKERS BEWARE!

AN ESSAY ON

“THE NATURE OF TOBACCO,”

SHOWING its Destructive Effects on Mind and Body, with Remarks on Dietetics, Stimulating Drinks, &c. 6d. post free of the Author—

JAMES DRIVER, 5, York Villas, Forest Hill; or,
J. BURNS, 15, Southampton Row, W.C.; and
NICHOLS & Co., 429, Oxford Street, W.

Price Threepence.

THE ATONEMENT:

OLD TRUTHS as SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

By C. P. B. ALSOP

(LATE BAPTIST MINISTER)

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

FOOD REFORM RESTAURANT COMPY.

(LIMITED),

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

VEGETABLES, FARINACEA, FRUIT,

OATMEAL, WHEAT MEAL AND HOMINY PORRIDGE,

SOUPS ALWAYS READY.

TEA, COFFEE AND COCOA

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

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

ASTROLOGY.

“Worth its Weight in Gold.”

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

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

A NEW HYMN-BOOK FOR SPIRITUALISTS,

CONSISTING OF
THE "SPIRITUAL HARP" AND THE "SPIRITUAL LYRE,"
IN ONE VOLUME,

Extending to 350 Pages, and containing in all upwards of 500 Hymns, Songs, Anthems, Sentences, Choruses, &c.
suited to all occasions.

Handsomely bound in Cloth, price 2s. 6d.; in elegant Morocco binding, full gilt, a charming present to any Spiritualist, 5s.

The Scope of the "SPIRITUAL HARP" may be judged of from the following classified Index of Subjects:—

ANGELS. Arcents of At evening Balm bearers "Birdie's" song Cheering thoughts Drawing near Dreaming of Greeting us Homeward bound Hovering near Mission of Minstrelsy of Presence of Rejoicing Shadowy wing Soothing balm Thorns to flowers Water of Life Welcome of Wife's hand	DEATH. Emancipation Meeting after No death Triumph over DEDICATION. In nature Temple of God ENTRANCEMENT. Fairy glimpses. DEVOTION. Infantile. DISCIPLINE. Blessings of Blossoms Crown of Thorns Trials DREAMS. [of Angels, dreaming Isle of the blest Mother's Verified EQUALITY. Equal rights ENDURANCE. Live them down Strike away EVENING. Meditative musing FAITH. Filial Divine FELLOWSHIP. Of love Spiritual FIDELITY. Punctual Untailing FIRMNESS. In trial. FLOWERS. Celestial Lily Worship FORGIVENESS. Deal gently. Magdalene. FRATERNITY. Doing good FRIENDS. Memento of Transient Angel FUNERAL. Aged sire Born anew Brother Budding life Come unto me Dust to dust Gate opened Little child Martyrs No mourning Not lost Passing away Released Ring softly	Silently weep Sister Spiritual affection Spirit sister Thou art gone FUTURE. Ratios of life Waiting the day GOD. Better view Divine guide Eternity of Goodness of Gratitude to Life in nature Life of all Omniscience Omnipresence Praise of Providence Soul of things Temple of Watchfulness Wisdom and love GOODNESS. Divine Holy peace GREETING. Joyous HAPPINESS. Be happy How found HARVEST. Song of. HEART. Blessed Dead Garden Keep young Purity Solace for HEAVEN. Affection for Beautiful Better land Departure for Dream of Eden of Entering into GLORY. Glory of Hereafter Hills of Home in Land of Loved there Meeting there Portal Rest in Sighing for Singing of Travelling to True life of HOME. Affection of Heart and hearth Made pleasant Make beautiful Welcome World of love	HOME, HEAVENLY. Beautiful above For all Going toward Heavenly Home we build Looking for Sailing toward HOPE. Foregleams of Star of IMMORTALITY. Natural Purer joys Undying things INDIANS. Departure of Fortitude of Lament of Trespass against INSPIRATION. Speaking by Perpetual Words of love INVOCATION. Child's Father God Divine aid Heart seeking Of spirits Nearness to God To angels JOY. Come at last Reward of duty Triumphant KINDNESS. Words and acts LABOUR. Reward of Punctual LIBERTY. Anthem of Flag of Rock of Spiritual LIFE. Sacredness of Sowing seed Stream of Wisdom divine LIGHT. Primeval "Silver lining" LOVE. Angelic Constant Heavenly God is Maternal Undying LYCEUM. Amid mountains Balm Be happy Better Land Beyond the river	Beautiful home Conference Charity Child's song Days going by Devotion Do good Dreaming to night Evergreen shore Forsake not right Gentle words Glory Good-by Guide thy bark Hereafter Home for all Ho, hilly, ho! How to be happy Indian echo Joy Joy for you Kindness Loved in heaven Lyceum band Marching song Mother Mother's care Rag-picker Rest for weary Sail on Sing to me Song of the poor Summer days Temperance Think gently Undying things Visions of joy Water to drink Welcome Woods MARRIAGE. Heavenly union Heart life Sweetness of heart Love MARINERS. Ocean life Trust in God MARTYRS. Glory of MEMORY. Days gone by Of childhood Pensive MORNING (Heavenly) Light of MOTHER. Bird-child Cradle song Love of Welcome child MUSIC. Falling waters Loving song Spiritual Spirit bugle Spiritual harp NATURE. Bible of	Inner life Order of Praise of Soul of NIGHT. Retiring Vigil PATRIOTISM. Universal PEACE. Angel of Brothers all Good will Only defence Prince of Waiting for War conquered PERSEVERANCE. Never say fail. Overcoming PRINCIPLE. Nature's nobility PROMISE. Rainbow of PROPHET. Joy revealed Of to-day PROGRESS. Faith, Hope. Charity Future Onward Press on Steps Voice of RECOGNITION. By law of love Shall we know REFORM. Agitation RELIGION. Do good In soul New RESIGNATION. Child-like Filial Divine In adversity Action of Forsake not Stand for SEASONS. Lessons of SERENADE. Angel watchers Nature's music Spiritual SCIENCE. Benefits of Social SLEEP. Good night SOUL. God in Its prophecy SPIRITS. In prison	SPIRITUALISM. Artistic Healing Inspired speaker Magnetic spheres Mediums Minstrelsy Poetical Rappings Spirit picture Transfiguration SPIRIT LAND. Longing for Song-bird of SPRING. Eternal STARS. Influence of SUMMER. Merry days SUMMER LAND. Relation with Silence of TEMPERANCE. Ball is rolling Cold water Springs Pledge Water TRUTH. Light of Sun of Victorious UNION. Call for UNFORTUNATE. Blind Insane Rag-picker Speak softly Welcome back VOYAGE. Crystal sea Floating out Guide with care Life-boat Of life Passage home Sail on Room for all The other World WORSHIP. Heart incense In nature WOMAN. Architect of love Equality of Golden Age Social life YEAR. New Old and New YOUTH. Early virtues Memory of
---	---	---	--	--	---	---

The "SPIRITUAL HARP," American Edition, with Music, handsomely bound in Cloth, price 8s.

CONTENTS OF THE "SPIRITUAL LYRE." (Sold separately: Paper, 6d.; Cloth, 1s.) INDEX OF FIRST LINES.

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

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

Bijou Edition.

INGERSOLL'S LAST DISCOURSE, What Must I Do To be Saved?

PRICE 3d., BY POST, 3½d.

**The Destroyer of Weeds, Thistles, and Thorns
is a Benefactor
Whether he Soweth Grain or Not.**

"I am an ordained clergyman and believe in revealed religion. I am therefore bound to regard all persons who do not believe in revealed religion as in error. But on the broad platform of human liberty and progress I was bound to give him the right hand of fellowship: I would do it a thousand times over. I do not know Colonel Ingersoll's religious views precisely, but I have a general knowledge of them. He has the same right to free thought and free speech that I have. . . . I admire Ingersoll because he is not afraid to speak what he honestly thinks, and I am only sorry that he does not think as I do."—*Rev. Henry Ward Beecher.*

"We should all rejoice in the recognition of this principle of freedom of thought, speech and publication. This glorious 'boldness of speech' brings to light the thoughts of many hearts. And even if they contain what we deem errors—and mischievous errors, too—their undisguised ~~infirmities~~ ^{infirmities} others the opportunity of meeting them fairly, and ~~enlightening~~ ^{enlightening} our several positions we become more clearly conscious what it is we really know, and what it is we really mean. To defend the truth can never and in no respect be an unprofitable task, 'For we have no power at all against the truth, but for the truth.'"—*Dr. Hooper, "Modern Review," July, 1881.*

ARGUMENT OF THE DISCOURSE.

*The Author accuses the Churches of making a veritable
Devil of a merciful God.*

*And boldly enters into the defence of the Christian Founder
and his teachings.*

*He quotes at length from the Gospels, and gives many
passages hearty endorsement.*

*But pours red-hot shot into what he calls "Priestly Inter-
polations."*

*Having got through with the Bible, he pays his respects to
the various Creeds.*

*And, as usual, has a pleasant word for his ancient friend,
John Calvin.*

*In conclusion, he outlines his own Creed, the Happiness
of Humanity.*

LEEK:

W. L. SUGDEN.

LONDON:

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

INGERSOLL ANSWERED.

DR. PARKER

IS DELIVERING A

COURSE OF SERMONS
IN THE
CITY TEMPLE, HOLBORN VIADUCT,
On SUNDAY EVENINGS, at 7 O'CLOCK.

To be RE-DELIVERED on THURSDAYS, at 12 O'CLOCK,

And Published in the "Fountain."

May be had from the publisher, 4, Ludgate Circus, Post free 1½d.

Will be ready for Delivery about the 1st of August.

THE
PHILOSOPHY of SPIRIT,
WITH A NEW VERSION OF THE
BHAGAVAT GĪTĀ,
AND COMMENTS THEREON.

By WILLIAM OXLEY.

In Cloth, and Gilt Lettered, Price 3/6, or 4/- post free.

To be had of MR. HAY NISBET, 38, Stockwell-street, Glasgow;
or MR. E. W. ALLEN, Ave Maria-lane, London.

THE MOST POPULAR OF OUR PUBLICATIONS
24 pp. Price 2d.; by post, 2½d.

THE RATIONALE of SPIRITUALISM

A PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL
SOCIETY

By F. F. COOK

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

This admirable Essay completely meets the requirements of
the Movement at this time. It views from a spiritual stand-
point the various ~~and~~ ^{and} Spiritualism, and explains why its
perplexing. Every intellectual reader will enjoy it.

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

(Reprinted from the MEDIUM AND DAYBREAK.)

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

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

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

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

SPIRITUALISTS' BUSINESS DIRECTORY.

ANGLO-AMERICAN STORES.

F. FUSEDALE, Tailor and Draper.

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

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

SWEDEN.

A MANSION of Fourteen Rooms TO LET for the Summer Season or
Year. Situate in one of the most beautiful parts of Sweden, on the
shores of the Wener. Apply to Matthews Fidler, Karlstad, Sweden.

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