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ON PROPHECY, FORESIGHT, AND WARNINGS.

THE acquisition of a series of the *Medium and Daybreak*, entitled "Intuition," made me, who only read the paper occasionally, aware of the call of collecting and making known wide and far the manifestations of supernatural agencies, which constitute the matter-of-fact basis of developing Spiritualism. No wonder that those whose mind and interest for the facts are lively awakened—the different contributors to various papers—try together with their reports to explain to the readers the conclusions they have drawn from the facts, albeit the persuasion about their truth often only is imaginary, the merely hypothetical character of their views disappearing under a veil of asserted science, and of a certitude which is affirmatively sceptic. The equipoise of faith would, in the minds of the readers, sensibly and detrimentally be affected and disturbed, unless such subjective dogmatical assertions were duly sifted, examined, and contradicted, as far as they lead to mistakes and errors. We ought to reduce them to what they really are worth, showing them to be subjective appearances, one-sided syllogisms, mere hypotheses, if not falsities. The duty of criticizing is the more imperative when the catoric doctrines are proclaimed *ex c athedra* by spirits who give themselves names of great renown, by which they create the opinion that they are infallible witnesses about the supramundane relations in the world they inhabit, and at least more reliable than the sources of intelligence and the testimonials of truth on our natural platform. In combatting vigorously such authoritative errors, as *ex. g.*, the Re-incarnation dogma, I never have shut my eyes to the fact that in certain states of mind man often is so deeply imbued with false views and prejudices, that truth only in forms mixed

up with such errors and mere appearances, in a dim atmosphere of obscured and stained light, could find access to him. In such circumstances; error, at least to a certain degree, may be beneficial, and the *sine quâ non* of relative progress, or of avoiding more dangerous states of falsity. In the light of such rational tolerance we have to discuss the *pro tempore* value of Pagan, Mahometan, and erratic Christian doctrines and perverted churches. In this spirit we make the best even of French Spiritism, which—*quod felix faustumque siet*—as yet neither has found access to the *Spiritual Institution* nor to other papers, with the exception of the *Spiritualist*, the “Spiritists” circumgyrating, like moths, the lights shining in our “National Association,” and in the said paper.

In the same way we have to look at the night-lights shining in the lanterns of inspirational spirits communicating through trance-speaking mediums. Beyond the fact of the presence of controlling spirits, and what they may say and state about their own experiences, scarcely one of those spirits affords reliable information in matters of faith and spiritual intuition. It would be a sad mistake if we otherwise would consider such inspirational disclosures than if we were gathering conversational instruction from our fellows on the natural platform. There may be superior spirits, angels and the like, who might be able to reveal spiritual truth; but as yet such communications are few and far between. I think the permissive laws by which the manifestations are ruled only very exceptionally allow communications of spirits from a higher sphere speaking to our senses or to sensuous perception, because they would disrupt the chain of really spiritual development or of regeneration in human life. It is an eternal law that man by his own rational exertion, through his own internal aspiration, consciousness and discernment, has to build up his faith and conviction, irrespective of any other spiritual authority than what in him is corroborated by the Gospel. We know of no other divine form of truth itself, giving a reliable external base of internal truth than the Word of God, which leads the progressing expansive mind onward and upward, provided the rational eye be wide awake and inspired by a genuine love of truth in the interior will. If the mind prefers to go its own self-made way, without using the offered reliable means, without confiding in the divine controlling test, it must take the consequences; *sibi habeat*. Man then easily falls a prey of spirits, who shape their teachings in conformity with the frame and state of mind of the irresponsible medium. Beyond the mere fact that the communicating spirits are human beings out of the body, who speak to spiritual beings in the body, beyond the confirmation of the existence of

a spiritual world, which is in close connection with the material world, and into which man, when leaving the natural body, is sure to be introduced, continuing his natural life spiritually, and the like, there is little chance of deriving spiritual intelligence from external information through inspiration. Those who confide on such communications are sure to be misled, and to lose the right way in a maze of their own more and more confounded fancy.

The medium, Kimball, says about this way of subjective deceit very pertinently (see *Medium and Daybreak*, p. 90, February 11th): "Deception is resorted to by lower spirits, who enter into the aura of a wonder-mongering circle surrounding the medium, who cannot escape being affected by it. Higher spirits cannot penetrate that aura; those nearer the earth sphere do so, and the result is the reflection of the thoughts and desires of the sitters." Mr. Smart (*ibid*, p. 107) has made some observations about presumable deceptions, which as yet have not been satisfactorily answered. As far as my experience goes, there is no end of deceptions, if you venture to consider communications from spirits as sources of spiritual light and truth, exempt of errors either by ignorance or by sheer imposture. Spirits are not only to be tested as to their personal identity, but pre-eminently as to their capacity of conveying truth from above, and particularly of being reliable organs of truthful reports and informations about their own state and their manner of working.

In Nos. 304 and 305, *ibid*, I met an interesting discussion between Scribo, Smart, and I. E. T., about the power of spirits, through clairvoyant and other mediums, of foretelling future events, or the gift of prophecy. The prominent thought of the disputants is, that such cases of foresight, *primâ facie*, are to be explained by thought-reading, similar to Carpenter's exploded Cerebration. Mr. Smart appears to doubt the fact. He says (p. 53), "The past is within the bosom of man; but the future is concealed within the bosom of the Infinite." He thinks Mr. Scribo's evidence as to the facts to be unsatisfactory. Mr. I. E. T. says (p. 71), "I deny the power of any spirit, either in the body or out of it, to foretell future events, except by a process of speculation which may or may not be correct.

As to the matter-of-fact substrate, it is to be wondered at that the said correspondents of Mr. Burns's valuable paper, in ruminating about two rather irrelevant cases, could treat the most important question philosophically, without referring to the immense series of facts which ancient and modern theology, history and Spiritualism displays before the investigating mind, whether foretelling or warning is the object of sedulous inquiry.

I could not, of course, think of entering into such an inquiry, the material of which is spread in myriads of books and reports, while all Spiritualists of note—from the Germans, Young, called Stilling, Justinus Kerner, Eschenmayer, and many others, to Dale Owen, William Howitt, Thomas Shorter, and a host of reporters in the *Spiritual Magazine*, and in the American and English Spiritualistic papers—have collected and examined innumerable cases of prediction and warning. The commentators of the Biblical prophecies, of the oracles in ancient Paganism, even in the Scandinavian *Edda*, of the Socratic *Daimon*, and of the predictions in the later Christian era, afford rather matter for “*in folios*.” As to this, still *indigesta moles*, our learned men ought to classify and sift all such predictions, scrutinize the often forgotten reports from old, and compare them with modern experience, to which I, from own experience, may add some contributions.

But a still more important task is devolved upon us, *viz.* : to make the manifest facts of foretelling comprehensible. In the light of Christian and of rational insight, we have to establish unobjectionable leading views about those mysterious visions in which not only the future shows its sceneries in connection with the past, but sometimes special circumstances and events, invaluable beforehand, which transcend all rational combinations and speculations distinctly are foretold. Good sense and intelligence combined with a living faith in spiritual truth, may enable us to discern views which by a consentaneous harmony with the facts, throw light upon the connection of the future with the past, and ultimately confirm the ideas by which we explain the strange phenomena of foresight. Everybody sees that neither the theory of clairvoyance, nor that of thought-reading is adequate to the task of making the facts comprehensible. It appears to me that the view or idea, which principally might throw light upon the mysterious subject, has escaped the attention and the observation of the quoted debaters. Without recurring to the notion of a Divine Providence, no clue is to be found to the phenomena of foresight. Providence is in itself tantamount to providence. Evidently it is not the belief of those who only admit a general providence, the Lord Creator having once started the universe without the will and the power to manage it. A general Providence which has nothing effectually to do with the especial actualities of life universally, is a mere nothingness. The Infinite Source of all Life being in its omnipresence the ruling principle in the spiritual world, which is the world of causes, it will by its order and by corresponding action and influence rule the effects in the natural planes. We neither admit a *fatum*, a *kismeh*, or *amankee*, or necessity in a fatalistic

sense, nor a merely accidental contingency of causality; but state an Omnipotent Omnipresence in a Christian sense. Mr. Smart, in restricting the knowledge of the future to the bosom of the Infinite, what Homer calls *en gonasi theon*, could not object against an apparition of this knowledge according to providence. It may be doubtful how far the Spiritualists now-a-days have faith in a special providence. If the question is whether the Infinite Creator has the will and the power of maintaining the order in which He has framed the universe, whether by sufficiently ordained and working causes, He will carry out His final ends into external effects? I scarcely think that rational Spiritualists, who neither are Atheists nor Naturalists, denying spiritual existence and immortality, would hesitate in acknowledging a Divine Providence, by which the source of all life, omnipresent in all phases and phenomena of life, unfaillingly will carry out the Supreme Will. The way in which the Divine Will influences finite existence in all its degrees to the minutest specialities may be and remain a mystery for us just as eternity and infinity are above our human comprehension. But reason and sound reflection teach us, that if any the least particle or existence were independent *per se*, and outside the Divine influence and power, the Lord's order of providence would be illusory and Divine life itself in jeopardy. Scandinavian mythology has in Baldur's death a beautiful symbolical representation of that truth.

My faith is, that the spiritual manifestations, not only in their several adventitious forms and periods, are the effect of a Divine dispensation for the time being, but that they continually are subject to providential order, and the effects of order, and always controlled by superior spiritual powers. I think it absurd to try to explain them otherwise, or abstract from the principle itself by which they are called forth, led and controlled, either directly and positively or permissively, as far as human liberty is concerned, which meddles with them, just as it has done and does with all Divine gifts.

This faith in the order of Divine Providence, which in itself is a spiritual truth, is confirmed by the phenomena themselves. The numerous, continuously recurring cases of foresight and warning are a puzzle to the sensuous intellect, denied by naturalistic science, but undeniable to rational common sense. They are easily explained when you are aware that the revelation of future events is an exclusive attribute of Divine Providence. How could it be otherwise? The opponents of such a faith object that it is irreconcilable with human liberty and destructive of the great aim of the Creator, who makes liberty the *sine quâ non* of human, moral, and personal existence.

Accept the one, they say, and you reject the other. As in all other metaphysical theses, the problem is to harmonize antagonistic or opposite appearances. Close reflection makes us aware that human liberty is far from being absolute, and that it only is a real power of action as far as the Divine power of the Infinite animates it by its presence. In itself liberty is a *state of equilibrium*, one weight or power balancing the other, in which state the prevailing active power, through its reflecting consciousness, feels itself to be the author and responsible cause of the determined action. This state of balance may be more or less perfect, troubled, suspended, or apparently annihilated, and it may again be restored or reproduced. Providence is just that infinitely—through wisdom—regulating Power, which maintains the balance through all the cosmic, spiritual, moral, and natural motions; and you see, that howsoever Providence allows the consciousness of free action to human individuals and makes the state of equilibrium inherent to spiritual development, this could never interfere with the Divine aims and plans themselves, but only modify the *modus operandi*, life being given to that which in itself has no life, the qualification being a harmonizing equation of opposites. It is thus just the order of Providence which keeps the balance of fate and destiny exclusively in the hands of the One Infinite, Almighty Lord of Creation, and of all life, in whatever perfect or subordinate form it may be.

We know that the Divine Infinite Centre and Central Cause of all works by spheres, which constitute peripheries, the ultimate external of which is finite matter, animated by nature in the visible universe, the recipient of the internal, spiritual spheres, the one being the world of external effects, the other the world of intermediate means and causes. It is thus clear, and easily perceived, that when in the Infinite Divine Centre all final ends are substantially resident, means for its aims always are prepared and provided for carrying them, through spiritual causes, into effect. The material universe is only the platform on which the ideals, living in the Infinite, in ultimates are realized—it is the panel on which the beauty of the ideal is displayed to the senses.

Thus predictions and warnings can, according to the aims of Providence and to circumstances, be made known, and either with solemnity or individually, as it is meet and needed, as divine or spiritual messages, be given from above. We ought thus to pay serious attention to Spiritualism, in order to complete our notions of the connection of what is superior and interior with what is inferior and external (the *ano* and the *kato*, as Iamblich has it), and we have to trace the way of proceeding of the spirits of diverse orders, whether it is in clair-

voyance or in circles by mediums, in states of obsession, or by simple states of personal illustration. We may be afraid of meeting evil spirits, diabolical or satanic, manifesting themselves; but this should not take away the use which may be derived from unpleasant manifestations. We ought to know that there invariably is a control of Providence, on which we can confide. To me, at least, it is evident that Spiritualism in its various phases, particularly as it now is in incalculable progress, is to be looked at in the light of the Divine order of Providence. The more we feel strong through faith in the Lord's spiritual truth, the less we should feel afraid of confronting Spiritualism face to face. By the light of truth we see that a new Divine Revelation is not intended, but only new rich matter is offered to our reflection, while obtrusive hindrances to a right use of revealed truth now are to be removed, in order again to restore the balance of reason and perception, which was destroyed by prevailing Materialism and Naturalism, science losing sight of immortality, of a future spiritual state, dependent on our actual terrestrial life and on our principles of action. Mankind had lost the consciousness of man himself being a spiritual personality, living within, and acting through a natural body. He could thus no more attend to the voice and call of perfecting his internal; human personality and of progressing, in the way of spiritual birth and regeneration.

It might be said, that if this were true, if the manifestations really were under a constant control of an all-wise Providence, they could not so often be not only of a trifling, indifferent character, but quite as often false, misleading, bad, even until showing a diabolical and blasphemous character. We simply remark, that there is in the spiritual elements of man a law of correspondence and of affinity, the effect of which is incalculable, as we do not know the contrasting elements nor the exceptionally working causes. As far as my experience goes there is even in the alleged cases a compensating, controlling moral influence; and, as evil cannot be cured without being known and rationally digested, we ought not allow our spiritual truth to be shaken by mere appearances, or by doubts from ignorance. The communications are quite analogous to our other experiences in life, to what we hear and see and read. They are simply left to our own reflection and discrimination. The principal end, the evidence of spiritual agencies and continuity is never lost sight of.

We conceive thus that even from primordial states of mankind on this globe, according to the contemplated effect, predictions and revelations could be delivered and solemnly promulgated, which as late as now, or in future periods find

their correct fulfilment; that oracles and modes of vaticination could be allowed or practised, disclosing the future, which now are silent and obsolete; that earnest warnings through visions, dreams, spirits, or signs may be given, and still are given, under the auspices of Providence, while the manifestations now corroborate the old belief of spirits being present with man, who is led or acted upon by spiritual guides and guardians, the tools of benevolent Providence.

Our first duty is to collect, to fix and sift the facts themselves, to purify them from accidental, distorting accessories, and to separate them according to rule and order and to the analogy which requires divisions in kinds and classes. In drawing inferences from the facts we should never leave the solid basis of sober experience, nor the severe, rational and logical line of proceeding, beyond which fancy, predilection, prejudice, and selfish tendencies are sure to lead us astray. According to our selfhood, with its hereditary or acquired dispositions, spirits are at work in establishing, not the Kingdom of the Lord, or of truth, but the vast empire of hypothetical fancy in the service of egotistical concupiscence and of intellectual pride. On this fascinating, kaleidoscopic ground Spiritualists often are too indulgent to the habitual or natural, and even the authoritatively traditional tendency of their frail ownhood. In France egotism has, under the auspices of Jesuitism, wrought the dogma of Re-incarnation, the system of the pseudonyme Allan Kardec. In England it has made science, or rather Naturalism, the ardent persecutor of spiritual evidence. In Germany Atheism parades in a philosophical garb, throwing away the dress of convenient appearance, with which Idiotism veils itself in England. In Russia the Pan-Slavic Socialist party is pushing the nation through sheer nihilism into open war with God, just as it has thrown the revolutionary firebrand into Europe. In the people of the Latin race the abomination of denial is nearly as great the Atheism of the Roman priests and the Jesuists. In the United States corruption and Mammonism is perhaps even more prevalent than in Europe. We wish, and we hope, that Spiritualism, rightly understood and clearing itself from misuse, may and will offer a remedy to the sad state of spiritual desolation. All the fictitious truth-seekers, who boastingly indulge in theories *pro et con*, are now trying to evade and to frustrate the acknowledgment of genuine spiritual truth, which by necessity is, and will remain Christian. Try to turn these selfish mock-aspirations into Christian love and charity, and the faithless Pagans in the nominal Churches of a mock-civilisation will soon leave their self-made idols.

DIRCKINCK HOLMFELD.

THE ORIGIN AND RISE OF JERUSALEM AND THE BUILDING OF THE FIRST TEMPLE.

As the ranks of Secularism begin to furnish numbers of recipients of New Church Truth, and Spiritualism begins to be divided into Christian and Anti-Christian more definitely, it becomes more needful that young and novitiate Christians of "The New Age," should be furnished with accurate information concerning subjects of leading importance in the history and representation of the Jewish Nation; and in the construction of the letter of the Word by the Divine Spirit, as that history was being made actual, by the progress of that people under the Divine providential leading of God.

To aid a little in this work, the following, upon the above subjects, is placed before the readers of *The Spiritual Magazine*.

The term, "Jerusalem" means "the vision or possession of peace." In Genesis xiv., when Abraham had rescued Lot and his substance and people from the hands of the kings who had taken them prisoners, it is said, Melchizedek, King of SALEM, met him, and brought forth bread and wine, being the priest of the Most High God. "*Salem*" means "PEACE." This same city was afterwards in the possession of the *Jebusites*, and they had a fort, or strong hold in it, called "the Fort of Zion." The city was called by them "*Jebus*." It was taken from them by David when he was made king over all Israel. He took the fort, and dwelt in it, and called it "The City of David."

Near this Mount Zion, is Mount *Moriah*, where Abraham offered up his son Isaac. On this spot the *Temple* was afterwards built. Abraham called the place *Jehovah-jireh*: "The Lord will be manifested;" because of His singular providential dealing with Abraham. *Jireh* being prefixed to "*Salem*" makes the name "Jerusalem," where peace is seen or possessed.

Josephus says, upon this mountain David afterwards erected the Temple, but probably he meant *an Altar*; as it was Solomon who built the Temple. But David was commanded to build an altar there, and to offer upon it, to atone for his sin in numbering the people; or rather, to stay the hand of the destroying Angel, seventy thousand having already perished in the pestilence. It is written in II. Chronicles, "Then began Solomon to build the house of the Lord at Jerusalem, in Mount *Moriah*, where the Lord appeared unto David his father in the threshing floor of Ornan the *Jebusite*." So on this spot Abraham offered

Isaac, on this spot David built an altar, and offered, and on this spot Solomon built the Temple. This is very suggestive to the contemplative mind.

Abraham, before he had any children, lived *near* Hebron; Sarah *was buried* in Hebron, Abraham was buried in Hebron; Isaac and Rebecca lived and died and were buried there. Jacob, though he died in Egypt, was buried in Hebron. David began to reign as king of Israel first in Hebron, and reigned there seven years, before he took Jerusalem. Now Hebron *means* Society—Friendship—and burial signifies resurrection. Our Lord says, “They shall come from the East and West, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. *Here* then, we have in these burials an emblem of the gathering together of all the faithful into the celestial, spiritual, and ultimate heavens, *in society* and *friendship* there. And here also, the reigning of our Lord in His Divine Humanity, as King, is represented by David’s reigning in Hebron.

So then, Abraham is first blessed by Melchizedek, King of Righteousness or Justice, and King of Salem or of Peace; and then, in that place he is tempted sorely, by being called upon to offer up his darling son Isaac; then shown, in a wonderful manner, the hand of Divine providence and protection; *then*, after his posterity have passed through all their vicissitudes and temptations in Egypt, in the wilderness and in Canaan, King David takes by force of arms this same place from the Jebusites; and, as the last solemn act of his kingly career, *he builds an Altar* upon this very self-same spot, and after his death Solomon his son *builds the Temple*; having first brought up to there, from Gibeon (the great high place), the Tabernacle of Moses, which was deposited there; as appears from Psalm lxxvi. 2. “In Salem also is His tabernacle, and His dwelling-place in Zion.”

Thus Salem became *Jerusalem*; and *then* that almost world-wide peace upon earth commenced, wherein the house of the Lord was built by Solomon, according to the patterns left him by his father David. The description of all these things is given in the 28th chapter of the first book of Chronicles.

David said, “And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever. Take heed now, for the Lord hath chosen thee to build an house for the sanctuary, BE STRONG AND DO IT.” . . . “Then David gave to Solomon his son *the pattern*

of the porch, and of the houses thereof, and of the inner parlours thereof, and of the place of the mercy-seat, *and the pattern of all that he had* BY THE SPIRIT, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things." All of which follow in the description. "All this," said David, "the Lord made me understand in writing, BY HIS HAND UPON ME, all the works of this pattern." And David said to Solomon his son, "Be strong and of good courage, and do it; fear not, nor be dismayed, for the Lord God, my God, will be with thee until thou hast finished all the work for the service of the house of the Lord."

We are informed also (1 Kings iii.) that "Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places."

For the information of the young, and the assurance of the doubtful though *uninformed*, I shall transcribe at length the following testimony of Josephus, and trust to the editor's lenience in permitting its appearance in these pages.

"Upon the death of David, and the succession of Solomon to the throne, Hiram the King of Tyre, that ever had a great affection for the father, sent a gratulatory embassy to the son, upon the news of his accession to the government, expressing great joy to see it continued in the family. Upon the return of these ambassadors, Solomon laid hold of the occasion, and wrote a letter to Hiram in these terms:—

“ King Solomon to King Hiram, greeting.

“ Be it known unto thee, O King, that my father David had a long time in his mind and purpose to erect a temple to the Lord; but being perpetually in war in his days, and under the necessity of clearing his hands of his enemies, and making them all his tributaries, before he could attend this great and holy work; he hath left it to me in a time of peace, both to begin and finish it: according to the direction, as well as the prediction of Almighty God. Blessed be His great name for the present tranquillity of my dominions! And by His gracious assistance, I shall now dedicate the best improvements of this liberty and leisure to His honour and worship. Wherefore I make it my request, that you will let some of your own people go along with some servants of mine to Mount Libanus, to assist them in cutting down materials toward this building; for the Sidonians understand it much better than we do. As for the workmen's reward, or wages, whatever you think reasonable shall be punctually paid them.’

“Hiram was wonderfully pleased with this letter of Solomon’s, and returned him this answer:—

“*King Hiram to King Solomon.*

“Nothing could be more welcome to me, than to understand that the government of your blessed father is devolved by God’s providence into the hands of so excellent, so wise, and so virtuous a successor; His holy name be praised for it. That which you write for, shall be done with all care and good will. For I will give order, to cut down, and to export such quantities of the fairest cedars and cypress trees, as you shall have occasion for. My people shall bring them down to the sea-side for you, and from thence ship them away to any port you please, where they may lie ready for your own men to transport them to Jerusalem. It would be a great obligation, after all this, to allow us such a provision of corn in exchange, as may stand with your convenience; for that is the commodity we islanders want most.*

“The duplicates of these letters,” says Josephus, “are extant to this day,” [that is of course to the time he wrote] “both in our own and the Tyrian records; and they that have a mind to be better satisfied in the truth of this, let them only consult the keepers of these registers, and they shall find the matter of fact in those papers to be just as we deliver it. I write this to acquit myself to the reader, by way of precaution, that I do not intermix any inventions of my own, or things curious, or but barely probable, for the ornament of the relation; but that I am willing to put everything that I deliver, to the stress of the strictest scrutiny; and in truth there can be no prevaricating in a subject of this quality without extreme impiety and scandal: and I shall not take it ill to be blasted for the worst of falsaries, if there shall be found anything in my papers that will not abide the uttermost test.”

He continues:—“The king ordered his people to provide him thirty thousand workmen, which he disposed of in such easy ways and methods of distribution, that their labour should not be grievous to them. The number of them was thrice ten thousand; and their post was to do duty for one month, by ten thousand at a time, in cutting down wood upon Mount Libanus, and to be relieved at the month’s end by the second ten thousand; and the second, after another month, by the third; so that they had two months’ liberty to be at their own homes: and so thus in a circle, every fourth month, each ten thousand to take their turn over again. Their inspector-general,

* The reader will see that the substance of these letters is the same, though the wording is not identical, with what is related in the 5th chapter of the First Book of Kings.

or superintendent, was Adoniram. Besides these, there were seventy thousand foreigners, formerly designed by David, for the carrying of stones, and other materials; eighty thousand stone-cutters and masons; and *thirty-two thousand* overseers of the work."

In the last item of this statement, it seems as if Josephus had made a mistake, or his translator has not rendered him accurately. The proportion of overlookers is so very great, compared with the number of men. In the book of Kings, we find the number of *chief* officers stated to be *three thousand two hundred*. It certainly is just possible that both may be correct, as these are called *chief* officers: the subordinate ones—the largest number, *are perhaps* not named.

The most surprising character mentioned, as engaged in the work of building this Temple, is Hiram the Syrian. In Chronicles, it is written of him as follows:—

King Hiram said, "And now I have sent a cunning man, endued with understanding, of Hiram my father's. The son of a woman of the daughters of Dan. [In Kings, and also in Josephus, she is said to be of Naphthali]. And his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber; in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, *and to find out every device which shall be put to him*, with thy cunning men, and with the cunning men of my lord David thy father."

There is only one other man mentioned in the Scriptures, that I remember, that was of this extraordinary artistic genius and skill; namely, "Bezaliel," the son of Uri, of the tribe of Judah. The Lord provided this man for the making of all the things connected with the Tabernacle, and the Sacrificial Worship. He said, "*I have filled him with the Spirit of God*, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. And behold, I have given with him Aholiab, of the tribe of Dan, and in the hearts of *all that are wise-hearted*. *have I put* wisdom, that they may make all that I have commanded thee."

So the Lord provides PIVOTAL MEN at all times, for His extraordinary divine uses; and He has them ready when they are needed. They have not to be apprenticed, when they should be ready for work. Thus he provided Swedenborg. And thus He has provided all the remarkable characters, both in the Jewish, and Christian Churches; and, indeed, everywhere.

He emphatically states, in the above quotation, that He *puts wisdom*, in all its various forms, *into all the wise-hearted*; and none can be said *to have* wisdom, but they who are wise in heart!

It is worthy of remark, by the way, that the brazen altar

that Bezaliel made, was the altar upon which king Solomon worshipped, at Gibeon, when the Lord appeared to him in a dream; and requested him to ask what he wanted; and Solomon asked for "wisdom and knowledge," that he might go out and come in before the Lord's people, and judge them.

It is also to be noted, that David had it *in his heart* to build a house unto the Lord, and he was told, from the Lord, that he did well that it was in his heart; but, because he was a man of war, he was not permitted to do this Holy work; *still*, it was by his wars that he brought about that state of peace, in which Solomon and all Israel lived, while this Holy work was being done. Solomon, it is stated, "*had dominion over all the kings on this side the river, and he had peace on all sides round about him.*"

When the Temple was finished, Solomon and all Israel dedicated it to the Lord, in a grand festival of worship. The account of this is given in the eighth chapter of the First Book of Kings; and no doubt most of our readers will be familiar with the description there given, though some may not. The prayer is a very long and remarkable one, and at the end it is said, "Solomon arose from before the altar of the Lord, from kneeling upon his knees with his hands spread up to heaven. And he stood, and blessed all the congregation of Israel with a loud voice, saying, 'Blessed be the Lord that hath given rest unto His people Israel, according to all that He promised: *there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant.*'"

This is clearly the culminating point of the prosperity of, and the divine manifestation in, the Israelitish dispensation. At this time, we find it recorded, that "the Lord appeared unto Solomon a second time, as He had appeared unto him in Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before Me; I have hallowed this house, which thou hast built, to put My name there for ever; and Mine eyes and Mine heart shall be there perpetually."

As the Israelitish dispensation was only a representative one, from the beginning to the end, representing that which is the Divine Work of Jehovah in human nature, so, when this *representation* had been carried to the climax, of finishing an abode perpetually for Jehovah in humanity, it could not rise higher; it had attained that consummation spoken of by our Saviour, when He said, "Father, all Mine are Thine, and Thine are Mine: and I am glorified in them."

The Lord, as Jehovah, did not reign universally in heaven as a Divine King—a King of kings—before His advent into the world. He reigned as a Father and Creator; but *only*

representatively as a Redeemer, a Saviour, and a King. Because the *spiritual* power of divine truth had not then been *fully* ultimately in *any one* human life. But when Jesus Christ had fulfilled the law, as to every jot and tittle, when He had become glorified by the Father, with the glory He had with Him before the world was; that is, as fully divine *in* His humanity, as He was before in His Essential Divinity; *then*, invested with all power in heaven and in earth, He rose *high above all heavens!* THE DIVINE SOLOMON *in His Divine glory!* in which Jehovah dwelleth, as in His Divine Temple of glorified or Divine Humanity, perpetually. And therefrom, flows down that Holy Spirit, which our Saviour promised to send after His resurrection.

The work of redemption was, and is, a work of fighting with, and conquering of, infernal powers; or the powers of wicked men and devils, as one embattled army of foes against all that is Divine;—against all good and all truth in human nature, and in the creation of God. This war of Jehovah, of which it is written, that He beheld, and there was none to uphold, therefore His own arm brought salvation unto Him, and His righteousness it sustained Him—this is represented by the warlike King David. But, as Jehovah at last gave David peace, after the conquest of all his foes, *so*, the Divinity or Divine Soul within our Saviour, made Him truly “The Prince of Peace,” and placed the government upon His shoulder. After the conquest of death and hell, He rose, Possessor of all dominion in heaven and in earth!

And when, by the descent of that Holy—that wholly Divine—Spirit, into sanctified *created* human nature, the conquest over sin and death and hell *therein* shall be finished, *then*, but not till then, will the Divine Sabbath of the holy rest and peace of God *in all His works* be fully attained, and the Kingdom given up to the Father, that God may be All in All! Christ must reign till He hath put all enemies under His feet!

THOMAS ROBINSON.

Newtonheath, Sept. 27th, 1876.

THE CONSUMPTIVE'S REPLY.

Yes, dear one, I am dying. Hope at times
Has whispered to me, in her syren tones,
But now, alas! I feel the tide of life
Fast ebbing from my heart. I know that soon
The green and flowery curtain of the grave
Will close as softly round my fading form,
As the calm shadows of the evening hour
Close o'er the fading streams.

O! there are times
 When my heart's tears gush wildly at the thought
 That in the fresh young morning-tide of life
 I must resign my breath. To me the earth
 Is very beautiful. I love its flowers,
 Its birds, its dews, its rainbows, its glad streams,
 Its vales, its mountains, its green wooing woods,
 Its moonlight clouds, its sunsets, and its soft
 And dewy twilights; and I needs must mourn
 To think that I too soon shall pass away
 And see them never more.

But thou, the loved
 And fondly cherished idol of my life,
 Thou dear twin-spirit of my deathless soul,
 'Twill be the keenest anguish of my heart
 To part with thee. True, we have never loved
 With the wild passion that fills heart and brain
 With flame and madness, yet my love for thee
 Is my life's life. A deeper, holier love
 Has never sighed and wept beneath the stars,
 Or glowed within the breasts of saints in Heaven.
 It does not seem a passion of my heart,—
 It is a portion of my soul. I feel
 That I am but a softened shade of thee,
 And that my spirit, parted from thine own,
 Might fade and perish from the universe
 Like a star-shadow when the star itself
 Is hidden from the storm-cloud. Aye, I fear
 That heaven itself, though filled with love and God,
 Will be to me all desolate, if thou
 Dear spirit, art not there. I've often prayed
 That I might die before thee, for I felt,
 My life's dear idol, that I cannot dwell
 Without thee in the sky. Yet well I know
 That love like ours, so holy, pure, and high,
 So far above the passions of the earth,
 Can perish not with mortal life. In Heaven
 'Twill brighten to a lovely star, and glow
 In the far ages of eternity,
 More beautiful and radiant than when first
 'Twas kindled into glory. O! I love,
 I dearly love thee,—these will be my last,
 My dying words upon the earth, and they
 Will be my first when we shall meet in Heaven;
 And when ten thousand myriads of years
 Shall fade into the past eternity,
 My soul will breathe the same dear words to thine;
 I love thee, O! I love thee!

Weak and low
 My pulse of life is fluttering at my heart,
 And soon 'twill cease for ever. These faint words
 Are the last echoes of the spirit's chords,
 Stirred by the breath of memory. Bear me, love,
 I pray thee, to yon open window now,
 That I may look once more on Nature's face,
 And listen to her gentle, music tone,
 Her holy voice of love. How beautiful,
 How very beautiful are earth and sea,
 And the o'erarching sky, to one whose eyes
 Are soon to close upon the scenes of time!
 Yon blue lake sleeps beneath the flower-crowned hill

With his sweet picture on her breast ; the white
 And rosy clouds are floating through the air
 Like cars of happy spirits ; every leaf
 And flower is coloured by the crimson hues
 Of the rich sunset, as the heart is tinged
 By thoughts of Paradise ; and the far trees
 Seem as if leaning, like departed souls,
 Upon the holy Heavens. And look ! O look !
 Yon lovely star, the glorious evening star,
 Is shining there, far, far above the mists
 And dews of earth, like the bright star of faith,
 Above our mortal tears ! I ne'er before
 Beheld the earth so green, the sky so blue,
 The sunset and the star of eve so bright
 And soft and beautiful ; I never felt
 The dewy twilight breeze so calm and fresh
 Upon my cheek and brow ; I never heard
 The melodies of wind and bird and wave
 Fall with such sweetness on the ear. I know
 That Heaven is full of glory, but a God
 Of love and mercy will forgive the tears
 Wrung from the fountain of my frail young heart,
 By the sad thought of parting with the bright
 And lovely things of earth.

And dear one, now
 I feel that my poor heart must bid farewell,
 For oft I will be with thee on the earth,
 Although my home be Heaven. At eventide,
 When thou art wandering by the silent stream,
 To muse upon the sweet and mournful past,
 I will walk with thee, hand in hand, and share
 Thy gentle thoughts and fancies ; in thy grief,
 When all seems dark and desolate around
 Thy bleak and lonely pathway, I will glide
 Like a bright shadow o'er thy soul, and charm
 Away thy sorrow ; in the quiet hush
 Of the deep night, when thy dear head is laid
 Upon thy pillow, and thy spirit craves
 Communion with my spirit, I will come
 To nerve thy heart with strength, and gently lay
 My lip upon thy forehead with a touch
 Like the soft kisses of the southern breeze
 Stealing o'er bowers of roses ; when the wild,
 Dark storms of life beat fiercely on thy head,
 Thou wilt behold my semblance on the cloud,
 A rainbow to thy spirit ; I will bend
 At times above the fount within thy soul,
 And thou will see my image in its depths,
 Gazing into thy dark eyes with a smile,
 As I have gazed in life. And I will come
 To thee, my spirit-mate, once more, and we,
 With clasping hands and intertwining wings,
 Will nightly wander o'er the starry deep,
 And by the blessed streams of Paradise,
 Loving in Heaven as we have loved on earth.

“CHRISTIAN WORSHIP” AND “REST IN CHRIST.”
TWO SERMONS BY DR. SEXTON.

DR. SEXTON preached the Anniversary Sermons in the Free Christian Church, Swindon, on Sunday, November 12th. The following report appeared in the *Swindon Express*.

“On Sunday, the Rev. George Sexton, LL.D., who had lectured on the previous Wednesday at the Mechanics’ Institute, on ‘Sleep and Dreams,’ preached the Anniversary Sermons of the above place of worship. Considering the miserably damp and cold weather, and the heavy downfall of rain in the evening, there were very good congregations, who listened with strong and sustained interest to the eloquent preacher.

“The text taken in the morning was from Rev. xxii. 9: ‘Worship God.’ The Rev. Doctor pointed out the importance of each man studying the relationship in which he stood to the material universe, to his fellow-creatures, and, above all, to God. He described the instinct of worship, as he termed it, and said there must be an object to which it was directed, and that it of itself demanded an explanation of philosophers. It had been traced by some to Reverence and Veneration; but, in the first place, these faculties required explaining and accounting for; and in the next place, there was very much more involved in the term “worship” than reverence or veneration, as would be obvious to any person who reflected upon the sense in which these words were used. He described worship as being universal, and to be met with amongst all nations and all peoples: it took different forms, under different circumstances; but it was always present. Sometimes it appeared as Polytheism, sometimes as a worship of the heavenly bodies, sometimes it became degraded into the paying devotions to articles which had been manufactured by the worshipper; sometimes, as in ancient Greece, and to a large extent in our own day, it assumed the form of Pantheism, or the worship of the entire universe; and sometimes it took the shape of self-worship, which was the worst of all. It was very questionable whether there were any nations anywhere who had not worship. Plutarch dealt with this very question, and answered it in the negative. Recently it had been said that there were such people; but supposing the statement correct, which he, the preacher, very much doubted, they were only found amongst the very lowest savages, men who had not learned the rudiments of civilization, and in whom no culture whatever, had taken place. Worship had always preceded civilization, and many of the arts owed their existence in early times to man’s belief in his relationship to God. Architecture

first showed itself in temples raised for the worship of God, the first hymns were praises sung to Deity, and the first strains of music heard were those which were offered in the form of religion. Religion was older and deeper in human nature than government, and higher than civilization; it had founded the mightiest empires, and been the basis of the most powerful institutions that the world had seen. In speaking of the object of worship the preacher dwelt upon the littleness of man in the great scheme of creation, and on the other hand upon his greatness, seeing that by his spiritual powers he was able to perceive and cognize all else. There was a tendency in early days to worship the heavenly bodies, which was but natural after all, as these were the objects with which man came immediately into contact, and by which he supposed himself very largely influenced. The tendency to-day was to worship Abstractions, which was an idolatry as objectionable as that of ancient times. Ideal perfection had been elevated into the position of a Deity; humanity in the abstract was proposed as an object for worship, and where a God was recognized by the philosophers it was an *impersonal* one, and therefore in truth no God at all. God must be personal, in order to be understood by human beings. His relationship to man was that of Creator and of Preserver; but this involved no responsibility on the part of man, because in this respect he stood on the same level with the lower animals, and in fact with inorganic nature. There was a closer relationship by far, that of Father, and herein it was that man's responsibility commenced. God was not to be discovered by scientific experiments, nor by searching in nature, nor by reading, nor thought, but by allowing Him to enter into the heart and thus reveal Himself within the human soul. You might live with a man, the wisest of men, but you would receive no happiness whatever from his ability and wisdom, and in fact could not be said to know him: it was only when you loved him that you came into close and intimate relationship with him. This also applied to God. To know God we must be one with Him, in mind and spirit, and in Christ alone was a real knowledge of God to be obtained. In this case we had a perfect Man, and in that manhood the Incarnation of God. Human nature thus became at one with God, and here was an idea which could not be outgrown. In worship men had tried to please God by that which pleased themselves; thus we had the offering of incense, the beating of gongs, flattery and fulsome adulation, and in some cases the infliction of tortures upon their own bodies. All this was no doubt very absurd, still it was the form which worship took at different times and under different circumstances. The Old Testament sacrifices had been appointed by God, yet they had

afterwards been condemned by Him : clearly they had a meaning, and a very deep one originally ; that meaning was doubtless misunderstood by the people amongst whom they first occurred, and at the present time they had received their fulfilment and were ended. Worship might be divided into internal and external : in all times the internal worship was the same, the external only became changed. Internal worship consisted of profound humiliation of heart before the Lord, and in the exercise of charity towards the neighbour. There could be no acceptable worship which was not internal ; for true worship must spring not from truth alone, but from truth combined with good ; for truth without good was merely scientific, and had no practical value. External worship should spring from internal worship, and if it did this it was a matter of very little importance what form it took. Some might prefer a splendid ritual, and others no ritual ; in all cases what had to be considered was the internal worship manifested in the outward form. Forms of worship were no doubt of great value, but their value might be overrated. God was a Spirit, and must be worshipped in spirit and in truth, yet this could hardly be done without some definite form. The uses of worship were pointed out as operating for the benefit of the worshipper. Man could not worship as a task, or even as a duty, but must do so out of love to God. By that means he reached his highest happiness, kept in control the lower parts of his nature, and effectually destroyed sin. Worship extended beyond prayer and praise ; it consisted of a life of uses, for the Lord's kingdom was a kingdom of uses. All this must spring from love, and in the Heavens we should no doubt find this the case to a very much larger extent than here, the worship taking the shape not so much of prayer and praise as that of Divine thought and action.

“ In the evening the subject was the ‘ Soul's Rest in Christ,’ the text being taken from Matt. xi. 28 to 30. The preacher commenced by saying that all ancient and modern systems both of philosophy and religion, had aimed at procuring ‘ rest.’ In former times the desire for this rest was probably greater than at the present time, because of the extra bustle and turmoil experienced consequent upon the then unsettled condition of society. The Buddhist sought for rest in Nirvana, which had been described by some as a state of annihilation. It could not be that, however, because it was to be enjoyed, and annihilation could not be enjoyed. True it was an absence alike of pleasure and pain, of joy and of sorrow, it was a state of thorough and entire repose : to use the words of one of their sacred books, ‘ a perfect calm in which no wind blows.’ It was difficult to conceive of a state of mind in which there should be no activity,

either of an agreeable or a disagreeable character, and still for consciousness to be preserved; yet no doubt such was the idea of the Buddhist. It was in truth a perfect conception of rest, and to accomplish this the Buddhist had to pass through millions of incarnations, sometimes in human form, and sometimes in the form of the lowest reptile that crawled upon the earth, to endure unheard-of torture for myriads of ages, and to pass through changes and transformations of a character that was shocking, yet he was content so that at the end he should reach a state of rest. The Epicurean sought rest in pleasure, and the Stoic in indifference, the idea which underlied both being very much the same. Most men to-day sought it in wealth, or fame, or power, all of which however were utterly insufficient to procure real rest. The turmoils of life thoroughly destroyed the true rest of soul; and whether our efforts in business were successful or unsuccessful, they were alike accompanied by intense care and anxiety. Indeed in this state cares and anxieties could not be avoided, for sickness and death would come, however perfect the state of society; loving hearts would be separated, and there was that which was worse than death, the treachery of friends. If rest meant freedom from care, then it was impossible to be obtained. We heard people sometimes talk of 'rest in the grave,' which was also a terrible fallacy. If there was a life after death, it did not follow as a necessary consequence that the person who had passed away was at rest; and if there was no life after death, he could not be at rest; for rest meant the enjoyment of repose, and in annihilation there could be no enjoyment. Even Shakespeare had depicted that 'sleep of death' as a fearful one to contemplate, because in it there might come dreams more terrible than the realities experienced here. The rest which was promised in the text by Christ was clearly not of a physical character, but of the spiritual nature; and herein it was higher than any kind of physical rest; for everyone knew that where there was spiritual rest it completely eclipsed bodily pain, so much so that martyrs who had died on the rack or at the stake really felt none of the torture that was being inflicted upon them. Neither was the rest promised a state of indolence, but one of intense activity. All nature was active; there was no such thing in the universe as inaction. The very Milky-Way in the Heavens which to our eyes appeared so solemn and still, could we see what was taking place, would be found to be in a state of violent action; and the plant which grew by the wayside, whilst its leaf was not moved by a breath of wind, was yet the theatre of contending forces, which manifested perpetual activity. Indeed in nature the most violent action was frequently indicated by apparently the least disturbance; and

sometimes, as in a thunderstorm, where there seemed to be tremendous commotion, the actual disturbance was less than in some other phenomena where it was almost unobservable. Nor was the rest promised to be obtained by favourable circumstances which should surround the person who experienced it, for this seldom occurred. 'In the world,' said the Lord, 'ye shall have tribulation;' clearly therefore, that was not to be removed; but there came the perpetual calm in the tribulation, which arose from the rest obtained in Christ. 'Not as the world giveth, give I unto you.' No, for the world would give rest by removing the burden, if it gave it at all, but that was not Christ's method. Those who obtained rest from Him would only procure it by accepting the yoke which He spoke of. True, He said the yoke was easy (or a better translation of the word would be 'agreeable'), yet it was a yoke nevertheless. It was a condition in which Christ's authority was paramount, and from which therefore it was impossible to escape. He allowed no appeal whatever to be made from Him, and the Christian must be content to accept that position. The rest also involved active duty, for man must not shirk his work; and it most certainly involved entire submission to the will of God. Here was a wide difference between the Stoic and the Christian. The Stoic in suffering and trouble professed completely to disregard these conditions because of his assumed superiority over them; the Christian recognised them in all their force, but learned to bow his head under them and say, 'Not my will but Thine be done.' The people to whom the invitation was given were those who were 'weary and heavy laden.' Clearly that implied the whole human race, for sin had produced universal unrest in humanity. Whatever might be the theory of the Fall, and that he should not enter into, yet human nature had fallen most certainly, and in that fallen condition was felt the unrest caused by sin. 'O that I had wings like a dove,' exclaimed the Psalmist, 'for then would I fly away and be at rest.' But fly where? There was no escape from the unrest, because it was within the man himself. In this glorious invitation there was no sectarianism, for it was as wide as humanity. It was offered to all who were weary and heavy laden; but it must be distinctly borne in mind that the weariness must be felt, and those who did not experience it, those who were not conscious of it, were not the subjects of the invitation. Self-righteousness would shut out the offer, and those who accepted the invitation must be willing to take the yoke. They must not only be heavy laden but must be conscious that they were so, and anxious to escape from their troubles into the rest promised. The mode by which the rest was to be obtained was a very

simple one. 'Come to Me,' the Lord said; and here was one of those innumerable instances met with in the New Testament of the tremendous self-assertion of Christ. In the Old Testament we had read, 'Look unto Me, and be ye saved, all ye ends of the earth, for I am God and there is none else;' and here was a repetition of the same thing in the New:—'Come unto Me, for I alone can save.' Christ had taught clearly that He was the Supreme Arbiter of conscience, the only Way of access to God, and that there was 'no other Name given by which men could be saved.' He was the Judge of the world, and in that capacity He Himself told us that He would reject many who came in His name. It was not therefore those who said, 'Lord, Lord,' but those who did the will of God. This coming to Christ clearly involved moral effort. The old disputes between the Arminians and the Calvinists, happily now almost extinct, might have been settled by referring to this verse. There was clearly here the turning-point in the human soul. No merit was involved in going to Christ, but still the person wanting the rest must go. Acceptance of the rest promised also involved a change of life, for he who was in Christ was a new creature. The doctrine of Regeneration was clearly taught in the New Testament, and had to be carried out. Love to God came before love to man, because it was love to God alone that made love to man possible. This could only be obtained by Divine help, but the Divine help must be asked for.

"We have given an unusually lengthy report of these Discourses, on account of their great merit and the fame of the preacher."

THE OLD YEAR.

THE Old Year dies, the fire is low ;
The flame is out, the embers glow,
And in their rosy depths I trace
Full many a pictured form and face.
While through the silence of the room
That's half alight, and half in gloom,
Low music, shadowy as the light,
Floats round me like a spell to-night.

The trailing bloom of early Spring,
The robin and the blue bird's wing,
The Summer winds whose woodland
speech
Repeats the murmurs of the beech,

Remember words, whose friendly tone
Comes back to cheer me, as alone
I sit among the treasures dear
That blest me in the vanished year.

I sit and dream, till pictures rare
Fill all the charmed and haunted air ;
While from the embers, growing dim,
There steals a holy Christmas hymn,
And through the darkness, Bethlehem's
Star

Its living radiance sends afar,
And crowns the Old Year as it dies
With light and music from the skies.

Notices of New Books.

OLD TRUTHS IN A NEW LIGHT.*

THE Countess of Caithness is well known, both among Spiritualists and the reading public generally. Her literary ability is sufficient to command attention for anything she may write. Profoundly acquainted with the various subjects with which she deals, it is impossible to peruse anything that comes from her pen without feeling that we are in the presence of one who has very much to say that is alike new, interesting, and instructive. The work under consideration is an able one, and will, we doubt not, command, if not a large circulation, at least considerable attention among thinkers. Dissenting, as we do entirely from the philosophy taught, and disbelieving most thoroughly in the doctrine of Re-incarnation, of which the Countess is so able an advocate, we have yet been greatly interested in the volume, and can conscientiously recommend it to our readers. Few persons can peruse it without being struck by the feasible character of the philosophy it inculcates, and the fascinating manner in which the whole thing is placed before the public. We should have been glad to have made some copious extracts did our space permit, which it does not, and we therefore recommend our readers to procure the book and peruse it for themselves.

NATIONAL SECULAR SOCIETY'S ALMANACK.†

To that which is really secular we not only can have no objection, but are willing at all times to lend it a helping hand. It is only to the Secularism which places itself in antagonism to religion and dogmatizes thereupon that we object. This almanack has been published now for many years, and the present issue is, we think, the best that has appeared. The calendar has been completely re-written, and there is to be found distributed over its pages a large mass of valuable information.

* *Old Truths in a New Light; or, an Earnest Endeavour to Reconcile Material Science with Spiritual Science, and with Scripture.* By the COUNTESS of CAITHNESS. London: CHAPMAN & HALL, Piccadilly.

† *The National Secular Society's Almanack for 1877.* London: CHARLES WATTS, 17, Johnson's Court, Fleet Street, E.C.

MY CONFESSION AND PSYCHOLOGICAL ODDITIES.*

THE little pamphlet under consideration contains the pieces which appeared in the *Spiritual Magazine* under the same title, and our readers will therefore be familiar with them. Even if they were not, however, the name of Thomas Brevior would be a sufficient recommendation. We cordially endorse our friend's scathing lines on "Re-incarnation." Keen satire will do more good in some quarters than a cart-load of arguments.

ALLAN KARDEC'S MEDIUMS' BOOK.†

OUR readers will recollect that more than a year since we reviewed the first of a series of Allan Kardec's volumes translated by Miss Blackwell entitled "The Spirit's Book." We have here the second of the series which, if possible, is even more interesting than its predecessor. To Spiritualists it must prove particularly instructive in consequence of the great variety of subjects with which it deals from a spiritual standpoint. Of course the doctrine of Re-incarnation stands conspicuously in the front as it does in all Allan Kardec's works, and the surprising thing to us is, as we remarked when reviewing the previous volume, that spirits of such superior intellectual powers as those appear to have been who communicated with Kardec should have taught that doctrine, opposed as we hold it to be both to sound philosophy and to Christian truth. It is only another instance, however, of which we have had abundance lately, of the fact that even the highest class of spiritual communications are not to be relied on. Spirit-teaching, to which so much importance is attached by many of the leading Spiritualists of the day, is to our mind utterly worthless as a guide in any of the spheres of thought which lie open to our own investigation. If all the spirits from Hades came back and were unanimous in their opinion upon any great question, still we should decline to accept their dictum unless it accorded with our own rational convictions. And nothing has done so much harm to the modern spiritual movement as the being influenced by spirits to accept all kinds of whimsical and erroneous

* *My Confession and Psychological Oddities.* By THOMAS BREVIOR. London: SMART & ALLEN, London House Yard, E.C.

† *The Mediums' Book, or Guide for Mediums and for Evocations.* By ALLAN KARDEC. Translated by Anna Blackwell. London: TRUBNER & Co., Ludgate Hill.

hypotheses, of which Re-incarnation is by no means the most objectionable. The true explanation of this doctrine and many others of an equally erroneous character will be found in Swedenborg as explained in an extract we gave recently from Dr. Garth Wilkinson's new work. Nevertheless we can cordially recommend the *Mediums' Book* since it contains very much sound sense apart from this doctrine. Miss Blackwell has done her work admirably in the translation, as has also the publisher in the form in which the book is got up.

TALKS TO THE CHILDREN.*

THIS little volume consists of a series of addresses delivered to the Sunday School scholars connected with the New Church, Camden Road, by the Minister and the teachers. The subjects are varied, as may be seen from the following list:—I. The Daily Reading of a portion of the Sacred Scriptures. By James Spiers.—II. What our thoughts are like. By Samuel Teed.—III. The Example of the Child Jesus. By the Rev. R. L. Tafel, A.M., Ph.D.—IV. Take care of your Spiritual Bodies. By Alfred F. Johnson.—V. Among the Lakes and Mountains. By Charles A. Faraday.—VI. Our Books of Life. By James Spiers.—VII. Fishes and Facts. By Samuel Teed.—VIII. Palestine and its Ancient People. By the Rev. F. F. Thornton.—IX. Parables. By A. F. Johnson.—X. Truth and Truth-telling. By James Spiers.—XI. What our Affections are like. By Samuel Teed.—XII. The Great Birthday. By James Spiers.

These subjects are all treated with great ability and in a manner adapted to the juvenile mind. The little volume is like all the works issued by Mr. Spiers, beautifully got up, and it is admirably adapted for presentation to children and young people.

CHARLES WATTS'S ANNUAL.†

THIS is Mr. Watts's first venture in the way of issuing an Annual, and it certainly does him great credit. The whole of the articles are good and very appropriate. "Musings on Christmas," by the Editor, is a light, gossipy Paper of just the

* *Talks to the Children.* Addresses delivered to the New Church Sunday School, Camden Road, London. London: JAMES SPIERS, 36, Bloomsbury Street.

† *Charles Watts's Annual.* London: 17, Johnson's Court, E.C.

character that will be looked for in publications of this nature, and it is therefore certain to be read and appreciated. "The Tryst, a Legend of the Leafy Dell," by R. W. Hall, is also well worthy of commendation; whilst the "Recollections of an Actor," by Thomas Mead, the eminent tragedian, is of itself worth all the money charged for the book. Those of our readers who desire an hour's pleasant reading cannot do better than to invest sixpence in this Annual.

NOTES AND GLEANINGS.

DR. SEXTON ON SLEEP AND DREAMS.

ON Wednesday evening, November 8th, the third in the course of free lectures at the Mechanics' Institute, New Swindon, was delivered by Dr. George Sexton, of London, his subject being "Sleep and Dreams." The exigencies of our space compel us to give but a limited summary of the Doctor's discourse, but we may say that it was eminently scientific, philosophical, and logical, and was delivered with all his well-known power to convince and impress. The following is something like an outline of the train of thought which the learned lecturer laid before us. He commenced by quoting the words of Sancho Panza, "Blessings on him who first invented sleep: it wraps a man all around like a cloak;" and then went on to describe sleep as having a physical and a metaphysical aspect, both of which he considered were important. He spoke of the two great classes of vital actions, one called the vegetative functions, which dealt mainly with those processes having reference to the support of the physical structure, and the other the animal functions, including those of sensation, voluntary motion, &c. Perfect sleep consisted really in the suspension of the latter of these, while the former went on. The various kinds of sleep were divided into normal and abnormal, amongst the first being classed the hibernation of the lower animals, and diurnal repose in the higher ones; and among the last, trance, sleep artificially induced, and sleep from disease. The various theories that had been invented by scientific men to account for sleep were also discussed at some length, and the amount of sleep required by a healthy man was said to be, on the average, about five hours. Dreaming was described as common to the lower animals and man, as has been pointed out long since by Lucretius, and in more modern times by Sir Walter Scott and others. Dr. Abercrombie supposed that he discovered a resem-

blance between dreaming and insanity, a theory which the lecturer held to be utterly erroneous. The ancient and modern hypotheses as to the cause of dreams were also dealt with. It was pointed out also that there was an absence of the element of surprise in dreaming, a suspension of the moral sense, and no idea of time or space. Some marvellous facts were referred to in connection with the perfection of mental operations performed in sleep, and cases of somnambulism, clairvoyance, and prevision in dreams were related. The lecturer having mentioned several very remarkable cases of this character, concluded by saying that classical scholars would recollect the dream of Hecuba, in the first month of her pregnancy with Paris, that she had brought into the world a burning torch, which had destroyed her husband's palace, and reduced the city of Troy to ashes; how the soothsayers explained the dream as applying to the child not yet born; how, to avert the calamity, this infant was ordered to be destroyed as soon as it came into the world, but was afterwards exposed on Mount Ida, suckled by a she-bear, found by shepherds, and brought up amongst peasants; and how, after all, the prophetic dream was fulfilled, literally, according to the interpretation of the soothsayers. Not less to the point was the dream of Calphurnia, the wife of Julius Cæsar, who, the night before her husband's murder, dreamed that the roof of the house had fallen in, and that he had been stabbed in her arms; in consequence of which dream she vainly endeavoured to detain him at home. The literature of all times and of every country abounded with cases of that kind. Hence the great truth expressed by Cicero, "*Multa oraculis declarantur, multa vaticinationibus, multa somniis.*"

Such is the country over whose existence
The brooding shades of mortal doubt are cast;
Such is the realm, that, dim with night and distance
Lies unexplored and vast.
But, when the morning comes, the spell is broken,
And like a dream that wondrous record seems;
And memory holds the solitary token,
Of the dim land of dreams.

There was a very large audience, completely filling the spacious hall and dozens of persons having to stand, while the lecture itself was received with enthusiastic applause, frequently repeated.—*Swindon Express.*

MR. D. D. HOME ON THE SLADE TRIAL.

Mr. D. D. Home has written us complaining, and very naturally, of the remarks made respecting him by Mr. Flowers in the Slade trial. Mr. Home was never a professional medium, and on no occasion did he take money for the display of his

wondrous powers. To drag his name into the Slade case at all was a proceeding both uncalled-for and unjust. In these days too, when trickery in connection with Spiritualism is so rife that it threatens to swamp the entire movement, Mr. Home stands almost alone amongst mediums in denouncing all those who resort to cheating to supplement real phenomena.

DR. SEXTON AT THE YOUNG MENS' CHRISTIAN ASSOCIATION,
ALDERSGATE STREET.

On Tuesday, October 31st, Dr. Sexton delivered a lecture by special request before the Young Mens' Christian Association, London, at their rooms in Aldersgate Street, on "Twenty Year's Experience of Scepticism and Sceptics." The chair was occupied by the Rev. J. Thornton Smith, who introduced the lecture with some very eulogistic remarks. The lecture was pre-eminently a success and was most enthusiastically received. A great number of copies of Dr. Sexton's *Reasons for Renouncing Infidelity* were sold.

DR. SEXTON AT MANCHESTER.

On Sunday, Nov. 5th, two Special Sermons were preached in the New Jerusalem Temple, Salford, by Dr. Sexton. The subject taken in the morning was, "Ideals and their Realisation in the Life of the Individual," and in the evening, "Religion Essential to Humanity." The church was well filled at both services, and many persons expressed themselves much gratified and spiritually benefitted by the discourses.

Dr. Sexton will preach Special Sermons in connection with the New Church at Heywood, on Sunday, December 3rd.

THE PRESENT ASPECT OF SPIRITUALISM.

One of the oldest and best known Spiritualists—a man who has done noble service in the cause during the past twenty years or more—writes us as follows:

This Slade affair seems likely to become a long one, and I think young Lancaster will be sick enough of it before he has done with it. He, or those behind him will have a heavy bill to pay even if winners. It was certain from the first that Slade would be condemned whether guilty or innocent, for where is the Magistrate or Court in England that would decide in favour of Spiritualism? I hope he may be innocent, as his advocates so strongly protest; but I confess there are features of the affair that don't look very assuring. The facts of his having had a table expressly made, of not being able to get writing in a double locked-up slate, and of not getting the name of Lancaster's father correctly—*Samuel* instead of *Edwin*,—are rather staggering; for if it be true that spirits find no obstacle in matter, they can write in a locked-up slate as well as one not locked—in fact as well as Dr. Monck can get, as he says, a bell to

ring in a closed box, and a musical box to play in it. If spirits pretend to give messages from the friends of enquirers, certainly they ought to know their proper names. You are no doubt aware that Slade has been accused years ago, in America, of playing tricks with the slate, by people who have written to the press that they have detected him as young Lancaster professes to have done. If he *be* guilty, he is all the more guilty for casting such discredit on a great and sacred power. Let us hope however that his friends can prove his innocence. I sincerely wish it.

Mrs. Hardinge-Britten says the cheating of mediums in the United States is most notorious and scandalous, and I must confess that when I look down the long column of advertisements in the *Medium and Daybreak* of all sorts of announcements of *séances*, cures, materializations, &c., grave doubts of the *bonâ fides* of many of these pretences assail me. There are so-called *free séances* with an *admittance of half-a-crown!*—advertisements of the hair or pieces of the garments of invalids to be sent with a fee of 5s., &c., &c. Miss Leigh Hunt announces that she cures cancer, consumption, insanity, &c. These and a score of other things have an ugly look of utter swindling. If in fact Miss Leigh Hunt can cure cancer only, she can do more than any doctor in the world can, and must soon acquire a reputation of the most splendid character; must soon have the afflicted world at her doors, and realize a fortune beyond all example. But if she cannot do these things she is assuming a most awful responsibility. In any case I am persuaded there is an enormous amount of trading on poor Spiritualism which if not looked to and exposed by the Spiritualists themselves, will soon bring awful disgrace on the cause. I see both in American and English newspapers statements of exposures of pretended materializations of spirits; and I have no doubt there will now be a regular raid on such mediums all along the line. If Dr. Slade can be prosecuted under the Vagrant Act, so can any or all of these mediums who thus advertise. Let them look out, and let the Spiritualists themselves be the first to expose such criminal adventurers.

“POPULAR PREACHERS.”

The *Christian Globe* has given a series of most ably written sketches under the above heading. In its issue for Nov. 10th it made Dr. Sexton the subject of one of these essays. The writer gave a very fair and impartial criticism of Dr. Sexton's abilities as a preacher, gathered evidently from personal observation.

DR. SEXTON'S “REASONS FOR RENOUNCING INFIDELITY.”

Mr. William Howitt writes as follows of this little book:—

Dear Dr. Sexton,—Thank you very much for your *Reasons for Renouncing Infidelity*. It is most excellent; clear, strong, logical, and convincing. Having read it with the greatest pleasure myself, I have read it since in the evening to my wife and daughter, who appreciate its value as much as myself. To-morrow we set out on our journey to Rome, where I shall lend it to our friends.

The *Homilist*, edited by the Rev. David Thomas, D.D., contains the following notice in its issue for November:—

These are two remarkable discourses by a remarkable man. The author is well known as a man of letters and high scientific attainments. He is not only a vigorous and independent thinker, but an able author and an eloquent speaker. In his preface he says concerning himself:—“For more than twenty years, as is tolerably well known, I occupied a conspicuous position in the ranks of the so-called Free-thinkers. About five years ago, I was led by a course of provi-

dential circumstances to re-consider the whole question of Christian evidences, which I had so long been accustomed to look upon as closed as far as I was concerned; and the result was the discovery of the utter fallacy of my sceptical views. Gradually I returned,—as far as the broad principles of Christian truth were concerned,—to the faith of my early life, and finally to the position with which I commenced my public career—that of a preacher of the glad tidings of salvation through Christ.”

The discourses themselves are of a high order of thought and expression; they are in no sense manufactured sermons, mere pulpit compositions. They are not the mere ideas or speculations of the author,—they are his burning convictions, convictions which he has reached by a long and terrible experience, and the public proclamation of which has cost him no small amount of painful sacrifice. The second of these discourses we heard delivered, and seldom were we more interested, intellectually satisfied, and morally excited. Dr. Sexton, who is yet in the prime of life, has, we have no doubt, a bright career before him. We should be sorry to hear that he had settled down as the pastor of any church. Such a man is wanted by all the churches, to quicken the pulse of thought and swell the tide of holy sentiment. To some of us Ministers in London pressing invitations are constantly coming from our brethren in the country, urging us to preach anniversary sermons, and many of them we are bound to decline. We know of no man in England who would more effectively supply such services than Dr. Sexton.

The Freeman, the leading Baptist newspaper, speaks of the work as follows:—

The progress of Dr. Sexton from scepticism to faith by successive stages of thought manifested in the daylight of continuous public services, is an event worthy of careful notice, and, from our point of view, of devout thankfulness. We believe that no conversion was ever effected less influenced by outside considerations, more characterized by the pursuit of dry light and truth. The results are succinctly given in a shilling pamphlet, published at 75, Fleet Street, entitled *Reasons for Renouncing Infidelity, &c.*, The argument is in itself a good contribution to apologetic literature, but it is also an interesting narrative of the progress of a thoughtful, philosophical mind from doubt to belief. We hope that the pamphlet will reach the hands of many of our readers. But for the pressure upon our space just now we should support our opinion of its merits by large quotations.

DREAMS.

Dr. W. King stated in his *Anecdotes of his Own Times* (Murray, 1819), “Baxter’s phenomenon of dreaming hath given me greater satisfaction than anything else which I have read on the same subject, and yet there are many objections which may be made to his hypothesis; and it seems to me a certain truth, that both our reason and philosophy must ever be puzzled how to account for the operation of our souls when we are sleeping, very often, indeed, when we are awake. For without a bribe, and when we are not urged by any governing passion, we find ourselves on many occasions impelled, by an irresistible fatality, to act contrary to the dictates both of our reason and our conscience. We must contradict all history, sacred and profane, or we must agree that our souls at some times seem to exercise, in our dreams, a very extraordinary intuitive faculty, and either by their own powers are able to discover future events, or,

according to Baxter's system, by their formation of other spirits. I do not discredit the story of Brutus and his evil genius, but I believe the whole to have passed in a dream, although Brutus might think himself awake. Cicero's recall from banishment was foretold in a dream, which he has recited, but for which he endeavours to account in an unphilosophical manner. Because he was of a sect whose first principles were to doubt of everything, he would not acknowledge a truth experienced in himself. I have little superstition, and I acknowledge there is generally confusion and incoherence in our dreams, and that ridiculous scenes are in those hours obtruded on us. However, I cannot help concluding from my experience, *that some of our dreams are the effects of a Divine agency.* The most interesting and most important occurrence of my whole life was foretold me in a dream, verified thirty years after the prediction." Dr. K. was principal of St. Mary's Hall, Oxford, and died A. D. 1763.

THE JEWS IN PALESTINE.

The *Jewish Herald* states that the last four or five years have witnessed a return of the Jews to Palestine from all parts, but more especially from Russia, which has been altogether unprecedented. The Hebrew population of Jerusalem is now probably double what it was some 10 years ago. Great accessions still continue daily; and whereas, 10 years ago, the Jews were confined to their own quarter in Jerusalem, the poorest and worst, they now inhabit all parts of the city, and are always ready to rent every house that is to be let.

WILLIAM HONE.

WILLIAM HONE, the author of *The Every Day Book*, was during the greater part of his life an avowed infidel, with a most bitter hatred of Christianity. Afterwards his views underwent a change, and he was baptised into the Christian religion by the Rev. Thomas Binney, of the Weigh House Chapel. He professed his faith in Christ in the following lines:—

The proudest heart that ever beat
 Hath been subdued in me.
 The wildest will that ever rose
 To scorn Thy cause, or aid Thy foes
 Is crushed, my God, in me.
 Thy will, and not my will be done;
 My heart is wholly Thine;
 Confessing Thee, the Almighty Word,
 My Saviour Christ, my God, my Lord,
 Thy cross shall be my sign.

THE SCHOLARSHIP OF SECULARISM.

Under the above heading appears an article in the *Christian Life*—a new Unitarian journal—of October 14th, from which we copy the following:—“A month ago we condemned in these columns the unscientific and unscholarly recklessness of Secularist writers. We gave five instances from a single number of their organ, the *National Reformer*—a journal which is said to have a fair sale amongst Secularists, Deists, and extremely ‘advanced’ Unitarians. One of the five was from an article of Mr. Bradlaugh, who has since admitted the inaccuracy, and pleads that it was a printer’s error. For the second and third of the blunders that we challenged no defence whatever has been attempted. But as regards the fourth and fifth, a very curious disclosure has been made. There were quotations (with appended references) made by Mrs. Annie Besant, from Calvin and from Beza. We discovered that no such passage as she quoted from Calvin occurred in the chapter she referred to. And we further discovered, when we tried to verify her reference to ‘Beza, Aphor. 22,’ that no such book had ever been written by him. But curious as these facts were, the excuse which Mrs. Besant has given for them in last week’s *National Reformer* is the most startling and instructive thing of all. She frankly confesses—not with any shame, but rather with an air of triumph—that they were only second-hand quotations, taken without acknowledgment from another writer, and garbled in the taking. In other words, when accused of inaccurate citations, she replies that she stole them first and made them inaccurate afterwards. Mr. Oxenham, whom she quoted, had given two references to Calvin, of which she picked out one, miscopied it, and stuck it on to her quotation. His reference to Beza was ‘Aphor. 22, *Absters. Calumn. Hesk. contrâ Calvin.*’ (The five last words being an abbreviation of the title of his *Refutation of the Slanders of Tileman Heshuys.*) This reference evidently puzzled Mrs. Besant, but, instead of turning to the original to solve the puzzle, she again picked out a short and easy reference (‘Aphor. 22’), for non-referring readers; unhappily, however, the word which she bravely copied without understanding it was only a reference to a chapter, whilst the five words which she left uncopied were the title of a book. She knew she was copying from a writer bitterly opposed to Calvin, Beza, and Zwingli; but she did not think it at all necessary to check his assertions before adopting them as her own.

“It has always been accounted—and we call to mind Mr. George Henry Lewis’s stern language on the subject—that to copy another writer’s quotations without acknowledgment is the

height of literary dishonesty; whilst to omit to verify them by reference to the original is the height of literary carelessness. Of both these has Mrs. Besant been guilty; and she has added to them the offence of garbling the references in a manner which shows that it was not done by mere carelessness. We recollect how prominently she has been put forward by her party as possessing higher education and greater literary skill than prevail among their other propagandists; and how the circulation of the *National Reformer* is said to have been raised by her admission upon its staff. We have felt, therefore, some interest in probing to the bottom the parade of learning which passes amongst Secularists unchallenged; and thus testing, as we said, how far those who in the name of science reject Christianity, really possess the scientific spirit or care to practise scientific accuracy. Our inquiry has taught us what kind of scholarship the Secularist leaders find it quite safe to pass off upon the rank and file who buy their journal. Every one may form for himself a consequent estimate of the journal, the rank and file, and the leaders.

“ We have now one final word to say. Mrs. Besant after three weeks' reflection re-asserts her quotations and references as being ‘correctly given’ *now* in the following form:—‘Calvin maintains that man commits sin “by the just impulse of God,” and that the Fall was not simply foreseen, but predestined, by Him. Beza adds that he creates certain men in order that they may be the instruments of sin; and Zwingle defends this doctrine, on the ground that as the law is not made for the just, God is above law, and therefore breaks none in causing men or angels to transgress, as when He was the author of David's adultery. —Calvin, *Inst.* iv. 18, 2; iii. 24, 3; Beza, *Aphor.* 22; *Absters. Calumn. Hesk. contrâ Calvin; Zwingle de Prov.* 5.’ We have examined all these new references of hers (using the 1617 Genevese edition of Calvin, the 1576 of Beza, and the second edition of Zwingle); and *we challenge her to make good from these new references a single one of the passages she says are there.*”

HERESY.

At the Auto-da-fé at Lisbon, on September 20th, 1761; there were fifty-four criminals,—including three in effigy. A priest named Father Maligrida was the only person burnt at the stake for writing heretical books, and pretending to possess a spirit of prophecy and revelation. This Auto is stated to have exceeded all that had taken place previously in its magnificence. The inquisitor, Nuno de Mallo, gave an entertainment in the convent.

PRAYER.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity and the sister of meekness; and he that prays to God with an angry, that is, with a troubled and discomposed spirit, is like him that retires into a battle to meditate, and sets up his closet in the out-quarters of an army. Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and, soaring upwards, singing as he rises, and hoping to get to heaven, and climb over the clouds; but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel, as he passed sometimes through the air about his ministries here below: so is the prayer of a good man. Prayers are but the body of the bird; desires are its angel's wings.

CONTINENTAL LIBRARIES.

The *Illustrirter Kalender* publishes the following statistics of the contents of the University Libraries in Germany. The Library of the Berlin University contains 115,000 printed volumes, and 40,000 charts. The University of Bonn contains 180,000 volumes, several hundred manuscripts, and a large collection of maps. The University of Breslau has 340,000 volumes of books, and 2,900 manuscripts. The Erlangen University has 110,000 printed volumes and 1,900 manuscripts, besides 50,000 treatises, 17,000 autograph letters, and a collection of designs and engravings. The Freiburg University contains 250,000 printed volumes and 500 manuscripts. The Giessen University has 150,000 printed volumes and 1,268 manuscripts; that of Gottingen, 400,000 printed volumes and 5,000 manuscripts; that of Greifswald, 70,000 volumes; and that of Halle, 100,000 volumes and 1,000 manuscripts. The University of Heidelberg has 300,000 volumes, 70,000 treatises, 3,000 manuscripts, 1,000 charts, a collection of maps, and another of engravings. The University of Jean has 100,000 volumes and

that of Kiel 150,000 volumes and several hundred manuscripts. The University of Königsberg has 220,000 volumes, in addition to about 50,000 double copies of books for the purpose of exchange. The University of Leipsic contains 350,000 printed volumes and 4,000 manuscripts. The University of Marburg has 120,000 printed volumes, but very few manuscripts. The University of Munich contains 283,500 volumes, 17,500 manuscripts, 3,600 portraits, and 3,200 medals. The University of Rostock has about 140,000 volumes; that of Tübingen, 280,000 volumes, 60,000 treatises, and 2,000 manuscripts; and that of Würzburg more than 200,000 volumes and 2,000 manuscripts. The library of the Strasburg University is said to contain 300,000 volumes, of which 5,400 relate to the history of Alsace, and about 500 manuscripts. The *Illustrirter Kalender* adds that the library of the Vienna University contains 211,220 volumes and 83 manuscripts, and that the library of the Basle University contains 100,000 printed volumes, 4,000 manuscripts, and 180 charts.

REMARKABLE DREAM.

A dignitary of the Church of England, of rank and reputation, furnishes the editor of *Glimpses of the Supernatural* with the following remarkable dream, which occurred to himself:—"My brother had left London for the country to preach and speak on behalf of a certain Church society to which he was officially attached. He was in his usual health, and I was therefore in no special anxiety about him. One night my wife woke me, finding that I was sobbing in my sleep, and asked me what it was. I said, 'I have been to a strange place in my dream. It was a small village, and I went up to the door of an inn. A stout woman came to the door. I said to her, 'Is my brother here?' She said, 'No sir; he is gone.' 'Is his wife here?' I went on to inquire. No, sir; but his widow is.' Then the distressing thought came upon me that my brother was dead, and I awoke sobbing. A few days after I was summoned suddenly into the country. My brother, returning from Huntingdon, had been attacked with angina pectoris, and the pain was so intense that they left him at Caxton, a small village in the diocese of Ely, to which place on the following day he summoned his wife; and the next day, while they were seated together, she heard a sigh, and he was gone. When I reached Caxton it was the very same village to which I had gone in my dream. I went to the same house, and was met and let in by the same woman, and found my brother dead, and his widow there."

SHAKESPEARE'S BODY.

A well-known American Shakespearean scholar, Mr. J. Parker Norris, has just suggested in the columns of the *Philadelphia Press* that an examination of Shakespeare's remains should be made, and that for that purpose his grave should be opened. Although Shakespeare has been buried for two hundred and sixty years, Mr. Norris is of opinion that there would be enough left of his features and general appearance to allow of a satisfactory photograph being taken, if no time was lost after opening the coffin. He states that he has heard from a friend residing near Stratford that some graves of the Shakespearean period were examined at Church Lawford a few years ago, when the figures, faces, and dresses of their occupants were all perfect, though in half an hour they crumbled into dust; and he cites from Miss Strickland several celebrated cases of exhumation after very long periods of interment, in which the remains still preserved considerable vestiges of humanity. The body of William the Conqueror, according to this authority, was exhumed four hundred and fifty-five years after his death, when it appeared as entire as when it was just buried; a daughter of Edward IV., a beautiful girl of fifteen, died in 1482, and her tomb was opened in 1817. The exhumation revealed a curl of hair of exquisite pale gold, and eyes of a still light and beautiful blue. The grave of Catherine Parr, the sixth wife of Henry VIII., was opened in 1782, two hundred and thirty-one years after her burial, when her features, particularly her eyes, were found to be in the most perfect state of preservation, while the flesh of one of her arms was still white and moist. Lastly, Mr. Norris refers to the well-known instance of Charles I., whose coffin, one hundred and sixty-five years after his execution, was opened in 1813, in the presence of George IV., (then Regent), when the corpse was satisfactorily recognised. From these facts Mr. Norris draws the conclusion that it is still possible to obtain from Stratford Church an authentic likeness of the world's greatest literary genius. Shakespeare himself would seem to have anticipated the perhaps too-inquiring spirit of this interesting proposal, if, that is to say, he was really the author of the well-known lines inscribed upon his gravestone:—

Good friend for Jesus' sake forbear
 To dig the dust inclosed here;
 Blest be the man that spares these stones,
 And curst be he that moves my bones.

Correspondence.

THE SLADE PROSECUTION.

To the Editor of the "Spiritual Magazine."

MY DEAR FRIEND,—Would you have the kindness to insert the following letter, addressed to Mr. Enmore Jones, in answer to a circular received from him. The whole thing will explain itself.

"My dear Sir,—I have only just got through the celebration of the anniversary of my Church, or your circular received on Saturday would have been answered before.

"I have had the 'evidence of a future life through Spiritualistic phenomena, given to me in such ample measure, that I should as soon think of doubting or denying my own existence, as of doubting or denying Spiritualism. But I find it impossible to work in any way with the movement, because all its tendencies are anti-Christian; while the elements of imposture and credulity are so largely mixed up with it that common fidelity to Christ, and common self-respect would lead me to have nothing to do with the movement, *as such*. I do not think I or anyone else should be called upon to subscribe towards a fund for paying the expenses of Mr. Slade's defence. I am credibly informed that he has taken from £30 to £40 in a day in the shape of fees; and that being so, he is quite able to pay his own lawyer's bill. If a man, on his road from America to Russia, chooses to stay in London and take money for the exhibition of phenomena which he leads his customers to believe are *supernatural*, he must take the risk he has incurred by placing himself in dangerous relations with the law of the country. It is not necessary for me to believe in Mr. Slade's innocence or guilt, to come to the decision at which I have arrived; whatever the fact may be, he is, or ought to be able to pay the expenses of his trial. I think also if money is raised on Mr. Slade's behalf, a like step should be taken for Mr. Monck, who solemnly protests his innocence, charges the witnesses at his trial with perjury, and delivers an eloquent speech on his road to the cells, in occupying which he would have us consider him to be a martyr. No, I will have nothing to do with defending paid mediums, and I am thankful from my very heart that these prosecutions have been instituted, for they will help to clean the air which has long been laden with dangerous elements.

"I am, my dear Sir, yours faithfully,

"FREDERIC ROWLAND YOUNG."

I hope Mr. Jones will not think my language to be unnecessarily severe, although I do feel that "soft words" just now are not quite the kind we should use.

Yours affectionately,

FREDERIC ROWLAND YOUNG.

Rose Cottage, Swindon,
November 14, 1876.

THE SPIRITUAL MAGAZINE AND THE PRESENT CONDITION OF THE SPIRITUAL MOVEMENT.

To the Editor of the "Spiritual Magazine."

DEAR DR SEXTON,—The intimation that it is possible that you may relinquish the editorship of the *Spiritual Magazine* has caused me a heart-pang, which, I am convinced, will not only be comprehended but shared by most of our ablest and best champions. The Magazine was founded by earnest and honest men, at a time when to openly avow either a belief, or the intention of investigation, was a most serious affair, inasmuch as such an avowal placed that man or woman in the unenviable position of being considered either insane or dishonest. Little

by little (aided by, in most instances, private mediums, whose sphere of action was confined to the home circle, or by others better known who, feeling that a truth of the utmost importance to mankind was dawning on our benighted and materialistic tending age, stood forward and asked for a patient hearing and a pains-taking investigation of the alleged facts), a great work was accomplished, and such names as Varley and Crookes were given to the world of Science; such others as Thackeray, Nassau Senior, and Robert Chambers, to the world of literature; as having bestowed time and talent in seeking to elucidate certain facts to which their attention had been directed. When the *Spiritual Magazine* was founded we could boast of such worthy and world-wide known and respected names as William and Mary Howitt, and Mr. and Mrs. S. C. Hall, with others, whose testimony, as shrewd and keen observers, was admissible to the given points they had observed. Their honesty of purpose could not for an instant be called in question; yet were they considered deceived, and Spiritualism a delusion which the tests of science should explode. It was at this time that the *Spiritual Magazine* stood out like the Polar Star amid this darkness. There was no screening of dishonest people, or concealment of their dishonesty. It was not, in fact, a commercial speculation, and did not strive to gain, at the cost of principle, an extended circulation. The object ever kept in view was the honest seeking of truth wherever truth might be found; and, when such truths had borne the every test of reason, to give them to the world, startling though they might be. Those who saw fit after investigation to cavil were neither denounced as "dishonest Spiritualists," nor reviled as "hounders-down of mediums."

That was the heyday of our glorious cause. Our mediums in private and public life were surrounded by benign influences, and protected by people of intellect and worth. Every now and then new and honourable names were registered on the spiritual list. Honesty was the general policy, and it worked well.

But such a state of things did not last; abuses began to creep in. We were treated to rope-tyings, guitar-strumming, and other "phenomena," which could be, and were copied by every conjuror, from those of the Egyptian Hall to those of the street corner. In quick succession came the Punch-and-Judy box, the puppet-show, and the "front row" of either dishonest confederates or pitiful dupes. Such exhibitions should have been accompanied by some notice like the following: "*N.B.*—No honest person who wishes to investigate and is capable of applying tests admitted. Should he, however, get in, and grasping the spirit-form, demonstrate it to be the medium (so-called), let him, however clear the proofs of imposture, expect to have those proofs denied, his honesty called in question, and his moral character basely slandered."

Through all this, and through those present inflictions which Spiritualism has to endure, when in courts of justice, evidence is admitted, and accounted sufficient, which when critically examined amounts to nothing whatever, the Magazine has maintained its high position, and has been the faithful and fearless exponent of the truth. To feel that this stronghold has to be abandoned by a man of your sterling worth and ability is indeed hard to endure, and must be deeply deplored by all who have the good of Spiritualism at heart. A hearing in certain other so-called Spiritual periodicals is out of the question should you be seeking to expose the mis-statements of some pet writer or "John King." I took occasion to call attention to an incident of this sort some three or four weeks back, on which the "spirit John King" was to a moral certainty only a human being making blundering use of the name. Though the article commented on was doubtless printed by mistake, my rectification was not inserted. You, I am well aware, have had much to endure, and from those who should have aided you. Be well assured that you stand not alone in this respect. I am "bought over by the Jesuits;" am "a wolf in sheep's clothing;" I "hate Spiritualism, and am now fully determined to undo as much as possible what I have done for the cause," I "victimize my tradespeople," and wronged Mr. Rymer out of a fur coat worth fifty pounds." Other crimes, so revolting as to render it impossible to name them, are attributed to me. I am to "fall with a bullet through my head." If the curses showered on you have exceeded these you are a happy man, and I have a right to be jealous of you. I am, of

course, "jealous of all mediums," and one Dutchman writes from the Hague, "Home is trying to be Pope of the mediums." What an honour! The position of Pio Nono would sink into insignificance beside it! Though all such false absurdities are meet only to be laughed at, they stand as obstacles in the path of progress.

This tidal wave of imposture and sensationalism is seeking to overwhelm us, and there must be an effort made to beat it back. We must point out that all the sin-cloaking doctrines of the present day are widely apart from the Spiritualism we believe in. The brazen-faced cowards who deceive and then cast the blame of their deception on "spirit-controls," are neither to be credited or tolerated. When impostors are caught red-handed let them bear the blame, instead of a manufactory of "evil spirits" being instituted. When we are aware of pitfalls in the pathway, let us either securely bridge them over or kindle a danger light to warn the unwary. Let us, who love the simple truth, be united in this our great object. If A have red hair and B have black, why seek to ruin each other because this is so? It is impossible that perfect harmony should exist on all minor points; but *the* question is Spiritualism, and our idiosyncracies should be kept in abeyance. We seek to solve a mighty problem the solution of which regards the identity of our souls, and our immortality. Scientific materialistic infidelity stands boldly and unabashed in the public places; and with a voice whose echoes reverberate in the hearts of our children seeks to prove the past a lie, and all hopes of a future a delusion. For a God of Love such science offers us necessity-controlled physical force. The gentle presence of some beloved one who has passed from the night to the endless day is the imagining of a diseased brain. Humanity is bidden to live and suffer on in the expectation of an annihilation which shall forever obliterate all. Spiritualism, on the contrary, bids us bear our burdens with patience in the certain assurance that a loving God will yet compensate us for all. I trust, dear Dr. Sexton, that efficient measures may be taken to still retain you as Editor of the Magazine.

Yours ever faithfully,

D. D. HOME.

P.S.—May I recommend to your readers the Boston *Spiritual Scientist*. I have never seen the editor; but the publication, from its honest advocacy of truth merits support, and I can only think of E. Gerry Brown, the editor, as being a scholar and a gentleman. The address is *Spiritual Scientist*, 18, Exchange Street, Boston, Mass., U.S.

D. D. H.

HYMNS FOR THE SPIRITUAL CHURCH.

"BY THIS CONQUER!"

The world has ever upward grown
Through tears, and agony, and blood;
The martyr is the stepping-stone
To higher life and larger good.

The gain is measured by the loss,
We gauge the jewel by its price;
No heavenly crown without the cross,
No Saviour but by sacrifice:

No freedom won, no soul releast!
The conquering sign is not the sword;
He who is greatest was the least,
The Crucified is now the Lord!

By this sign conquer foes within,
And bruise the serpent-head beneath
Thy heel; so shalt thou rise with Him
Who won Eternal Life from Death!

This is the law of human life,
As all the centuries confess;
We conquer peace through years of strife—
The steadfast peace of righteousness!