In the present series I propose to deal with the action of the great law which is operative in all worlds in the production of subjective and objective phenomena, from the creation and formation of a planet down to the minutest atom that composes the smallest part of its bulk.

The time has now arrived for the yearning of the human mind to enter upon the grand and heretofore mysterious problem of existence, reaching backward into the depths of an unfathomable past, and forward to an incomprehensible future; the present being but a parenthesis between the two. The ability to conceive of a past and to think of a future is in itself a testimony to the truth that such has been and will be. How far I may be instrumental in the work that is before me of propounding and elucidating problems so profound, I leave to the candid and charitable judgment of those who care to read and may possess interest enough to follow through the series. In any case, the attempt to formulate the knowledge already attained, and to present a system that shall be consistent with itself, and that shall not violate the sanctuary where Reason and Intellect sit enthroned, who guard that “gradation” is the order of life on the planet earth, and in fact in the universe and all universes.

The gradation in the forms of life is manifested by “degrees of comparison” in series; each series, as it is projected more outward, assuming (what is termed) a more dense or opaque aspect in the ratio of its distance from the Grand Centre. This Grand Centre in all systems of thought and religion has been referred to as a Being, not that it is in reality an incandescent sphere or globe like the apparently material object discernible in our atmosphere, but that, like the purpose which the great luminary serves in the economy of nature to the planetary system of which it is the centre—the light giver and heat bestower—so, the still greater central luminary supplies that and all other, even millions of suns which are centres of other systems, with the properties that constitute them the great vitalizers of their dependencies known as planets, which are the abodes of life-forms suited for their conditions.

The Great Spiritual Sun of which I am speaking is not a central stationary objective orb, situate in space, around which other systems revolve as a grand centre or central point, neither is there such a Being in a single entity located in a special place, and being the abode of an incomprehensible future; the present being but a parenthesis between the two. The ability to conceive of a past and to think of a future is in itself a testimony to the truth that such has been and will be. How far I may be instrumental in the work that is before me of propounding and elucidating problems so profound, I leave to the candid and charitable judgment of those who care to read and may possess interest enough to follow through the series. In any case, the attempt to formulate the knowledge already attained, and to present a system that shall be consistent with itself, and that shall not violate the sanctuary where Reason and Intellect sit enthroned, who guard that “gradation” is the order of life on the planet earth, and in fact in the universe and all universes.
atoms, that in their totality form the one physical earth on which we live, or any other.

Who can define the composition of the sun-ray? and yet the totality of rays form the substance that enlightens and enlivens and preserves us from the darkness. Is this not the solar system?

What embodied mathematician could define the infinite, an infinitesimal part of the problems which outer Nature presents to them?

What embodied geometrizer can project the figure of the universe, or portray its dimensions?

What embodied scientist can tabulate more than a few of the thoughts, through the mind, in the totality of the knowledge of the laws to which which phenomena of "Nature" is subject?

Moreover, the fact that these queries and problems remain unanswered and unanswerable by any single embodied human atom of life, nevertheless the ability to propose them involves the thought and ideas that must be known and appreciated.

The "appearance" of differentiation in atoms, whether organic or inorganic, is applicable to them only while in states of change, for every atom is a microcosmic unit, or one atom and it requires the totality of the microcosmic units to make the macrocosmic unit, or the One Infinite Whole.

In the actual phenomena of life, realities; there are but the semblances of realities in time. And if the conscious "Ego" is the producer of that of which "appearances" are the product, and are only recognisable on one plane—and that a transitional one,—then that which produces or is engaged in the production of appearances, must of necessity, in itself, be non-existent, non-organised.

Here comes in the difference between the states of being and the degrees of consciousness of life in the same being. The "Ego" within, judging from the natural or outer degrees, the state of being conscious of the world, conclusions that its own personal form, while clothed or embodied in matter, has a life all its own, independent of other forms similar to it, and not the same as the higher, or more interior state of being, seen that it is a part of the one life expressed in numerous other forms besides its own, and in a still more interior, the state of being, then "Ego" distinguishes itself in other forms, and other forms in itself.

The outer phenomena of nature,—air, water, and earth (of which the one, the water, most essentially represents the indivisibility, or solidity)—represent outside what is the changing state of the life of the "Ego" within. The earth corresponds to the apparent life, the water, to that which corresponds to the mind within the body, and the air corresponds to the soul, that animates the whole,—using these terms as relative to the three degrees which form the human being by the natural laws of the "Ego," or entity, as it is manifest on the outer plane of existence.

The unchangeable character and immobility in the spirit proper is recognised only on the most interior planes of life. For in the fine and most interior plane of life, it is recognised that it means the spirit, when so far, leaves its earthly tenement and is separated from it by distance in space, while it is united and related to spiritual reality, that is measured by miles or leagues; but it means that the consciousness of other states, with other surroundings, which are the creation of the same "Ego," and its own interior life, are open to the knowledge of all of them. As much as there is one plane where time and space are not; and by advancing another stage, still further and more interior, it enters upon a plane or state where limits and boundaries cease to be, even in appearance.

Such are a few of the ethics that are comprised in the system of the Philosophy of Spirit, as distinguished from natural philosophy, and although to many—perhaps to the generality—of those who may come in contact with them they may present the idea of novelty, yet I hope to be able to show that they are but a variation of the same wisdom known by all ages, and from the beginning of creation, in what are styled the sacred writings of the nations of antiquity, and upon which their systems of religion are founded.

The divorce which is now made by modern history between Religion, Philosophy, and Science, will be ended by the enlightened rationality of the rapidly incoming era, inasmuch as these forms are but expression of one and the same foundation, and the same fundamental idea of life and consciousness of the atomised spirit while embodied in the human organism. What the human organism really is,—of what it is composed, and how maintained in form,—I shall only begin to sketch it in this moment, and will come upon the period to notice it in due time.

"Religion" is the term that expresses the interior action of the spirit proper, and is experienced when the consciousness is separated from the mind of the organism, and it is the spirit with the source from whence it descended into mortal conditions, and also when it enjoys the conscious communion with the beings who impart the vitality and power that enables it to hold the organism together; while, as an apparent state of reality, it gains the knowledge and experiences of individuality, or the power to express in least form that which pertains to the whole, and makes the whole one. The life-current is the secret stream of vitality that runs through all worlds, connecting all things through the medium of the mind of one that is also one plant with another, and all with their central soul; and, again, one solar with another solar system, and there with an immense number of other united systems.

Philosophy is the term used to express the power of receiving and communicating the experiences and wisdom of the inner or outer worlds. When applied to conditions of embodied spirits, they fall into premises, or results which are expressed by language, or words, and, as a consequence, spiritual knowledge, or mental and intellectual perception, when embodied in words, becomes trivium, in contrast to philosophy in the falaces, which are the obverse or reverse of trivium, when not experienced in the physical planes of appearances.

"Science" is the term which expresses the power of application by knowledge concerning the modus operandi of the working of things, being nothing more nor less than the order of life in motion.

It will be seen that the above definitions apply to a world or sphere of which we cannot as yet imagine the external appearance; and that which distinguishes the subjects is its treatment from their application to nature or the world of effects.

There is an inner as well as an outer world of nature, and it is into this world that all spirits are united when emerging or emanated from the earthly tabernacles; hence we hear of so many "earth-born" spirits, who are detained in that state a life time, and although severed, such spirits are provided for developing that which had not been effected while in embodied conditions.

A state of transition of consciousness of its then past earth or embodied state, with the loss of all remembrance of the experiences of earth-life, that is meant, and which ancient philosophers knew, and which the later philosophers, it is meant to describe, the "Unequivocal state of the dead." It is to them that can be referred a kind of life which is to the spirit when descending into conditions of mortality; it comes into such, but in the process of coming loses the reflection that binds it to the earth plane, and to be attained thereby, will be treated of further on, for it is quite evident some purpose is to be gained and some end to be attained thereby; and this great problem may be solved by the Philosophy of Spirit when conditions are afforded for revelation to be given and intuition to be developed.

What is Revelation, other than the communication of knowledge and powers which enable the organism to pass from condition of mortality into immortality, and who can make their presence known to those who are still in more outward conditions of existence; and in many cases to pass through the same states as those to whom they communicate?

What is Intuition, other than the operation of spirits in a still more advanced and interior condition of being, acting in a manner familiar, the origin of which is the spirit, and making it the mouthpiece or instrument for sending forth ideas and thoughts which belong to the sphere of which it forms a part in the interior state of its own being?

Death is in reality the dissolution or separation of the atoms, the totality of which forms and makes the organism what it is; each atom composing that organism by this process is dissolved, and, perhaps, the body, or whatever is composed from and mingled with other atoms suited to its state and condition, and made such by virtue of having formed part of the organism; for no greater failure exists than to suppose that matter, as it is supposed to be in the process of dissolution and evaporation, can pass through the different stages of its circuit of being—to each state, in the variety of its manifestations, as it can carry the process of division to the limit at which it can be affirmed that here ends the power of divisibility, and this is the real unit or atom, the multiples of which form the earth and the organised or unorganised forms upon and within its surface?

There is no such a thing as a dead atom of matter; for, reader, and reduce a particle of density and opaqueness to its minute part; you shall find it as solid as the solid state of solidification, gaseous, liquid, or dense, either in organic or inorganic structural forms in exact accord, corresponding
The ethics of Materialism are the shadows of a sublime reality, and is to Spiritualism what a shadow is to the substance - for the reality is not in the shadow but in the substance that causes the shadow. The one is composed only of light, the other, only that which reflects the configuration of the substantial entity; and just what the shadow is to the substance, so a reflection, even artificial light, to the natural world. The mineral to the vegetable, the vegetable to the animal, the animal to the man, the man to the angel, the angel to the god, and even the god to the yet higher Universal. The inhabitants of each state see those beings who are in a higher or more interior state as their "God;" thus, when men conceive of the Holy Ghost, they are thinking of a being who is of the class of the mineral, which is the highest form that man, as such, can see. But to the angels, there is a higher form in which life is manifest and expressed, that to them corresponds to the human conception of God; and to the beings who compose that higher stage of being, to which no name that human lips can utter can possibly apply, for that glories "Beyond" is as yet nameless. Nevertheless the Spirit that now moves and gives life to the human organism, and which makes what it is, is heir even to this, and vastly more: for from thence it came, thither it must return, only to enter upon another descent and ascent into other and still more glorious states of being, to which no name that human lips can utter can possibly apply; for that glories "Beyond" is, as is yet nameless. Yet this state is the arena from which light must come and power must descend, and according to the ratio in which these are bestowed, will the apparent chaos and discord give place to the expression of the universal harmony.

The philosophy of which I am treating recognizes the whole of embodied humanity as one man in a state of development, or one being in a state of evolution. The material world is the stage for the embodiment of every form of existence and experience. It never destroys the animal with the angel, which is the highest form that man, as such, can see. But to the angels, there is a higher form in which life is manifest and expressed, that to them corresponds to the human conception of God; and to the beings who compose that higher than angelic state, there is still a vast and unknown "Beyond," which the eye of the angel, unless prepared, cannot pierce. Thus, there is a procession of states of being, each one of which is a god, possessing the powers and attributes which embodied humanity applies in thought and action.

The idea of God - which few, even Christians, have advanced - is, that a body is formed, and at the moment of parturition, when the infant breathes the atmosphere air, a soul is then put into it, and this is supposed to be the time and act at and by which "man becomes a living soul," or an immortal spirit. As seen from outside, the human organism appears to be composed of bones, sinews, nerves, flesh, and blood, each specimen of each of these being the product of the material world, and which, when again associated with the body that it left behind, is supposed to exist eternally. But this body is not all that is left behind; the soul is carried on to the next step of existence, and when subjected to the ordeal of an enlightened reason, is at once seen to be a spiritual being.

True wisdom, or philosophy, proclaiming the truth as seen from above, knows how the child can be taught to know that which looks from within to without (not from without to within, for true knowledge can never be attained by this method), teaches that when a child is taught to know, it has learned to know the same as the central spirit-principle, or first form, itself. Every particle, every atom that composes the human organism is subject to the laws of involution, evolution, and development, during any part of its integrity, has a spirit-lilb of its own, and is the same as the central spirit-principle, or first form, itself.

The particles (as science would term them) with which the body is composed are not separate and distinct from each other. This organism is moved and impelled by a somewhat within, which is the spirit, and which, when again associated with the body that it left behind, is supposed to exist eternally in a state of happiness or misery, according to the actions of life. The spirit is the arena from which light must come and power must descend, and when subjected to the ordeal of an enlightened reason, is at once seen to be a spiritual being.

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That dear old Dr. Watts, "of plow memory," the modern panegyrist of the Congregationalist, has the following among his hymns to be sung by the aforesaid society:

"Hymn 28, in the second book of Watts' Hymns," among these verses—

"With holy fear and humble song."

"The dreadful God our soul adores:"

"That speaks the terrors of His power."

"In the deep where darkness dwells,"

"Justice has built a doubly haughty stone,"

"Thus Satan, the first sinner, lies,"

"And yea, and bites his iron bands;"

"Creath d with the weight of both Thy hands."

"The guilty ghosts of Adam's race."

"Black out and hurl beneath Thy rod;"

"Once they couldstorm a Saviour's grave,"

"But they possessed a dreadful God."

"Unspeakable is the stroke which He shall be on by a compound bank! "

"Infinite power can bring again the several parcels of dust out of the grave, put them together against sin, and holy: let the devils bury them away to the pit, and hold them up with the one hand, through eternity, while they are baited with the other. He is infinitely just and they shall be punished."

"Though He (God) will be present in the very centers of their souls; if I may so say, while they are wrapped up in fiery flames. In others darkness, it shall only be to feed their own desire, and heighten the beauty of His wrath; and to punish them with the consummation of His reventing justice."

"Hell, fire, shall make no interlude in thy body, but directly into the souls of the damned."

"It is a fire of God's own preparing—the product of infinite wisdom."

"What part of this vast assembly of souls of jungle blown up with the breath of the Lord? Nay, God blessed will be a consuming fire to the damned."

"What part of the children of men shall not feed on them, as on bodies which are interred; the fire that is not quenched shall devour them, as dead bodies which are burned. Their ears filled with frightful yells;"

"The stench of the burning tale of brimstone will be the smell there."

"To be closed up in a den of roaring lions, guarded about with serpents, having their eyes put out by vipers, altogether and at once; in a comparison too low to show the misery of the damned, shut up in hell with the devil and his angels."

"For the lions rage together as his; these dragons cast out fire! What horrible angels will skin the damned!"

"But the most instructive lesson of the whole is his description of the feelings and conduct of each of the relations of these lost souls as may happen to be among the elect. These, of course, have had "the story heart" taken from them; but just listen, and judge what kind of one they have obtained as a substitute for it."

"The just is like this. He is no more concerned with their works. There is no wrong done them. For I was an hangred, an."

"But of all the atrocious teachings in this direction. I should imagine the most diabolical are those emanating from the priests of this fire."

"The Holy Roman Catholic Church—she the scarlet lady, seduced, did sit, all fit, the seven heads; I have before me a book of confessions, part of a series under the general head of "Books for Children and Young Persons," which the Catholic use in the word Sunday school, and recommend parents to read to their
children; they are also described as being "found useful in Missions and Retreats, as they follow the order of Instructions given at Missions and Retreats."

Here is the superscription of Book No. 10 of the series:

"Books for Children and Young Persons.

The SIGHT OF HELL.

BY THE REV. J. FURNESS, C.S.R.

Permanens Superioris.

James Duffy, 15, Wellington Quay, Dublin; and 25, Paternoster Row, London.

Here are a few extracts from this precious book for "Children and Young Persons":

Every little child knows that God will reward the good in heaven with eternal life and joy. The drop of blood; and thy body, from head to foot, suffused with agony; thy pulse racing at an enormous rate in agony; thy limbs cracking like martyr's in the fire, and yet unburnt; thy face looking on with the saddest of the sad, as if by his diabolical tunes of hell's unutterable lament. If God be true, and the Bible be true, what I have said is the truth.

When you are in early childhood,

"Fear not the tyrants shall rule for ever,
But the prices of the blood-stained faith,
They stand on the brink of a mighty river
Of priests and of the blood-stained faith.

Or the priests of the blood-stained faith;
It is fed from the depths of a thousand dells;
And their swords and their sceptres I floating goe,
Fear not the tyrants shall rule for ever,
Shall be worked out through sin and pain;
And all be free, and be bright again!"

Dr. George Tommy, SWEDENBORGIANS.—SAUL AND THE WOMAN OF ENDOR.

"A Christian (not an Orthodox Spiritualist)," (Jersey) says, he is a Swedeborgenian; but finds his fellow-worshippers as much against Spiritualism as the most unlightened of the old churches.

"I cannot but sympathise with Mr. Enmore Jones in his endeavours to convince Orthodox Christians, for I feel persuaded that it is merely a question of education."

Our correspondent encloses a lecture by Dr. Bayley, entitled, "Saul and the Woman of Endor." First,—The Jewish theocracy was a system of teaching and sacrifice the whole of the Scripture-teaching on these points affirms that "Hell is a dark and bottomless pit, of fire and brimstone." The Rev. J. H. Spurgeon says:—"Body and soul will be, ever, ever, ever.

The Weslyan Catechism, for Children of Tender Years," affirms that "Hell is a dark and bottomless pit, full of fire and brimstone."

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I only wish that some one with more leisure, and ability would take it up, for it is high time that such horrid dogmas should be the infidelity of our own time. Men, looking at the God manufactured from this kind of theology, have declined to believe in His existence; not is it strange they should do so, when they are plunged into the melancholy depths of downright atheism than believe in such an omnipotent tyrant. It was of such a God as this that John Stuart Mill said: "There is one thing I cannot do: I can never force myself to worship Him." It was of the mutually-supporting king-

Boobs for Childron and Young Persons.

By James Duffy, 15, Wellington Quay, Dublin; and 25, Paternoster Row, London.

Let any person of average intelligence consider the provision which the Creator of this world has made, not only for the needs, but for the enjoyment of the beings with whom He has pleased it: the sinner lies chained down on a bed of red-hot blazing fire! The devil replies, "No, not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor, &c.

But wherefore multiply samples of these pernicious and soul-

As they follow the order of Instructions given at Missions and Retreats."
Secondly.—Though the form of Samual seemed to rise from the ground, yet it did not necessarily come out of the ground. In
considerations we are not to suppose him to come out of the
floor, and is seen to grow up into a full form before the eye of
the spectator. The spirit itself does not thus grow or arise up
unless by some trickery. This is the method in which the
external form develops itself. There is not the slightest reason
to believe that the woman of Endor was an evil woman, or that
she was for any human purpose. She was an innocent
medium, and had not the least idea that she was going to
trick. What the man told Saul was true, for it came to pass; and it was in accordance with Samuel's words when in the
body.

The difficulty is to explain the phenomena that may be
allowed by the advice of spirit-forms. These manifestations
are wholly phenomenal, and are cultivated for the purpose
of showing, and not for the purpose of teaching. There
is a difference between spirit and matter, and the laws of spiritual manifestation
generally, without which knowledge the Bible cannot be
interpreted. Dr. Bayley, in his demonstration, thought it
follow an evil course and then expect spirits to get him out of it,
and Dr. Bayley intimated. The spiritual investigator does
not think that mediumship is an evil part of nature, but only
to the effect that mediumship is such a thing that knowledge
"I say pollute the mind, for those tests are the offspring
of Hi-pieion and ignorance, and have been made to do in the place
of faith and activity." If a small section of inquirers
"When will we got rid of the detestable word 'Test,' as applied to
spirit business, and Mr. Helmers thoroughly confutes himself, but to please him we
ought, to be applied equally to the sceptic as to the medium. The
sceptics who disbelieve the facts of Spiritualism think they have a
reason to believe that the woman of Endor, or any other woman, or
man, and anon bounding into the dense thickets which surround-d him,
because a failure. To this category we relegate tests; at the same
time to confuse the cause of Spiritualism, in order that they
may invent, to the medium who may unfortunately place himself in the
power, quite overlooking the fact that they too ought to be submitted
before the judgment of the people. They are generally attended by
those exhibitions to be converted. They are generally attended by
some "old hands" who go to stop the development between test and trick, just
for the same reason that the sporting character goes to see a cock
fight or a horse-race. It is the excitement caused by the trial of
weak to vindicate its claims to genuineness, Such mediums
ought, to be made to rule in the spirit-circle. It is to them that Spiritualists
are perf< et in every n speeit, because applied to
phantom and ignorance, and have been made to do in the place
the test adopted left a loophole for the manifestation to be done by
trick in some other way. Hence, another test has to be invented
in order to prevent the same dodge being practised. The man, with his incident medium never becomes a real Spiritualist.

There is always an "it" in it. The manifestation was genuine
if the test was the same, if the result was the same, and the
conceived person, who thinks more of his ally incertitude than of
spirt-power, will give many half-hauntes to have the privilege of
trapping the supposed trick, and no one for years, and thus the
contracting spirit of the Jews was possibly no better than
the mediumship of the Jews was the step that led to his ruin. If we
were to conduct the mediumship of the Jews, the mediumship of Judaism, let us also tar with the same brush Samuel and his
medumship, by which Saul was first influenced into the course
of his entire life. In his inexperience, he had all he had done for the
people, at the instigation of the local God.

The controlling spirit of the Jews was possibly no better than
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people, at the instigation of the local God.
will exemplify in a very practical way this course of reasoning. It has hit upon the following novel and ingenious mode:--A piece of copper-plate is prepared, through the medium of both hands of each of the seers, of every sitter, of course, included; and as the doors are locked and the windows fastened down previously to sitting, the lights are then turned down, and communications occur as well as if the medium were at liberty to use his hands. This method is very simple and far more convenient than any other. It is also far more effective, as no one person in the circle can understand the evidence in every case present being made acquainted with the fact. Sitting last Friday in the presence of an audience of much the same nature as before, but a downright humbug would doubt their genuineness; the guitar was taken swiftly round, and in all parts of the room, the bell was silently rung, and the object placed upon her breast. They were not the same as before, some received pretty hard knocks from the guitar; one sitter was grasped by the hand in the most unpleasant manner; and in such a way as to perpetually prejudice the idea of trickery, and in such a way as to disprove the reality of any mediumship whatever. The sitters made a final attempt, and in a short time the cabinet was pulled aside, and a part-formed was seen, distinctly, having a very beautiful while resembling a dark spirit. It seemed as if we were in the presence of a very dark spirit. The spirit standing there was that of an Indian, and very beautiful he looked too. After showing himself to two or three he disappeared, when a lively dialogue was kept up by the spirit "Frank," who declared away, in French and English for some time with the sitters; after this the session terminated, and a very enjoyable one it was. The sitters departed evidently feeling they had spent a very pleasant hour with the spirit-friends.

Monday, Oct. 3rd.--On the starting character was so pronounced as an instance of the "skeptical medium," Mr. W. Mr. W. having attended to a shadowy figure. I am not aware of being anything I have the appearance that I am the "skeptical medium," Mr. W. On being asked to go to the cabinet I walked slowly, and a part-formed was seen distinctly, having a very beautiful while resembling a dark spirit. It seemed as if we were in the presence of a very dark spirit. The spirit standing there was that of an Indian, and very beautiful he looked too. After showing himself to two or three he disappeared, when a lively dialogue was kept up by the spirit "Frank," who declared away, in French and English for some time with the sitters; after this the session terminated, and a very enjoyable one it was. The sitters departed evidently feeling they had spent a very pleasant hour with the spirit-friends.

To the Editor.---DEAR SIR,—Having read the account in your paper of Mrs. E.'s second result, I wish to add my testimony in favor of the conclusion reached, as I am the "skeptical medium," Mr. W. A shadowy figure appeared to me to shelf the details are as follows:--On Sunday, Sept. 29, having entered the room, I took a seat in the behind tier of chairs. The proceedings commenced by singing, and a highly intelligent prayer was offered by a Mr. H. Things went on as usual, and Mr. W. could materialise himself? but none bearing upon my individual case. Mrs. E. wrote again, that I am the "skeptical medium," Mr. W. If I could be sure that my name was not known by any through her guide—that the only name he had been able to obtain was the name of W. If I could be sure that my name was not known by any through her guide—that the only name he had been able to obtain was the name of W. There was a great deal of talking among the sitters, and a spirit was produced from the piano by the skilful touch of Mr. O. K., the trained platform teaching; advising and pioneer work; literary work—societal and educational purposes:—Gratis distribution of literature on occasions when connected with the Cause; periodicals, Ac., Ac.; salaries, travelling expenses, postages, and personal outlay in connection with the Institution and its officers in their good work. The work of the Spiritual Institution was entitled to works from the Progressive Library to the full amount of the subscription. Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for a year; larger subscriptions in proportion.

The work of the Spiritual Institution was never carried on so successfully and doing so much good as at the present time.

The years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a sound and lasting basis.

Now that the Whiter is approaching, it would be well to secure the advantage of the Progressive Library, which is full of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to books from the Progressive Library to the full amount of the subscription. Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be accomplished.

Address all communications to J. BURNS, O.S.T.

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C.
sojourn, of which we hope to give some account at an early date.

Mr. C. E. Williams, the well-known physical medium, famous for his manifestation on the "spirit altar," was last reported as having moved to the Continent. Having a special regard for the proper manifestation of the spiritual phenomena through his mediumship, Mr. Williams gave up his general employment and devoted himself for one month with the view of recruiting his health and adding to his power. He found so much benefit from the change that he felt an impulse to return and has now resolved to return, looking better in health and vital power than he ever did in his life. His rooms at 61, Lamb's Conduit Street, have also been redecorated,—in fact the whole house has been thoroughly turned, looking better in health and vital power than he ever did in his life. I He rooms at 61, Lamb's Conduit Street, have also been redecorated,—in fact the whole house has been thoroughly turned, looking better in health and vital power than he ever did in his life. His rooms at 61, Lamb's Conduit Street, have also been redecorated,—in fact the whole house has been thoroughly turned, looking better in health and vital power than he ever did in his life.

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TO ALL FRIENDS IN NEWCASTLE DISTRICT.

On Sunday next we hope to see a large muster of the good and the true before the above Institution. The Cavendish Rooms are taken at the east end of Newcastle. The presence of sympathetic, intelligent spiritual workers will help much. The Grand Cirque will hold thousands; let us be there.

With Spiritualism that the power may be great to impress all with our grand truths and strengthen Dr. Macks and Mr. Burns in their arduous duties.

The hymns to be used are given on page 672. Bring your hymn books with you and join in the service with all your heart and soul.

Dr. Mack will receive patients privately at 28, New Bridge Street, or at his hotel, on Monday and Tuesday.

DR. MACK AND J. BURNS, O.S.T., AT NEWCASTLE.

Healing by Laying on of Hands, and Lecture ON SPIRITUALISM,

On Sunday, October 26, 1879, in the GRAND CIRQUE, HAYMARKET, NEWCASTLE.

At half-past two o'clock in the afternoon, a religious service will be conducted by Mr. J. Burns, of the Spiritual Institution, London, at which

A. J. MACK (of London),

the well-known healer by laying on of hands, will publicly exercise the healing power. Dr. Mack does not guarantee results in any case. His chief object is to illustrate the method of healing by laying on of hands, so that all may be able to practise it themselves at home.

In the evening, at 8.30, Mr. J. Burns will lecture on "Spiritualism, or the New Dispensation," T. P. Barns, Esq., F.G.S., in the chair.

Admission free. A collection at the close of each service will be taken to defray expenses.

AN EXTENSION OF THE WORK IN MANCHESTER.

Hitherto the Spiritualists of Manchester have had only one Sunday service (and that in the afternoon). It has long been felt by many that an evening service was necessary, and that a new society should be started. We are happy to announce that Dr. Mack and his friends have taken the necessary steps to secure the rooms necessary for this object on the 23rd ult.; all were unanimous that action should be taken at once.

The following were then suggested: That we should be free from any outside committees; that we should have boils and a vote as a whole amongst us, and all to be on equal footing, having a voice and management in every matter relative to the welfare and progression of the society; and volunteers to be elected annually for a stated time. For our services we have secured the "Trinity Coffee Tavern," 53, Chapel Street, Salford, Manchester. (Yesterday) Mr. Howells gave us an account of the work at Hove, and Mr. J. Burns, who was listened to with rapt attention by a well-filled room. On Sunday next we have secured the "Trinity Coffee Tavern," 83, Chapel Street, or at his hotel, on Monday and Tuesday evening.

We have taken to defray expenses.

ACCOMMODATION.—It is expected that Mr. T. Walker will lecture in the Theatre Royal on the third Sunday in November.

We learn that Miss Beale's Williams has returned from Kettering, and we hear that the Rev. Mr. Monck's Sunday Service has been from a long time. She resides at 18, Oxford Villas, Oxford Road, Hammar­smith, W.

BENNET PARK LIBRARY.—The chief librarian of the Bridal Free Library desires to acknowledge the receipt, from Mr. George Tomney, of a copy of Mrs. Emma Hardinge's "History of Modern American Spiritualism," as complimentary to the above institution, by Signor G. Danzioli, of Italy."Bridal Tunes and Mirror.

The Dalton Association will resume fortnightly Monday evening meetings for discussions on November 10, at eight o'clock, at the rooms, 83, Sigg's Buildings, Manchester. Contributions will be invited, on the second and fourth Monday evening in each month until the end of April next. Members are invited to prepare papers or introduce subjects for discussion.

Mr. W. E. CLAYTON writes from Stockholm, Sweden:—"For some time I have been travelling on the Continent, in France and Belgium, and last week I was in London, staying at the St. James's Hotel. I then went to Edinburgh, and next called at Glasgow, and then I went on to Bohemia from here, and to Taza, in Austria, where I visit Prince Thara, so that I have not seen a copy of the Medium for a long time. I trust it is still in smooth waters, and doing the good work for which it has long been noted, more especially so I hope money is coming to you sufficiently to keep you from the difficulties which a thrifty publisher has to meet. I trust the work be carried on, and wherever you go, and trust my efforts for you are not wholly without results."

Mr. OLIVER'S WORK ON THE GREAT PYRAMID.—In ordering copies of this forthcoming work, Lady Calcuttane and Duiielle du Fomic, whose works on Spiritual Philosophy, are to be taken to great respect, 1 (write:)—"I am very glad to hear that Mr. Oliver's most interesting chapters on the Great Pyramid are to be published in book-form; they not only deal with a subject in which I should say, by most clergy, sought for at this time, when the said Pyramid appears to be of such very important significance as a solemn, though long silent, witness of the Lord God's systematic ordinances through many generations of the human race—and which now points so emphatically to the end of the cycle—which fact seems to be so wide-spread, that in every country people are on the tip-of-expectation of some great events occurring."
service. Thank God these privileged no person can take from us. If, brethren, we are held liable by the angel-bands without any purpose to carry our work forward, and to the Movement, and if our reward in persecuting that work be apparently self-sacrifice and suffering, then indeed our true reward must be in this life. But from the way this work is pursued we are led aside by "false prophets" and rumours of "false Christ". Let us who labour for the grand prize of spiritual progress rejoice that we are under no restrictions. I think that the light Needless to say, this is the end of the document.
one extreme of climate to another, they would be the first to say, Stay until a proper season, and would support such a delay, glad to have the opportunity of a couple, father and daughter, five months, at least longer with them." I believe Mr. John Cram, an old friend of mine from Melbourne, and now in New Mills, would say the same. I feel assured, that it would be very unwise of Mr. Brown to leave England before March or April of next year.

If at that time, he would arrive in Melbourne in theAustralian winter, and would gradually get accustomed to the heat of summer.

If you, dear Mr. Burns, agree with my remarks, you are at liberty to make the necessary arrangements for Mr. Brown's removal to Europe.--And I remain yours very truly,

W. H. HIBBERTON.
Manchester, October 18.

PROGRESS IN THE PEAK.

Sir.—It was my pleasure a few months since to endeavour to place before your readers a few items of progress in and about the district of the Peak, and I allude especially in and around New Mills. I thought I ventured the remark that a "Local preacher" in the Methodist Free Church denomination, if we may judge from what he would shortly preach the funeral sermon over a defunct Spiritualist. Well now, that was a venture never to become fossilized; as I know of a fact, that there was one deceased gentleman, who was at the post of duty one half dozen. Quietly and perseveringly investigating the phenomena has produced results to gladden the heart of the inquirer. There is a spirit of earnest endeavor operating in those parts as to how the funeral sermons will be treated, because the seed was sown in the right soil. For New Mills carries with them the little leaven of practical knowledge, and thus disseminate in various ways and different localities the wonderful lessons of the艾 现$n,,.

Sir.—I write to announce that the interesting and important phenomenon, which I have just heard of, has been under a delusion or deception.

As my "local" friend is a reader of your journal, I have an unbounded pleasure to announce to your readers that every Sunday evening at a man's house, and we will find him a room to preach the "funeral sermon" of light.—I am yours,

Thompson, 63, Chapel Street, Salford.

SPIRITUALISM AT LOWESTOFT.

To the Editor,—Sir—I take the liberty of sending you a line relating to the progress of Spiritualism in Lowestoft. In the kindness of Mr. Tink, we held a circle at his residence, Deckieville, every Monday and Sunday evening. We have two other circles in town; and the students are very attentive. Mr. W. T. Dowling, treasurer of Framlingham, has come to Lowestoft, and worked hard for the Cause, his counsels favouring us with more encouraging results, than we had any conception of. I wrote to Mr. Tink, for, in conjunction with Mr. Tink, he has paid his own travelling expenses to this town for two years, and by his kind and affectionate exertions must have gained a large circle of devoted townsmen, other than Spiritualists, and may God speed him in his great work. We had the pleasure of having Mr. Wallace, the pianist who directed the music. Mr. Vale, whose duties requires that he should reside in the Cause, in my winter, which is at this time in the heat of that, he sent apart the best room in his house, free to all who ask for Spiritualist lectures. The purpose to hold a box meeting shortly, and the regulations, as others. Thinking Spiritualists in other parts of England would be very unwise of Mr. J. W. Wilson to come to Lowestoft, and by his trance addresses have made more enjoyment than in places where the "local preacher" is pronounced. Well now, surely when Spiritualism is defunct, or is likely to become so, will be the unripe fruit is again unfolding itself upon other parts of the spread-4

MIDLAND DISTRICT SPIRITUALIST'S COMMITTEE.

The fifth quarterly Conference of the Above Committee will be held on Sunday, October 25, in the Temperance Hall, Gorton Street, Derby. A circular is now (October 23), in the hands of the Committee, inviting all Spiritualists to attend the meeting, which will be opened by the Hon. Secretary, Mr. C. J. Bower, President, Mr. J. J. Mansfield, Hon. Sec., 3

MARYLEBONE ASSOCIATION OF INQUIREURS INTO SPIRITUALISM.

Queen's Arms, Great George Street.

On Sunday last Mr. W. Chapman delivered an address on "Faith." To my mind it was more lucid and truthful interpretation could not be given. I felt as though I were carried back to the times of the ancient Tenochs. Mr. Chapman, I am confident, is an able speaker, respectable and intelligent, as some one once spoke of the" Faithful Jew." If he speaks in English, I am certain that he would make an impression on the present system of society. The lesson of "Rob Roy" is love of country—a lesson sadly wanted at the present time, in a land which, from the north and south, is to be held forth "for the good old cause," it would completely overthrow the present system of society. These revivals are significant. We would urge that the music, the Scotch melodies, incidentally introduced. There is a great difference between singing and "shirling" as the Scotch call it, but London critics have not been critical. Miss Lena Dietz is receiving very high commendations from the press on account of her performances at the Prince of Wales Theatre. Like hundreds of others, it is a singular fact, that Miss Dietz is an ornament to her profession, in which she is making great progress.

ENTERTAINMENTS.

REVIEW at the Royal Albert Hall on Sunday evening, October 18, of the Promenade Concerts at Covent-Garden Theatre. As a rule, the programmes of the Royal Albert Hall are not especially advertised. There is a general admission to the Promenade Concerts, and a choice of seats can be obtained in the dress circle, and we have no doubt of the sympathetic welcome of the audience. Mr. T. Walker has delivered twice on Sunday, and Monday evening at 8.30. Our correspondent would be glad to see this sort of entertainment continued. Mr. M. T. Walker is expected shortly.—G. Scott, President, T. Walker, Secretary.

MARYLOKELEY.—The New Sadler's Wells is being refurnished. The notice was so short that written announcement had been used to last, on the first sight there was a good company, which increased on the second and the third. The results were so bad that no further visit is desired. Mr. Morse and Mr. Wallers are expected shortly.—G. Scott, President, T. Walker, Secretary.

MACCLESFIELD.—Mr. T. Walker lectured twice on Sunday, on the Spiritual Progress, on Friday evening at a small circle. The notice was short, but the announcements had been used to last, on the first sight there was a good company, which increased on the second and the third. The results were so bad that no further visit is desired. Mr. Morse and Mr. Wallers are expected shortly.—G. Scott, President, T. Walker, Secretary.
HYMNS TO BE SUNG at the SPIRITUAL SERVICES in the
GRAND CIRQUE, HAYMARKET, NEWCASTLE,
ON SUNDAY, OCTOBER 20.

Dr. Mack will Heal by Laying-on of Hands.

Afternoon Service to commence at 2.30. Evening Service at 6.30.

1 PRAYER FOR GOD'S GUIDANCE. (c. m.) Coppo's Selection.

Eternal Source of light and life
Supreme good and wise and true.
To Thee we bring our grateful vows,
To Thee we lift our wayfaring eyes.
Our dark and e'erning minds illumine
With truth's celestial rays.
Inspire our hearts with sacred love,
And turn our lips to Thee.
Conduct us safely by Thy grace,
Through life's perplexing road;
And place us where that journey's o'er,
In heaven, Thy blessed abode.

2 GUIDE THOU ME. (c. r.) Oliver's.

Guide me, O Thou Great Jehovah!
Pilgrims through this barren land
I am weak, but Thou art mighty.
Hold me with Thy powerful hand.
Break every bond of enmity;
Feed me till I want no more.
Open now the crystal fountain,
Thy peace be as the streams of Jesse.
Let the fiery, cloudy pillar,
Lead me by Thy wonderful ways:
Strong deliverer:
Be Thou still my strength and shield.

3 NEARER, my God, to Thee. (c. r.) S. F. Adams.

Nearer, my God, to Thee,
Nearer, to Thee.
Though like the wanderer,
The sun gone down,
Darkness be my skin,
Yet in my dreams I'd be,
To Thee I'll raise;
Nearer, to Thee.
There the way lead up steps to heaven;
All that Thou sendest me,
In mercy given;
To Thee I'll raise;
Nearer, to Thee.

4 PRAISE TO GOD. (f. n.)

Praise God, from whom all blessings flow;
Praise Him, all creatures here below.
Angels before His throne,
Praise Him, ye seraphim.
Praise Him, all creatures here below.
Our God, in whom we trust.
Heavens and earth, give thanks also.
Praise God.
Heavens and earth, give thanks also.
High and holy One.

5 "THY WILL, my God, be done." (Ps. 146:10, 11.)

My God, my Father, while I stay
Far from my home, on life's rough way,
Hold me with Thy powerful hand,
Nearer, to Thee.
Thy will, my God, be done,
Dark though my path, and sad my lot,
Yet I'll sing, and strive not;
And breathe the prayer divinely taught,
Be Thou still my strength and shield.

6 THE LAND OF PURE DELIGHT. (c. m.)

The land of pure delight,
Where life is sweet and pure,
Where peace and happiness are found,
Where joy and bliss are seen,
Where love and charity are felt,
Where all is love and peace,
Where death, like a narrow sea,
Divides that summer-land from ours.

When led by fear we shrink and shrink
To cross the narrow sea,
But when hope leads us to the brow,
We boldly launch away.
Christ our Saviour, in the middle,
Our souls by His infinite grace
Cast out those fears that rise,
And view the summer-land above.

THE BAZAAR AT NEWCASTLE.

The Bazaar, in aid of the effort to obtain a lecture-room and premises in this town more worthy of the Cause of Modern Spiritualism, will be held in the rooms of the Newcastle Spiritual Evidence Society, Wat's Court, Newcastlean-Tyne, on Tuesday, Wednesday, and Thursday, October 25th, 26th, and 27th.

Contributions towards the same, either in money or goods for sale, will be most thankfully received by the committee of ladies.

The Bazaar will be open on Tuesday, from 3 p.m. to 10 p.m. on Wednesday, and Thursday, from 5 p.m. to 10 p.m. each day.

Admission—on Tuesday, 6d.; on Wednesday and Thursday, 6d. each.

All friends interested in the movement are cordially invited.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully induced in a room in which the atmospheric weather, in extreme cold, when thunder and lightning and magnetic disturbance occur, is present, when the atmosphere is very thickly charged with dust, when the weather is damp or cloudy, when the air is too hot or too cold, or when fresh air is not obtainable, or when an electric current is present, or when a circle is composed of persons with opposite temperaments, or when the health of any sitters is not good, or when there is not a sufficient number of sitters present, or when the room is not well arranged for the performance of the phenomena. A subdued light or darkness increases the power and facilitates control.

MENTAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and the phenomena. A mellow mediumistic atmosphere is most conducive, and this is best, as it presents the room between all extremes, and agrees with the harmonious state of man's nature. A subdued light or darkness increases the power and facilitates control.

CONDITION OF THE CIRCLE.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and the phenomena. A mellow mediumistic atmosphere is most conducive, and this is best, as it presents the room between all extremes, and agrees with the harmonious state of man's nature. A subdued light or darkness increases the power and facilitates control.

CONDUCT OF THE CIRCLE.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and the phenomena. A mellow mediumistic atmosphere is most conducive, and this is best, as it presents the room between all extremes, and agrees with the harmonious state of man's nature. A subdued light or darkness increases the power and facilitates control.

PROCEEDS.—Proceeds from the bazaars, in aid of the effort to obtain a lecture-room and premises in this town more worthy of the Cause of Modern Spiritualism, will be most thankfully received.

BUSINESS AND MEDICAL CLAI R V OYANCE. — M. TOWNS, is at home daily to receive friends from 10 a.m. till 6 p.m., at other hours by appointment. Address—1, Albert Terrace, Barnsbury Road, Islington.
Mr. W. E. WALLIS's APPOINTMENTS.

Yorkshire—Feb. 16 to 28.—St. George's Hall, Burton-on-Trent.

Barrington—Nov. 30 and Dec. 1 & 2.

Ashington—Nov. 29 and Dec. 1 & 2.

Newcastle—Nov. 9 & 10.

NORTHAMPTON.

Hygienic Hotel, 15, Light Street, New York, U.S., America. Letters addressed to New York will require a 2d. stamp.

Mr. Morse is open for engagements in all parts of the United Kingdom.

From December 15 to 26 letters should be addressed to R. B. D. Wells, 65, Jamaica Street.

Mr. A. D. D., 130, High Street, Islington.

A cordial invitation is given to all Spiritualists and liberal thinkers to attend the Society's open meeting on Tuesday, Wednesday, and Thursday, October 28, 29, and 30.

Mrs. J. Mould, 12, St. Thomas's Crescent, Newcastle-on-Tyne.

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Mrs. A. D. D., 130, High Street, Islington.

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Mrs. A. D. D., 130, High Street, Islington.
A Study of Religion—The Name and the Thing. By F. E. Abbott, Editor of the Index. A Thoughtful and
Logical Work. Price 3d.
The Sympathy of Religions. By Thomas Wentworth Higginson. Shows that all Religions are essentially the
same. Price 3d.

Just Published, price 7s. 6d. (post free). To Depositors 3 Copies for 10s.

The Religion of Jesus compared with the Christianity of To-day.

By F. A. Binney.
The Author shows conclusively, from Christ's own words, that Orthodox Christianity misses entirely the essence of
the true Christian religion. Having elucidated the true Christianity, he compares the result with all orthodox creeds, and
finally with Spiritualism, which alone harmonises with Christ's words and meaning.

CAREER OF RELIGIOUS IDEAS:
THEIR ULTIMATE—THE RELIGION OF SCIENCE.

BY HUBERT TUNBB.

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

Propositions—Results.


Chapter III: Historical Review: Persia—University of Religion—Is the Country of Theology—Warship of Books, Text, System, c.—Christianity is full of Paganism—The Jews were Pagan Wesphens—Moral Influence of Paganism—Paganism revives Polytheism.


Chapter VII: Man's Moral Progress Dependent on his Intellectual Growth—Higher Epochs of Polytheism—War between Science and the Bible—Bible are Independent of Revelation—The Bible on Imperfect Moral

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