CAREER OF RELIGIOUS IDEAS.

THEM ULTIMATE—THE RELIGION OF SCIENCE.

By H. HUDSON TUTTLE.


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

SPIRITUALISM.

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THE SPIRITUAL HARVEST OF THE YEAR.

A DISCOURSE BY MRS. CORA L. V. RICHMOND, trance-speaker for the First Society of Spiritualists, was delivered on her return from England, at Fairbank Hall, Sunday evening, December 26, 1880. The beautiful auditorium was crowded to its utmost capacity.

"Behold, I bring you glad tidings of great joy;'

Spiritualism is of no country, nation, or people. It belongs to humanity; it is the possession of the world of souls.

In the seven months you have not assembled, during which time our medium has been absent in a foreign land, we have not been idle. There have been about fifty public addresses, and as many more private and exceptional ones to people of varied ranks, condition, profession, and station, but mostly Spiritualists. In London, probably the largest centre of enlightenment the world now offers, representative minds from every class of the people are Spiritualists. There were members of the Church of England, Dissenters, perhaps Roman Catholics, and certainly liberal minds of varied denominations, who were, nevertheless, Spiritualists. In all the larger cities of England there are associative bodies of local societies of Spiritualists. But these do not represent all who believe in and accept spirit-communion. Nevertheless, our medium was invited to address these societies, and with earnestness, cordiality, hospitality, and a true spirit of fraternal recognition they send you, Mr. President, and your society, greetings as Spiritualists, from Nottingham, from Manchester, from Newcastle, from Edinburgh, from Glasgow, from all the cities where varieties of thought, occupation, and opinion have kept people apart for centuries. In Edinburgh, the city of classical learning, where sectarian bigotry less than two centuries ago would have driven one to the gallows, or to the stake, or to the prison, for believing in spirit-communion, there are those among all classes and denominations who accept it, and the chief party interested in the Movement there is represented by the clergy. In Glasgow, the centre of commerce in the north, there is an abiding interest in the spirit of progress. In Manchester there is a spirit growing up strong and steadfast, not alone for that which is phenomenal in Spiritualism, but deeper still for the spring of Spiritualism. Then, as we referred to Nottingham before, there is a centre of strong and earnest workers, where the mediums convinced to receive our instrument, and where a spirit of true cordiality was sent to you from over the sea. The last expression of good feeling was in London, and came in the form of a distinct expression of gratitude for the presence of our instrument there, and a cordial recognition for all that the western world are doing in the advancement of human thought, and chiefly in this direction of Spiritualism. For while this subject is popular, socially, in England, and while there is no fashionable circle, no intellectual class, from which this is excluded as a subject of discussion and investigation, legally it is under ban, for there is an old-time law that witches shall be hung, and that sorcerers and those that are engaged in black art, and chiefly fortune-tellers and vagrants, shall be imprisoned, and under this law not only Dr. Slade was arrested, but honest mediums, professors, graduates, are liable to be arrested at any time, and several of their own countrymen have been imprisoned for three months at a time for exercising the genuine gift of mediumship and holding communion with departed friends—and the more genuine the mediumship the more sure the punishment.

Yet such is the spirit of civilisation in England that at this hour professors in the universities, ministers of the gospel, the fashionables of London, meet and hold seances in their houses, give parties and receptions, while at the same time these very mediums are under the ban of English law. Such are some of the inconsistencies of the government that does not keep pace with the enlightenment of its people, and such some of the differences in the privileges enjoyed between the two nations. This is only referred to as illustrating that there is more than the mere external aspect of Spiritualism; it nowhere has taken the form of creed, of the differences in the privileges enjoyed between the two nations. This is only referred to as illustrating that there is more than the mere external aspect of Spiritualism; it nowhere has taken the form of creed, organisation, or local institutions—more than this is the spirit of Spiritualism that is everywhere apparent; that reveals itself from crowned heads to the lowliest in the cottages, and interpenetrates its life, its vitality, and chiefly its promises to those who are looking heavenward for the new revelation.

Materialism is not wanting there; it has its devotees, those at the shrine of science, some of the most brilliant
no possible moral advantage to the afflicted body, and
worn mind of the sick person professing it, and dying
perhaps deceived with it.

Oh, my brethren, what a sham is Christianity if the
numbers of its most zealous are right, and the views I enumerate
be wrong! What preached religion at her death bed
had our young friend the least need of? Beloved by
all, as she was, stands proof sufficient that what is
called the love of God is but a thought and a good
heart. And what egotism, bordering on impudence, would it be
in me to assume the maiden in her girlish innocence,
and purity had need of my prayers. Moreover, if the
simplest task of a well-born friend or of a Christian
fellow, by great mental agitation, stifling tears, and
piteous sobbing that scarce have limit, and was distressing
in the extreme, how untimely would have been the
word of any over-zealous priest or layman, earnest for a convert,
who had need of no conversion after the manner unwisely desired.

O that we would trust the loving mercies of a Father,
tender and compassionate, and cease to terrify by pre­
seaching the forbidding theology of a vengeance-ex­
cuting Judge!

It is possible, with discretion, in Sick Visitation to
be of some service, I doubt not, but this is in propor­
tion as the Minister, Priest, or Deacon is left at home.
It should simply be in the character of an intimate, and
kind, well-known friend that such a delicate mission be
undertaken, or I doubt the benefit thereof in any way.
It is my daily endeavor to forget any ecclesiastical
position, and be a man with men, simply as a Christian
gentleman—gentle as one's rugged nature will permit,
and Christian in a sense removed from the Dogma­
tical—methodism of Church or Chapel. I carry yet myself a Prayer­
book of smallest type and tiniest bulk, should occasion
suggest its use. But I keep it hidden, and would make no
show, unnecessary, of his surgical instruments, to the
same before an operation.

Should the sufferer express a healthy wish, as far as
her condition of ill-health can truly speak her mind,
for quiet, unexciting talk, upon the solemn, and mysteri­
ous subjects clergymen and ministers should know best
most about, I am gladly ready, and indeed delighted
with the kindly intent of any ecclesiastical
position, and be a man with men, simply as a Christian
at the manner of the sick; for with the kindly inten­
tion of visits of many on so pious an earnest, mischief
has yet again and again been wrought from the indis­
creet handling of religion in the sick chamber.

All religion has relation to life, and the life of religion
is to do good—and if good is endeavoured, and the
will is to be useful, and amiable, affectionate, and help­
ful, a treasure to the mother, a loved sister to the
younger ones, and in her untimely death mourned by
all—and such in every point was she who has left us—
why, then the life of religion was vital to her, and
practical and sincere, and she sings among angels now—
and my short ministry, which I can happy to know she
appreciated, has had confirmation in respect of her
brief experience in the other life, finding it, as 'tis
my privilege to state and teach, the wonder-world of
the innocent and pure—the righteous and the wise, the
good and true; the world of harmonies after earth's
discords—the joy-world after life's sorrows; for as we
read at the grave of her we buried under the oak tree's
shade, "The souls of the sick friend visited, any more than would a wise practitioner make show, unnecessary, of his surgical instruments, to the
same before an operation.

There is no death:
What seems so is transition.
This life of mortal breath
Is but as suburb of the life Elysian
Whose portals we call death.
She is not dead, the child of our affection,
But gone into that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By angel guardians led,
Safe from temptation, safe from sin's pollution,
By angel guardians led,
In that great cloister's stillness and seclusion,
Where she no longer needs our poor protection,
And Christ himself doth rule.
Not as a child will friends again behold her,
For when in rapture wild,
In their embraces they again enfold her,
She will not be a child,
But a fair maiden in her Father's mansion,
Cleared with supernatural grace,
And beautiful, with all the soul's expansion,
Shall we behold her face."

That is the music of true theology; we know it—we
feel it. Away with the trappings of woe. There
is a bridal in the skies, and the Marriage Supper of
the Lamb, a fair young Wedding Guest has in haste
been sent for, that is all—glorious all. "Blessed are
the dead which die in the Lord." But she is not dead,
shesleepeth—may, she sleepeth not. Set thee awaked
up to a higher life.
Plant the white lilies on her grave,
And let the little ones, that were her care, pay frequent
visits to their sister's resting-place. Green let the
grass grow there, and let the fond companions of her
youth keep trim an emerald sod that
rounded turns upon the form of her they loved, but go
not there to think of her beneath the broken turf.
She is not there; she dwells above. She hovers, happily,
more sometimes, when her friends whose grace has
mellowed, place fresh flowers upon her grave:
and as a spirit, disencumbered of the flesh, she downward
January 28, 1881.

The Medium and Daybreak.

A gentleman remarked in this same room some few evenings ago, that as pilgrims and travellers upon the road to Heaven, as we frequently profess ourselves to be, we may as well give up trying. For how things are there, he adds: the ideas were soon recognised by the young men, and one gentleman remarked that they sounded very much like those he heard in the spiritualists. Thus the teachings of Spiritualism were found to be of very much importance in the development of the young man. And here he may all assembled here, remembering that in the midst of life we are in death, so live that death may be to us, as we feel in this case, Thou hast divinely ordered it to be, the gate of life everlasting. This, Lord, we ask in Thine Own Most Holy Name, and for Thy loving-kindness sake. Amen.

The Mansions—An Essay.

Our friend, Mrs. E. A. Hodgson, formerly Miss E. A. Brown, sends us the following essay written by her husband for the Cape Town Young Men's Christian Association, while he was engaged in the investigation of Spiritualism. Mrs. Hodgson adds:—"The ideas were soon recognised by the young men, and one gentleman remarked that they sounded very much like the theory of the Spiritualists. Thus the teachings of Spiritualism are even by the younger generation. Some who are alien to the subject seemingly as well informed as those who introduce it. This is the true work of Spiritualism—to enlighten the public mind on the greatest of all questions; not to form another church, sect, or clique. Let us take courage, and work manfully, to establish the kingdom of God ever.

Spirit! What is it? and what will spirit-life be like? and what sort of world shall we find the spirit-world to be?

A gentleman remarked in this same room some few evenings ago, that to us pilgrims and travellers upon the road to Heaven, as we frequently profess ourselves to be, and as looking upon heaven as a sort of haven of rest for our tired and sorrow-worn souls, as a home of sweet peace and happiness, and love, free from all the waves of pain, disappointment, and sorrow, that sweep so incessantly and pitilessly over us here, we were strangely indifferent and uninterested in the subject, that we are passing through. This is the true work of Spiritualism—to enlighten the public mind on the greatest of all questions; not to form another church, sect, or clique. Let us take courage, and work manfully, to establish the kingdom of God ever.

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we shall all be changed. We shall not be changed in these respects, for these are all things that speak to man's immortal part, which is not changed. The body may indeed be changed, as St. Paul tells us it will, but these are not things of the body.

And now let us look at some glimpses that Revelation affords of the sort of things to be found in spirit-life; and, we think of these, we cannot help remarking how much more seems to be thought of one revelation than of another. We think very much of what St. John saw in his wonderful vision of the great throne, and the beasts and the elders, and we frequently will talk of St. Paul’s arguments and opinions as to our being caught up to meet our Lord in the air, but other revelations, and revelations, as it seems to me, that should be taken for almost more than these—as they were simply visible facts and in no sense visions or the views of any person, are scarcely taken into account at all. Take, for instance, the departure of Elijah from earth-life in a chariot and horses, or the vast array, the spiritual army that was sent to surround the city of Dothan when God’s prophet was, or appeared to be, in danger. Why, I think that these are infinitely the most striking glimpses that the Bible gives of spirit-life and yet they seem to be almost ignored, for in all the many books that I have read on Heaven, I do not remember their being touched upon. I have often, however, heard of the Palm branches, but none of our writers will admit a tree. Now this is both incongruous and inconsistent. Then again, everyone is fall of the harps that St. John saw, and a gentleman, some nights back, brought a ridiculous book in which, he said, the writer maintained the possibility, or probability, or something of there being pianos there. Now if that gentleman can explain why it should be more practicable or desirable to have harps than pianos, I hope that he will take an early opportunity of bringing forward a paper on that point.

Now why do we think so much of what St. John saw in that wondrous vision? and how is it that we are ready to try and fancy ourselves standing among that great company before God’s all-holy throne, while practically we ignore the very important glimpses of the other world that are elsewhere given us? I really cannot think of any other reason for our overlooking them myself save that we do not believe them; certainly we can never have realised them. We cannot imagine that array of chariots and horsemen encircling the hillside because we have never (as the prophet) seen anything of the spirit-world around us. We have seen nothing above us but the clouds and the orbs of heaven, and besides, through having perhaps very mistaken ideas of the sight of Elisha, we have never thought of the spiritual nature and a spiritual animal life. Of course our friendships and aversions that the whole human race so strangely take to one another are to be so explained, that even our tables and chairs have a spiritual as well as a material part. Now if this be true, I think that it helps us very much to form some conception of a spiritual nature and a spiritual animal life. Of course our spirit will be just as tangible and solid a reality to another spirit as one mortal is to another here, though to us mortals a spirit would be imperceptible and intangible. In this way we can realize the possibility of there being in the blue ether that we call space, a great grand nature, with mountains, and trees, and flowers, and birds, quite invisible, perfectly immaterial to us, though perhaps close to us and all around us; mountains through which, in our mortal bodies, we might walk unpimpered and unconscious, and which might still be as perfectly material, solid, and tangible, to a spiritual being as our old Table Mountains is to us, mortal.

I prefer, then, to think of the spirit-world as having all these bright and beautiful things, and I think that I may fairly fall back upon revelation to support me. I am not sure if I have made it quite clear about these mountains and trees in spirit yet, I hope that nobody will ask me how it is that we do not have them here; it must not be that we do not have them in the spirit-world, if we have not in sight of our Lord, in the heavenly city, the shining chariot and horses that Elisha saw bear his beloved master from his wondering gaze as he cried after it, “My father! my father! the chariot and the horsemen thereof;” the celestial cities of which we read with foundations, and streets, and gates,—are all these things mythic? or are we not sufficiently justified, aye, surely driven, by Scripture to the conclusion that life there, in the beautiful things that surround us, will be more like a perfectly happy life here, only everything will be more beautiful, will be holy, and bright, and pure, and sinless, and all will be spiritual.

Now what can we think of all these things? Suppose that man’s immortal spirit protests ever so eloquently against the rather cold and cheerless heaven that some writers are so fond of representing, and that Scripture does even more than justify us in picturing many bright, and beautiful, and sinless things there that these same writers leave out, still there arises a great difficulty to our minds. It seems impossible to realise these spiritual things away from our material ones, and perhaps the idea of a spiritual nature upon a grand scale is new to some of us; we have never imagined spiritual horses and chariots and trees. I will close my essay with some ideas that may help us to form an idea of how these things may be thought of.

Suppose, now, that we leave revelation as we have considered some portions of it, and look up the philosophers, and we find men devoting a life’s study to their deep intricate theories and coming at last to the conclusion that every material thing has its exact duplicate or counterpart in the atmosphere around, only, of course, invisible to us; that the mysterious likes and dislikes, friendships and aversions that the whole human race so strangely take to one another are to be so explained, that even our tables and chairs have a spiritual as well as a material part. Now if this be true, I think that it helps us very much to form some conception of a spiritual nature and a spiritual animal life. Of course our spirit will be just as tangible and solid a reality to another spirit as one mortal is to another here, though to us mortals a spirit would be imperceptible and intangible. In this way we can realise the possibility of there being in the blue ether that we call space, a great grand nature, with mountains, and trees, and flowers, and birds, quite invisible, perfectly immaterial to us, though perhaps close to us and all around us; mountains through which, in our mortal bodies, we might walk unpimpered and unconscious, and which might still be as perfectly material, solid, and tangible, to a spiritual being as our old Table Mountains is to us, mortal.
case were opened, that the prophet saw the spirit-army, when his servant could see nothing until at Elisha’s prayer his eyes—spiritual eyes—were also opened: it was the same with the seers and prophets that saw Elijah go forth from earth. Probably had we been there we should have seen nothing; but I believe that in death each one’s eyes will be opened, and that from the hand of the grave we shall look back and broaden, as we think how blind we were once when on earth, how blind all of earth’s children still are, for there shall form one of a great cloud of witnesses, yet unknown, unfelt, unrecorded by our mortal friends; there we shall look around upon the flowery walks through which we pass, and think how marvellous it is that all these beauties, these living imperishable realities are to earth’s blinded children mere shadowy shadowy fancies; there we may see the great earth spread out before us, but dim, and shadowy, and ghostlike look the old mountains we knew so well. Yes! a world, a real, tangible, immortal world with all the beauties of nature, only all spiritual, and all this vast world may be close to us and we be quite unaware of the fact, except through spiritual discernment; this is what I have tried to argue, this is what I believe. Do not St. Paul’s words point the same way, when he tells us that we are come to the spirits of just men made perfect, to the general assembly and Church of the First-born; that they all look down upon us from those clouds of witnesses. Now, regarding the future life thus, are we not better able to realise our great and glorious destiny? Do we not feel with greater force, and with greater peace and joy, that “Here we have no continuing city, but we seek one to come.” Is it not the way only to realise spirit-life at all? and is it not a bright and joyous picture and is it not spiritual, too? And if it be all these, then should we not think much more of these glimpses of spirit-life that the Scriptures afford us than we commonly do, and try to picture to our hearts and minds a less one-sided view of Heaven?

Glimpses of Soul-life.

When the following communication was given the Control explained that it is the revealer of a newly-awakened spirit to them, a spiritual. The mind, it was remarked, always gives forth expression more or less connected and harmonious according to the music of its unfeeling.

Send this to your little paper (was added). Do not sign name of either spirit or medium, but only “Glimpses of Soul-life.” Those will consist of a series of poetical soliloquies, each expression more or less connected and harmonious accord­ingly to the music of its unfeeling.

How beautiful to live in time so truly blessed, when naught but pain but death marks the form of the spirit—How good the day that dawned with promises sweet, prophetic of the angel’s home on earth!

Ah! let us sing the praise of God, who gave us treasures in our souls—so bright, so pure, so infinite; with love for smiles, and sympathy for tears, that with sunshine and with showers alike come to blossoms forth a spirit-world—not in the far-off stars alone, but in the homes and earths of men, of women, and of children too, making the universe a paradise. One atmosphere for all to breathe—the atmosphere of harmony. One sun to vivify all earth—the sun of knowledge, bright and high. One God, to will, to guide, to watch the outgrowth of the master-planet—the God of love that never dies, that never wears, unselfish, blind, but in kindness clothes him; while, with pitying eye, he gazes, father-like, on his struggling, realm, and selfish children. With gentlest hand he helps them, and shores over all their imperfections his shining lordly divine.

January 11, 1881, Evening.

MISS SAMUEL’S CONCLUDING LECTURE AT GOSWELL HALL.

On Sunday evening Miss Samuel gave the last of four lec­tures at Goswell Hall, 230, Goswell Road. The weather was so inclement on the previous Sunday that Miss Samuel did not feel with greater force, and with greater peace and joy, that “Here we have no continuing city, but we seek one to come.” Is it not the way only to realise spirit-life at all? and is it not a bright and joyous picture and is it not spiritual, too? And if it be all these, then should we not think much more of these glimpses of spirit-life that the Scriptures afford us than we commonly do, and try to picture to our hearts and minds a less one-sided view of Heaven?

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January 11, 1881, Evening.
13 weeks entirely gratuitously, travelling all the way from Shepherd's Bush at his own cost to do so. They deeply re­
gretted parting with such an able and kind confidant, but they had been apprised that he had been forced to his work for what he had done.

Mr. Burns seconded the proposition introduced by the previous speaker. The influence of the duiet they had heard that evening was itself something to be thankful for. Mr. Knight Smith had spoken very efficiently and most favorably about this concern, and he hoped that his success was what he had done.

The business of the day was to discuss the question of the future of Spiritualism in the world. It was agreed that this was a question of great importance, and that it was necessary to consider the views of the great leaders of the movement in the past.

Mr. Burns said: 'The first point that I wish to make is that Spiritualism has always been a movement for the betterment of mankind. It has always been a movement for the improvement of the human condition. It has always been a movement for the elevation of the human spirit. It has always been a movement for the establishment of a just and equitable society. It has always been a movement for the establishment of a just and equitable society.

Mr. Burns continued: 'Spiritualism is a movement that has always been concerned with the welfare of mankind. It has always been a movement that has sought to lift the human spirit to a higher plane. It has always been a movement that has sought to establish a just and equitable society. It has always been a movement that has sought to establish a just and equitable society.

Mr. Burns concluded: 'As long as mankind are better natured spirits, so long will the divine truths of Spiritualism be inherent in man. As his book, "Other World Order," the writer classifies men into (a) those who are led by the path of error, (b) those who are led by the path of error, (c) those who are led by the path of error, (d) those who are led by the path of error, and (e) those who are led by the path of error.

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January 28, 1881.

The Medium and Daybreak. 55

Brooks, of the Unitarian Church, officiated nominally, and read a few Scriptural extracts on such occasions, and then said a few words. Our deceased brother would now make a fiction of the appropriate remarks; when our friend the venerable and Rev. Mr. Mountford arose, and as the saying is, "fullly fill'd the bill!"

Mr. Mountford is an old defender and advocate of our faith, who once preached in King's Chapel in this city. He gave a sketch of a vision, a dream, a phantasy, a spiritualism, stated many reminiscences of his knowledge, dating back to the "Rochester Knockings," paid a happy and deserved tribute to him, and then our deceased brother read from a manuscript, and of course it will find its way into print, so I will only say it was a touching tribute and very finished production. It was the gem as well as the main portion of the services, and seemed to fit the occasion, as our thoughts always do when death has knocked at the door. I would have been very sorry if one of our lights had not found expression on this occasion, and I know our invisible brother who I feel, as a matter of course, was present, would have felt very sorry too. He had just given to the world his valedictory, "The Scientific Basis of Spiritualism," which now almost seems like a requiem, and the appropriate remarks of our venerable brother Mountford were most fitting.

Several of his neighbours and mine, who had come to the services, who were not Spiritualists, asked me very approvingly who the man was that made the Address, and I was proud to tell them that he had been in the detective, though common-sense told them that without my aid.

Do you know, I think on such occasions the gathering friends who take an interest, are glad to get a tip of our thought. It seems to be the only rational consolation for the mourner there is, and I really think the dispensers of funeral expressions of lean thought, for stealing our thunder when they can. "A rose by any other name is just a rose." A gentleman on this occasion, the dispenser was one to the manner born, and called it by its proper name, and I guess the thoughtful all said—"Amen.

Mr. Sargent's disease was cancer in his throat and tongue. He was able to sit up, and was dressed every day until the Sunday after Christmas. His brother told me he saw him that day as he lay in bed, and could talk only with difficulty. The brother felt very and seeing what was to follow. Epes Sargent evidently noticed it, for he took a paper and wrote, and gave it to the brother: "I am not sad, I am very joyous, and I want you to know it. I am happy in my belief, and the light which I have followed seems now clearer to me than ever."

I write this from memory, as substantially what his brother told me. Mr. Mountford also referred to the fact. I am glad and happy to say that Epes Sargent died in the faith, and for the last day or two was in a gentle sleep, passing away without pain.

Boston, Jan. 2, 1881.

John Wetherbee.

MAN'S PHYSICAL CONDITIONS.

The new column in the Medium on Man's Physical Condition will do much good, as mankind is quite as much in need of the laws of nature relating to its physical, as its spiritual well-being. The idea for example, that no human being can be deemed a safe member of society until his blood has been poisoned by diseased matter from a festerling organ, is equal to any barbarism of the most degraded races. The intelligent portion of society should never again use liquid medicine; when our friend the venerable and Rev. Mr. Mountford arose, and as the saying is, "fully fill'd the bill!"

DOMESTIC DUTIES DURING COLD WEATHER.

It has been said that charity begins at home, and that he who provides not for those of his own house has denied the faith, and is worse than an infidel. Let us think of our duties to another in the household during this inclement season. The idea for example, that no human being can be deemed a safe member of society until his blood has been poisoned by diseased matter from a festerling organ, is equal to any barbarism of the most degraded races. The intelligent portion of society should never again use liquid medicine; when our friend the venerable and Rev. Mr. Mountford arose, and as the saying is, "fully fill'd the bill!"

Christ the Corner-stone of Spiritualism.

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

Christ the Corner-stone of Spiritualism. A Treatise by J. M. Peckels, M.D.

Price Sixpence.
SUGGESTIONS AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 28, 1881.

NOTES AND COMMENTS.

This present issue of the Medium is greatly indebted to South Africa for matter it contains. These mental productions are the best indications of progress in the countries from which they emanate. The conduct of Archdeacon Colley, in sinking the ecclesiastic in the man, is admirable. In doing so he is a pattern to all spiritual teachers. He allows the force of spiritual truth to dominate the minds of his hearers—not the speaker's personal claims to consideration. This sermon is indicative of a very distinct section of the Church, characterised by free-thought and spirituality. In one section of the Church we have free-thought, but it is agnostic; in another piety without thought; and, in a third division, a sensuous symbolism without thought or spirituality. There is manifestly room for a fourth Church party; that represented by such utterances as Mr. Colley's sermon. In the Church there are already not a few rising men emboldened with spiritual and liberal ideas. When they gain position and exercise an extended influence, then we may expect the advent of a regenerated Church truly representing and supplying the spiritual wants of the people.

There is no more eligible career of spiritual usefulness before young men, stimulated by a high moral purpose, than to enter the Church and throw their influence in with the Church party. That she has met with a congenial spirit for a husband, we have pleasure in calling their attention to the essay from her pen which we print on another page. Mr. Hodgson is also a young gentleman of the personal appearance.

Miss E. A. Hodgson sends us, from Cape Town, her portrait in her wedding dress, also a photographic likeness of her husband. That the many friends in this country of Miss E. A. Brown may have the satisfaction of knowing that she has met with a congenial spirit for a husband, we have pleasure in calling their attention to the essay from her pen which we print on another page. Mr. Hodgson is also a young gentleman of the personal appearance.

In her letter Mrs. Hodgson says:—"You will have spent your Christmas at home, probably with the snow thick on the ground; while we are half boiled and half roasted in the sun here. I don't like the heat a bit, it does not agree with me. Cape Town is like an oven on a hot day. We live in the country so don't feel it so much, but Mr. H.'s business is in Town. Many in Cape Town will spend a lonely Christmas, their husbands being at the war. I had two ladies visiting me this week whose husbands were killed in the 24th Regiment, which you will remember were literally slaughtered." What are merely war's alarms to us in England are stern realities to many at the Cape.

Mr. Richmond, writing on December 27, from Chicago, gives altogether the other extreme of temperature. He says:—"We had a very stormy passage over, but we both enjoyed it very much. We had a merry Christmas at home, and to-day we are enjoying 14 degrees below zero." Though we have had only about 14 degrees above zero yet we think we have had quite enough.

We have not heard of the "Spiritual Record" being resumed. If Mrs. Richmond's discourses appear occasionally in the "Daily Times" of Chicago, the "Spiritual Record" will be superseded. Readers this side will miss it much.

Mr. W. Britten and Mrs. Emma Hardinge-Britten are expected to arrive at Liverpool this week. It was with great intention to sail from America in the "Germania." Many friends of the Cause will be glad to see Mrs. Britten back amongst us again. We hope she will find her voice heard on behalf of Spiritual Truth as in former times.

A distinguished gentleman who recently had sitting with Mr. D. Duguid, at Glasgow, is greatly delighted with the direct paintings received. In one instance the scene actually represented an important incident in the sitter's life, though he was a complete stranger to all in the circle. Our thanks are due to Mr. Duguid and the kind friends who have bestowed on visitors from time to time introduced by us. After all is said and done Mr. Duguid is a medium who occupies altogether a unique position in spiritual work. May his spiritual flame never flicker nor wax dim!

Our reporter gives somewhat of a graphic picture of the musical condition of Goswell Hall audiences. Facts are, those who attend are mostly middle-class people who are more given to thought than to singing. The singing element must not be thought to be more by the newly formed of Goswell Hall audiences. Fact is, those who attend are mostly middle-class people who are more given to thought than to singing. The singing element must not be thought to be more by the newly formed of Goswell Hall audiences. Fact is, those who attend are mostly middle-class people who are more given to thought than to singing. The singing element must not be thought to be more by the newly formed of Goswell Hall audiences. Fact is, those who attend are mostly middle-class people who are more given to thought than to singing. The singing element must not be thought to be more by the newly formed of Goswell Hall audiences. Fact is, those who attend are mostly middle-class people who are more given to thought than to singing. The singing element must not be thought to be more by the newly formed of Goswell Hall audiences.
piano or other instrument where available, then when the meeting commences they will be able to take part. Children are the best singers, they will eagerly join in this exercise if it be placed in their way, and their sweet elastic voices at our meetings will supply a condition for inspiration which speakers sadly lack at present.

The Institution Week season this year has been of a very successful character in every respect. The attendance has been large and more than usually harmonious, the collections good and the phenomenal results have been very striking. The Spiritualists and mediums would do well for themselves and the Cause if they took part in the Institution Week movement when it comes round annually.

The conclusion of the Blavatsky article, the obituary of John Tyennau and other matters unavoidably postponed.

GOSWELL HALL.—SPECIAL LECTURE IN AID OF THE FUNDS.

Mr. J. Burns having been invited to give a lecture at this hall, complies with the request and earnestly desires to add his mite with the brethren.

The Institution Week seances this year have been of a very successful character in every respect. The attendance was moderate. In the circle was formed round the table, it was no wonder that other difficulties, some of them very painfully; so that when expressions of dissatisfaction escaped some lips at the back, tardiness of Spiritualists in taking part in the meetings, and the suggestion was made that some plan should be adopted to bind a few to attend regularly.

Another speaker said Spiritualists certainly exceeded their duty when they censured others for not doing as they desired. Spiritualism consisted in every man performing, according to the immediate duties of his position, and not in attending any particular meetings. Who knows but those absent are doing more good where they are than if they came to that meeting. To censure others for not doing certain things, or to exact obedience from them, was in effect to endeavour to control them, which is wrong and will not result in sectarian or priestly tyranny on the one hand, and slavery on the other. The duty of the meeting was essentially to take no heed to those who were absent, but to ask themselves what they had done there for. Had the Spirit World no work for them to perform—no privileges to confer? He was of opinion that every true spiritual worker should depend on his own efforts alone, and not on the conditions and attendance of others. That is the case the medium is applied by others; a number of persons coming together on that principle, be they many or few, would be sure to do good and get good.

Other sitters offered remarks, and ultimately Miss Samuel was controlled by one of her spirit friends and proceeded to give personal advice, descriptions of spirits and psychological conditions, and other fruits of mediumship in a very satisfactory manner. This interesting exercise proceeded for a considerable length, when a healing influence manifested itself. Mr. Martin, in accordance with directions given through Miss Samuel, allowed himself to be used by the healing spirits, and he manipulated sufferers with decided benefit, which has been further confirmed by subsequent improvement in health.

Clairvoyance and other kinds of mediumship were manifested through other sitters, and the meeting terminated to the satisfaction of all present.

It is often observed that no two spiritual meetings are alike. We do wrong when we grumble and think that all that takes place should be entirely in accordance with our own fancies. Many kinds of purposes have to be subserved of which we are quite ignorant, and if all meetings were a “success” in the sense of being crowded, certain forms of spiritual work could not take place at all. It is at the apparently insignificant meeting that sometimes the best spiritual work is done.

It is also well to bear in mind that the spiritual enemy is abroad. There are many Spiritualists, it may be, who do not wish your meetings to succeed. The fluctuating attendance, and the dissatisfaction experienced by those who do attend, may be due to the deterrent psychology of your enemies, and their spirit allies. Never give way to these untoward influences. Stand true to your colours; have faith in your spirit friends, and the enemy will be baffled. But get disheartened, and break up without making the attempt to do anything, and you allow yourselves to be overcome.

On Friday evening last, there was a very pleasant little circle, and the results were highly satisfactory to those who were present.

MR. J. C. HUSK'S SEANCE.

CELEBRATION OF THE BIRTHDAY OF ROBERT BURNS.

On Tuesday evening Mr. Husk gave his seance in aid of the Institution Week Fund at the Spiritual Institution, A very select and harmonious circle of fourteen sat down. Mr. Husk said he was anxious to give the fullest satisfaction to all, and desired that his hands should be held all the time, and that the sitters should also hold hands.

After the circle was thus formed, and the light extinguished, the table began to move freely, and by the tipping of the table some changes were made in the positions of the sitters. This was ultimately effected through instructions given in the direct voice of the spirit "Irresistible." A gentleman who seemed to be devisor of proving the truth of the matter was placed on the right of the medium, and held him tightly by the hand. In recognition of this fact, "Irresistible" bunched their hands upon the table, and said he would commence the seance by passing a chair over the arm of the lady that held the medium's left hand. The lady accordingly held the medium firmly, and having moved the back of her chair slightly round as the
spirit directed her, it was soon found with her arm through under the top rail of it. This beginning gave general satisfaction, and prepared the circle for what was to follow.

While the circle was thus occupied in a pleasant manner, the topic turned to the subject of Bruce, to which Miss Burns added a note on the possibility of the occurrence of spiritual manifestations, as witnessed in similar instances. She referred to the story of Bruce’s speech at Bannockburn, and the way in which the spirit had spoken in a familiar manner, as if it were speaking through the medium. Miss Burns expressed her belief in the reality of such manifestations, and her conviction that the power and faithfulness of this disinterested spirit were recorded in history.

The sitting was now supposed to be over, but “Irresistible” said he had a little more to do. After sufficient force had been collected, those who held the medium were told by the spirit to on no account let go his hands. The chair was then taken from under the medium and there was no difficulty in getting it up, as it was held in the light and then carried into a dark room. The prompt vehemence with which it was used was characteristic of the Robert Burns of history. The sitting was now supposed to be over, but “Irresistible” said he had a little more to do. After sufficient force had been collected, those who held the medium were told by the spirit to on no account let go his hands. The chair was then taken from under the medium and there was no difficulty in getting it up, as it was held in the light and then carried into a dark room. The prompt vehemence with which it was used was characteristic of the Robert Burns of history.

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and another chair was passed on to the lady's arm who held the medium's left hand. The display of spirit-power was so thorough, and the conditions so stringent that the utmost satisfaction was given to all, and the circle broke up, and sent the people to the public. This report is a mere shadow of what happened, many striking incidents being entirely overlooked. Altogether it was a powerful exhibition, enforced to exist and can manifest. A marked change is taking place in the development of Husk's powers. The seances, while they are not less phenomenal, are increasing in spirituality and the exhibition of intellectual identity. The spirits in the direct visions discoursed in an effulgent and consistent manner. "John King" when asked to give the explanation referred to by "Sirs. Green," said, that in the days of witchcraft mediums—so-called "witches"—too frequently predicted unpleasant things which were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The seances, while they were not less phenomenal, are increasing in spirituality and the development of Mr. Husk's powers. The

or by print, however deserving the victim may be of an opposite course of treatment. "Inspirational speakers" carry the printed lies to their meetings. The managers of meetings lay them on the table, the table of spirit-communion if you will, and the circle breaks up, and give them out to the people. The purveyors of this abominable literature are promoted to high official positions for the spiritual illumination of the British people.

I repeat again, there is no precedent in the domestic economy of Christian Churches, so far as I am aware, for such conduct as this.

This fratricidal war and unchristianishness take a wider form in the destructive labours of the tattling tale-bearer. In the "New Testament" I find it written of gospe]lizing wolves: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tellers also, and busy-bodies, speaking things which they ought not." Now these talking oldwomen are oftenest not of the male sex, and, having obtained their perquisite for the voice of work on behalf of "Spiritualism," they "wander about from house to house," drinking tea, and "speaking things which they ought not." That is, all who tell lies to their brethren, who may be their best friends and helpers. In your own columns I have from week to week and from year to year observed kindly proportion given to names the weavers of which were badly at work "going from house to house," endeavoring to destroy the gospel which held the people.

All this warfare, which demoralizes the community of Spiritualists more than it hurts the victims of it, is carried on that worthy advantages may be reaped to the tattler, and that the victim's interests may be correspondingly injured. Do you enjoy a position, collect money, or transact business that these infamous ones covet; then they will do all in their power to make you believe, you that they may clutch hold of that which you possess and command.

If those slanderous Spiritualists were kings, emperors, prime ministers, or potentates of any kind, would they not, in their desire to extend their territory and gain that which they coveted in the possession of their neighbours, resort to wars and intrigues of all sorts to attain their selfish ends? Do not tell me what high-flying philosopher a man teaches when he is supposed to be asleep. Show me his conduct towards his brother, and the manner in which he acts when he is awake and himself; and I will then decide whether he is a Spiritualist indeed or the enemy who is sowing tares amongst the wheat.

For the honour of Spiritualism and the moral well-being of Spiritualists this war-spirit should be immediately cast out. Every man or woman amongst an army of tellers of tales, or who aids him in his selfish plans, is the party really to blame. Listen to no tale of evil, sham the evil speaker, participate not in the slasher pamphlet—call it Christian or call it spiritualism—to my mind the Ancient and the Modern Spiritists proclaim in my ears one and the same Gospel.

To the Editor.—Sir,—I have just been reading the poem of A. J. C. in this week's 'Phrenological Journal.' It has set me thinking—thinking that as applicable to Christians both in their personal and governmental capacity, it is alas! undeniably true; thinking also that as touching the conduct of some Spiritualists it is also lamentably true. The sword—the powerful and the sacred weapon of the immortal man, was not accepted; it cuts in two distinct ways. If I may be permitted to describe myself as a Christian Spiritualist, that is, confessing fully the Gospel of the New Testament, subject to the right of private judgment in the interpretation thereof, and at the same time regarding as true the great and fundamental doctrines of Modern Spiritualism, embracing spirit-communication with those gone before, and a universal inspiration bestowed on all severally as they may be fitted to receive it. Consequently came around, and instigated by the witches' will, the spirits tried to make the unpleasant predictions come true. It was a misuse of the power, exercised amongst a people not prepared to receive it.

I have been a student of spiritual phenomena from a time somewhat ahead of the "Movement" as now established, and have been pained to see that as one form of work has succeeded another it has been with an attitude of open and unscrupulousness. I have been pained to see that as one form of work has succeeded another it has been with an attitude of open and unscrupulousness. As this is, I will be thankful to "A. J. C." for writing his poem and to the Editor for inserting it if thereby a better moral tone be introduced into the Movement somewhat than we do the subjects of so much popularity. We are all for clearing the moral atmosphere of the Movement somewhat—Ed. M."

WOMAN IN THE TALMUD:

Being a Sketch of the Position Held by Women in the Old Jewish Days, before the Christian Era.

By Alfred T. Story.

Price 6d.; post free 7d.

It is an earnest essay on behalf of woman, containing several quaint stories from the Talmud, which render it deeply interesting. American Ephemeris Journal.
THOUGHTS ON THE DEITY.

I have had such a beautiful vision this morning. Before rising, I was deeply pondering upon the Father, and trying to conceive, whether we should ever know, even in Heaven, the real essence of His appearing; but now I see Him as a mind in His supreme spirit form. When I saw before me a Sphere or Globe, so gigantic, that the countless myriads of worlds, that form the universe, seemed only like dots in comparison, as they who were moved around it, in majestic and slow rotation.

The language of my spirits with their attendant planets revolving around them, appeared no longer than tiny marbles moving over the surface of this wondrous Globe. But though the languages were incomparable, each one was perfectly distinct in its individuality, and all proceeded in their course in a beautiful and solemn harmony that baffles description—all keeping their exact place in their wonderful rotation around this magnificent Globe.

It was a wonderful, Luminous, Luminous throughout, with that soft, calm, beautiful light, somewhat resembling the light by which spirits show themselves, but which is quite insubstantial to those who have never seen it. From thence the attendant worlds drew their light and living power, for that Globe was their centre of life as of motion, and its luminousness caused me to see so clearly their movement, as each one proceeded unerringly in its appointed path, bathed in the soft and loving light, that proceeded from that wondrous central Sphere.

Then I saw that this beautiful vision had been vouchsafed to me, as the nearest approach to the solution of my thoughts, that could be given to a finite understanding.

And I was deeply impressed in that deep thankfulness and humility.

JANUARY 2nd, 1881.

M.

INSTITUTION WEEK MEETINGS AND CORRESPONDENCE.

Mr. Hask's seance is reported on another page. The sum of $1 75. was collected.

I am extremely pleased to see the cheery account you give of the year's results financially, as regards your special work, and I trust this year may bring forth even better results. If only Spiritualists would agree to drop their differences, and work on the same harmony together, what glorious results might be obtained.

I am told that this year will produce such a wonderful increase in spiritualism, as regards your special work, and I trust this year may bring forth even better results. If only Spiritualists would agree to drop their differences, and work on the same harmony together, what glorious results might be obtained.

New Book on Spiritualism. Just received from the Author in America.

The Religion of Spiritualism: Phenomena and Philosophy.

By Samuel Watson.

(Thirty-two years a Methodist Minister.)

Author of "Click Struck One, Two, and Three."

400 pages, Handsome Cloth, price Six Shillings.

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A Manual of Phrenology.

By Alfred T. Story, Editor of the Stomatological Magazine.

With a Preface by L. N. Fowler.

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Anglo-American Stores, F. FISHER, Tailor and Draper.

A splendid assortment of Winter Goods not to be surpassed in London. All goods thoroughly shrink and made on the premises at the shortest notice, 15, Southampton Row, Holborn.
**SMALLPOX.—AN EDITOR'S TESTIMONY.**

The leader writer in "The Graphic" thus concludes an article on "Smallpox Hospitals," on January 15:—

"If we can trust Mr. Pearson Hill's statistics, the Hampstead Smallpox Hospital was a curse to the neighbourhood, and, moreover, he declares that there were more deaths among the patients there than among those who battled with the disease at their own homes. The writer of these lines offers no opinion on the subject one way or another, but he will conclude with a fragment of autobiography. After being vaccinated, as usual, in infancy, at the age of fourteen, he had smallpox. At the age of thirty-four he went to live at Ilgham, near the Smallpox Hospital, and within four months ho hospitalised, as usual, in infancy, at the age of fourteen, he had a second attack of smallpox. He trusts he is now case-

**THE NEW SPIRITUAL LYRE,**

CONTAINING

A. THE HYMNS IN THE FORMER EDITIONS,
WITH MANY ADDITIONAL PIECES,


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

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

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MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS.

BY ALFRED RUSSEL WALLACE,


1. AS AN ANSWER TO THE ATTACKS OF HOME, LUCY, AND OTHERS.
2. THE SCIENTIFIC ASPECT OF THE SUPERNATURAL.
3. MODERN SPIRITUALISM: EVIDENCE OF MEN OF SCIENCE.
4. THE MERRILL TEACHINGS OF SPIRITUALISM.
5. NOTES OF PERSONAL EXPERIENCE.
6. MODERN SPIRITUALISM: EVIDENCE OF MEN OF SCIENCE.

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