



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

SPIRITUALISM.

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SPIRITUALISM IN NORTHAMPTON.

A FRIENDLY VISIT FROM J. BURNS, O.S.T.

Having had occasion to visit Northampton on business at the end of last week, I was very pleased to have the opportunity of looking in on some of the Spiritualists, as time would not permit of my having the pleasure of seeing all the kind friends whose hearty reception would have been greatly appreciated by me.

I remember visiting the town with Dr. Newton more than ten years ago. On referring to the first volume of the *MEDIUM* I find that Dr. Newton was unwell, and could not attend on the Sunday announced.

I went down on Saturday, August 27, 1870, and lectured on that evening to a good audience, under the presidency of Mr. Councillor Manfield. Next day, Sunday, I had to apologise for Dr. Newton's absence, and addressed two excellent meetings in the Temperance Hall. On the following Sunday faithful Dr. Newton travelled all the way from Liverpool at his own expense to make up for the disappointment of the previous Sunday, and did an extraordinary amount of healing in a very short time. In the afternoon he proceeded on to London, and Mr. Morse addressed a large meeting in the Temperance Hall in the afternoon. I think this was Mr. Morse's first trip to the provinces. Well I remember our going down in the train, and the "Strolling Player" controlling by the way. In the evening I lectured before a crowded meeting.

From these records in the *MEDIUM*, Numbers 22 and 23, I see that Spiritualism had been introduced at Northampton just three years previously by Mr. Lemuel Hillyard, formerly of Clerkenwell. That earnest veteran, I regret to hear, is now paralysed and quite unable to provide for himself. He was an excellent healer, and possibly may have given off too much of his vitality for the benefit of others. The brethren, I hope, will see that his wants are attended to now.

Mr. Hillyard was also an excellent medium. Mr. Ward gave me a sketch of how Mr. Hillyard made him a Spiritualist. Fifteen years before that time Mr. Ward had lost a sister, and at the hour of her death—four o'clock in the morning—a voice told him of the event, though he was many miles distant from the

scene. This gentleman has been repeatedly the subject of similar spiritual telegrams, and has more recently become considerably developed as a healing and impressional medium. This and other cases of the kind show that some persons are mediums and receive spiritual communications but do not understand the nature of their own gifts.

Mr. Ward hearing that Mr. Hillyard gave public seances at the co-operative building was led to attend. He stood with a crowd of others on the outside row while a circle was formed round the table, with Mr. Hillyard as director. The table moved freely, and then the presence of a spirit was announced. Many persons were pointed to in the room, and when Mr. Ward was reached it was discovered that it was for him. The name was then given, and Mr. Hillyard, to whom Mr. Ward was a perfect stranger, then asked if he knew any person of that name. He confessed that he did, and then was spelled out the very message which he had received by the voice at the hour of his sister's decease.

Such facts as these were enough to cause any man to think, and from this beginning sprang up one of the staunchest pillars of the Cause in the town at the present day. There have been many changes in the working of the Movement during these last ten years. Popular displays might not be so successful now, but all would depend on the inducements held out to the public. There is, however, a great increase in medium power and enlightened conviction, and if the subject were brought before the public judiciously it would soon become the leading topic in the place. Unfortunately the more influential public workers have been removed to the higher sphere, and their places yet remain unoccupied.

MR. WELLS' LECTURES.

On Saturday evening I attended the Phrenological Entertainment of Mr. R. B. D. Wells, at the Town Hall. On the wall behind the platform he had a portrait gallery displayed, of more than 250 life size paintings of more or less celebrated men and women. The subject for the evening was in part a description of the phrenological characteristics of some of the portraits on the screen behind him. Beginning with the Queen and other members of the Royal Family, the lecturer dilated on the respective merits of Mr. Glad-

stone and Lord Beaconsfield. Other members of the Cabinet were phrenologised, and then came the turn of Mr. Bradlaugh, the junior member for Northampton, who was discussed at great length, evidently much to the relish of the audience. After this a group of Spiritualists was introduced, and the writer was astonished to find that his own physiognomy formed one of a quartet with those of Mrs. Richmond, Dr. Newton, and Dr. Mack. I have used the looking-glass so little these last few years that I declare I did not recognise the likeness of myself till it was pointed out to me; I have something else to think of than the personal looks of J. B.

Mr. Wells proceeded to show the organic differences of Secularists and Spiritualists, by contrasting Bradlaugh with Burns. He briefly noticed Dr. Newton and the other portraits, and then he dealt with Spiritualism itself. He could not say that he was prepared to believe all the marvels that had been reported to have taken place in the experience of Spiritualists. To do so he considered would be an unwarrantable extreme. On the other hand, he thought it was equally an extreme to say that the spirit-world could not communicate with man. They might possibly think him fanatical, but he would give his own experience and then they could judge for themselves. He had been prosecuted three separate times for the publication of his works on "Vital Force—how exhausted;" and "Marriage." Though he had neither been imprisoned nor fined, yet some of his stock had been seized, which was a loss that it was well to avoid. On each occasion that the officers came to make a raid on his stock he had received a visit from his father during the previous night, and this dream or apparition so impressed him, that after the first instance he regarded it as a warning, and on the second and third time that the officers came, cautioned by his dream, he had all his stock removed in time, so that the officers only found a few copies of works which it was of no great importance to save.

There the lecturer left the subject, and altogether it was very fair treatment from one who is before the public in such a prominent manner and is not a Spiritualist.

Having concluded the first part of his entertainment, Mr. Wells took a vote of the audience as to whether one of the gentlemen whose portraits had been discussed should address the meeting. It was, he said, somewhat unusual to have the living original as well as the painting on hand, and if the visitor and the audience were willing he would be glad if the Spiritualist would come on to that platform, and if he (Mr. Wells) had not treated Spiritualism fairly, then Mr. Burns could offer his own views on the subject.

The audience was unanimous in its desire that I should be heard, and accordingly I stepped upon the platform and threw out a few ideas on the philosophy of the subject. I took occasion to speak highly of the good which Mr. Wells was doing in his lectures on health, &c. By his treatment and his advice he rescued many sufferers from the hands of the doctor, a life of misery, and an early grave. As to the prosecutions that he had suffered from, they were simply the product of medical spite. Doctors did not like their patients to be healed, nor did they like the public to gain such information as would do away with disease altogether, hence the medical trade union was anxious to break up the beneficent work of such a man as Mr. Wells, destroy his reputation, and subject him to loss. I said that I regarded these lectures to men on "Vital Force" and "Marriage" as of great importance to the community. The information supplied in them was only such as nature placed within the reach of all, and when placed in the hands of those whose years enabled them to understand it, the effect was useful as thousands had found.

The proceedings of the evening concluded with public phrenological examinations. A young lady and an elderly gentleman were voted to undergo the process.

The gentleman was described as an independent thinker, and one who had a peculiar faith of his own, and many other things which the subject declared to be quite appropriate. When the gentleman came down from the platform he came to me, and I found him to be Mr. Arlidge, an old friend and Spiritualist. The phrenologist's remark about his faith was therefore somewhat striking.

Such incidents as these show how rapidly our principles are permeating society. I was somewhat surprised at the boldness with which Mr. Wells introduced me as a Spiritualist to his congregation, and I was more surprised at the kindly reception which the audience accorded to my remarks. They craned their necks out and seemed anxious for more, but the near approach of ten o'clock enjoined brevity.

The importance of the work done by travelling lecturers like Mr. Wells cannot be estimated truly. They are worth more than a hundred committees rolled into one. From 800 to 1000 is Mr. Wells's accustomed nightly audience, though, being Saturday night, it was much smaller on the occasion just described. He takes the largest hall in the town visited, and sometimes has 1,500 or 2000 hearers nightly, to whom he sells multitudes of publications in addition to spoken instruction, given from the platform and at private consultations.

During my stay in Northampton I saw him treat a patient at his private rooms with the "Life Awaker." This instrument was described by us in our article on Mr. Wells sixteen months ago. A number of fine needles acted on by a spring are made to puncture the skin gently, but not at all in a painful manner. After the puncturing a peculiar oil is applied, and then the surface is covered with cotton wool and bandages. The patient I saw under this treatment was a fine clear skinned, healthy looking young man of about 26 years of age, and evidently highly moral and respectable. His body in some places was in a fearful state. Large patches of raw flesh several inches in diameter protruded through the fair skin, and these red angry looking patches were full of deep cracks, between which were scales. These parts, and the surrounding surfaces were treated with the Life Awaker, and the young man left inspired, as he said, with new hopes of recovery. He had tried all kinds of medical advice, but in vain.

I was rather anxious to know what kind of disease it was, and I was not long kept in suspense. Whilst I was assisting the young gentleman to dress he said, This is the fruits of Vaccination! He was quite well and free from blemish, till about ten years ago on receiving some appointment he was compelled to be vaccinated. A short time afterwards these frightful symptoms began to manifest, and his life has been a continuous persecution ever since.

During the few hours I was in Northampton I heard much of the suffering and murder inflicted by the vaccinator's lancet. How Englishmen submit to such tyranny is more than I can imagine, and that any Spiritualist should censure me for pleading in the MEDIUM for the God-given rights of speechless babes, is to me beyond marvel. History will yet applaud Spiritualists for having taken a foremost position in the overthrow of this infamous and disgusting rite, compared to which the bloody sacrifices of the so-called heathen are rational and merciful.

Mr. Wells proceeds to Albert Hall, Sheffield, next week, where he will remain several weeks.

A COLONY OF SPIRITUALISTS.

On the outskirts of Northampton, out Kettering Road, there is quite a colony of Spiritualists with Cowper Cottage as a kind of centre. The few hours at my disposal vanished fast in visiting these sincere friends in this district. Some of them I had not seen for years, others I had not met before. I had a small meeting on Sunday night. I met a number of mediums and heard of others, and of regular meetings which

have been kept up for years. There are some excellent mediums in Northampton.

I was on all hands urgently invited to pay Northampton another Friendly Visit soon.

A similar request comes from many other places. I am so fully occupied and my vital resources are so completely disposed of, that I dare not give way to solicitations that would distract me from the continual grind of the mill. If things were a little easier I could be of more use.

Mr. T. M. Brown of Howden le Wear, will address a meeting at Cowper Cottage on Sunday Evening, and give private sittings on Monday. J. B.

MESMERISM AND PSYCHOLOGY.

MAGNETIC MEDICINE.

Joy to the spirit came.
Through the wide rent in Time's eternal veil
Hope was seen beaming through the midst of fear:
Earth was no longer hell;
Law, freedom, health had given
Their ripeness to the manhood of its prime,
And all its pulses beat
Symphonious to the planetary spheres.
O happy earth! reality of heaven: SHELLEY.

I knew a lady, she was not of those the world calls beautiful,
But yet the tendrils of my heart clung round her with a love to
conquer death;
For oh! her heart was beautiful, and goodness shone from her
clear eyes like morn.
Stately she was and graceful, as if Nature's Queen; conscious of
virtue,
And a strange gift she had, magnetic power, derived from the
sun heaven;
For I, when tortured by disease, racked by heart agonies,
Nervous and fainting with the fever of earth's endless dis-
appointments,
Would come to her as to a sure physician; who from forth her
heart
Shed o'er my tortured frame, hot feverous blood, and agonizing
nerves
The soothing current of forgetfulness, giving me more than
peace.
I, kneeling, she would place her hands, sentient with love, upon
my head,
And resting thus as in some brighter world, slowly came on
the sense of lessening pain,
As if her finger tips were drawing out the poisoned roots of ill;
Then suddenly a warmth, as if from the sunsphere, glowed
deep within my frame,
Softly suffusing a mellifluous balm from out her mind down into
mine,
And lo! all pain and anguish, and the furies of dread memory,
too, were gone:
And when she knew that I was calm, my wearied head thus
resting on her heart,
Slowly she moved her fingers o'er my head, even as a rapt
musician
Skillfully sweeps the keys of some stringed instrument, till
slowly
Cloud above cloud, soul swelling harmonies, echoing through
heaven;—
Thus whilst she played her sweetest fancies o'er my tranced
brain,
Strange thoughts arose within me, answering to her feelings
and the pulses of her touch;
Visions of glory yet unseen by Man, but ever dreamt of by
Man's hoping heart—
Dream-visions of the future earth, more beautiful than Fay
Morgana's heaven
Seen from the flowery slopes of Etna, through the evening
haze, slowly emerging from the Dorian deep.
The earth was a rich garden, filled with trees and golden
grain and flowers;
Sunshine and shade, like loving sisters there entwined their
arms in ever changing beauty;
The rivers ran adown the mountain slopes, and through the
plains, bringers of fruitfulness;
The green sea waves fell o'er the rocks and sandy beaches with
loud forest melodies;
And far inland, dark woods of feathery pine, broad oak, and
smooth leaved beech sang ocean hymns;
For Nature's self was changed, and all her lovely forms and
functions shewed more clearly God.
Shining among the trees, at intervals, across the Commons
palaces, each a marble town,
The homes of future men; for all the cities vast—corrupt, of
evil days were gone.
No longer selfish men possessed this broad and universal earth
as their own private wealth—

Earth, upon whose broad breast the fleeting generations of
vain man find both their birth and grave;
For she holds them for ever, they can but enjoy for a short
space the gifts she gladly offers—
Gifts, like herself, meant for her universal household, not the
few—not even for man alone;
For earth was woe long ere man began to breathe, and shall
be when he sighs no more.
And as I looked within the many peopled halls, lo! all were
glad with labour:
None were idle—men and women, youth and child—all were
occupied either within the walls,
Or out in the bright gardens mid the grain and fruits—all busy
and all happy;
For labour was enjoyment, not fatigue, each having found
wherein his powers excelled,
And hence no life was wasted in the sad attempt to work against
a taste inborn.
Nor was the day all labour, a few hours of healthful toil of all,
sufficed for all:
Not as now, when most are starved with scanty food for body
and for soul, wearied with toil unending,
Whilst others have vast wealth, unearned by them, too oft
applied to vice or folly, curse to its owners.
Spacious halls were there for social pleasures, and rich rooms
for private, so that each at will
Could find at once whatever his soul delights in, perpetual
change of bliss.
Out from each palace ran two stately galleries extending far
into the park and wood,
And high between them rose a temple, more sublime than
built by Grecian or by Gothic skill;
The galleries were the homes of art, the temple—dedicated to
religion pure.
One gallery shone with statues of the mythic Gods and god-
like heroes of all time,
Disclosing thus the history of man's mind in its still upwards
striving towards the God;
The other gallery with pictures filled of human life in all its
changing phases,
Taken from all the nations, shewing each progressive stage of
social life in slow development:
Humanity still striving towards the Beautiful—the Godlike,
both in thought and act.
Fitly between these two, the Godlike and the Human, rose that
temple lofty—grand,
Wherein both are united, both made one, and the great World-
Soul, soul of all, is venerated;
And as must best befit Him, absolute—invisible, that temple's
beauty was its form alone.
Four statues were its only ornament, but they were sculptures
rather fit for heaven than earth;—
At the North stood Justice, a woman's form, stern, stately,
solemn, veiled in darkness,
In her right hand a spear pointing to Heaven; and in her left
sword with point on earth;
Opposite to this dread veiled one, at the South, was Love
unveiled, a mother smiling on her child
Which, nestling in her bosom, and as if afraid, was pointing to
the veiled One opposite,
And as I gazed, Love smiled upon her child, and lit the temple
like the dawn in heaven,
And through her shadowy veil I saw the features of the veiled
One; and her face was Love's,
And that fair child lay on its mother's breast happy and fear-
less, smiling in delight and peace;
Towards East was Hope, rose-crowned, Heaven's bright Aurora
heralding the day with rosy smiles;
And in the dusk of Evening-land, Faith knelt with eyes up
gazing to the stars which o'er her shone,
A sparkling crown of radiance, gemming her dark hair mid
black and sunless night.
These four sufficed to teach Man all that he need feel on this
initial earth,
For he whose soul is one with Justice and with Love, with Hope
and Faith, and lives by them,
Lives here on earth in heaven, and must be Godlike, being a
child of God,
In this great temple was performed no sacrifice, ritual or rite:
its worship was the melody of music,
Which there from morn till night unceasingly rose up, the
heart's pure sacrifices, floating to heaven,
Most like those golden clouds, which in the changing west,
open at eve; the wide gates of the dim infinitudes;
For music is the exhalation of the soul, incense from Man to
God, with subtlest feelings fraught,
Which find in thrilling harmonies their best expression, moving
the soul to love—to peace—and joy.
Prayer was now absorbed in thankfulness and praise for earth's
rich gifts;
And rightly so, for prayer is but the breath of man's desire,
asking for what his heart would have.
But here, desire went forth in strenuous action rather than in
idle words, or wishes vain,

For Man at length had found it wisdom, while on earth, only to wish for what the earth can give:
 What She, all bounteous Mother, ever gives to labour, man's true prayer, never unanswered.
 Loftier desires for more than earth affords—for the Sun-gifts—find fittest breath
 In Music's spiritual prayers, suffusing the rapt soul with tenderness, awakening hope,
 Faith whispering through its notes that God will realize even more than Man can ask or fancy dream.

But there were some who prayed, instinctively impelled to ask for blessings from that Power unseen,
 On whom they feel dependent for existence, and in whom they trust, not blindly,
 That He will not deceive those hopes of happiness by Him implanted in their soul,—
 Hopes which have no fruition here on earth, but like the sun-flowers, turn their longing eyes
 From the first glow of dawn even till the fading eve—for ever upward to the glowing sun.

Out from the temple gates which ever open stood streamed forth continually a crowd of Worshippers;
 Women and men, maidens and youths, the old, the young, with happy rose-cheeked children—
 All wandered through the gardens; lovers reclining 'neath cool whispering shades, embraced with purest love,
 Happy with love dreams of their future days, to be filled up with never ending blisses;
 Some danced to choral melodies with natural grace, product of health and true refinement;
 Crowds of children, the Commune's treasures, gaily sported mid the blooming flowers,
 Themselves sweet budding flowers, loved, tended, and caressed by all.
 Gazing upon those crowds, I saw that all disease and pain had ceased;
 A natural simple life, obedience strict to nature's laws, and a foreseeing science,
 Had at last outrooted all the evils of man's early age and barbarous ignorance:
 For now no more did Man torture and slaughter, for his appetites depraved and vitiated,
 Those beautiful creatures Nature gave him for companions, and for their own progressive welfare.
 The young—maidens and boys—in pleasant schools passed happy hours each day,
 And in palestræ exercised their strength, till ruddy health and beauty glowed o'er all;
 Old age was then no evil, Death came gently, unobserved—came with his brother Sleep,
 And after a short dream, the soul transfigured to a sunny shape rejoined the last ones.

Among the maidens issuing from that temple, seen in vision, I saw her I loved on earth:
 I saw her near the eastern portal, and her eyes were bright with joys immortal.
 In her hands and round her brows were roses twined with violets and maybells,—flowers of Heaven.
 I felt her form, her face, her sunny eyes within my heart, and starting from the trance, I said—
 "O when! when shall I clasp to my lone heart her who was dead yet lives, rose-crowned?"
 And when I spoke the lady took her hands from off my head, and oh! alas! alas!
 That blessed vision faded, quick as fades the short lived evening star amid the golden glories of the west.
 And then anguish and sorrow, and all the sad and gloomy memories of endless disappointments tortured me again,
 Until the lady moved by strong compassion laid her healing hand upon my heart,
 And from that sacred hand flowed o'er my soul her own soul's loveliness, and all her feelings pure and tender,
 Stilling my heart's pained beatings, and suffusing o'er its old despair a sense of hope and bliss,
 Until at last I felt my soul drawn from my heart up through her finger nerves
 And resting in her heart, where it lay nestling like a child asleep,
 A portion of her soul, aspiring with her thoughts, and sanctified by her perfections.

Within that paradise imparadised, I felt a sense of happiness unknown on earth, but felt in heaven,
 A strange mysterious calm, as if it were impossible ever again to feel the ills of time,—
 A Calm like death, which can be but a dream of future bliss, within the heart of the Eternal.

Alas! alas! a day soon came when I no more could find this sacred refuge from the ills of time:
 The lady died: her heart, her hands are dust, her soul is in the stars;
 Nightly it shines upon my soul, and her most gentle voice calls me to come to her

That she may guide me to that other heart, flower-wreathed besides Hopes portal
 In the temple: her with the sad blue eyes, unearthly bright, lit with the loves of Heaven.

Lucerne, 1868.

A. J. C.

THE DIFFUSION OF SPIRITUALISM.

SUGGESTIONS FOR OUR FUTURE ATTITUDE TOWARDS THE CHURCH.

The subject of our relation as Spiritualists to the National Church is one which hardly engages that amount of attention which it deserves at our hands. I propose in the following remarks to offer a few suggestions for future action on our part, rather than waste words in useless lamentation over our want of activity in this matter in the past.

It must be, by this time at least, manifest to all those who dare to think for themselves on religious matters, that the National Church (so-called) is fast losing her assumed "national" character. I say "assumed" for the word "national" church is still flaunted in the face of Nonconformists, who have these two centuries ago apostatized (that is, revolted) from her jurisdiction. With the increase of population churches are indeed multiplied, but, notwithstanding a recent estimate of Churchmen and Nonconformists published in the daily prints, and copied into the local weeklies, it is open to grave doubt whether such returns can be regarded as at all approximating to the truth. To be brief,—how many men out of a hundred are candid in their profession of religion? How many are churchmen to the world, and inwardly—well, care not for one sect more than another? In fact, the various sects are regarded by "men of the world" as "equally false," and according to a man's social position "equally useful." We have then on the one hand those who dare speak their mind ostracised from the Church, while on the other those who are insincere receive its emoluments, or at least derive from it an imprimatur of sordidly-won "respectability." To such a hollow state of affairs few remedies can be possible: the wreck is well-nigh complete, for her foes are within her. Let us consider what means might perchance prove remedial, or at least lessen the shock of the approaching catastrophe. Such remedies are,

(1) A wider Platform or Pulpit.

(2) A change in the present system of Livings.

I will take the two remedies together, as the one overlaps the other. Why, I ask, am I debarred from the use of my parish church, because forsooth I do not accept certain doctrines? The church was designed for the use of parishioners, but if I cannot endure certain irksome formulæ to be constantly dinned into my ears, am I therefore to be shut out altogether? Nay: as a parishioner I have rights to claim, and why should I waive them? Throw open then the churches, say I, for all congregations who will conduct themselves with decorum therein. And why may not, as an instalment of further reform, certain formulæ, as the creeds, be made optional. Supposing the orthodox worship at 11 a.m., why may not the church be open at 2 for more "advanced" thinkers? What wrong would be done the orthodox worshippers, except the imaginary one of violating the "sanctity" of the place? But it is this orthodox "sanctity" which needs to be violated, this "middle wall of partition" which needs to be broken down, this "dog in the manger" which needs to be dispossessed. "For without are dogs," we read in the "Revelation," and methinks there are many hungry souls (whom because they loathe their unctuous doctrines the orthodox dub as "dogs") famishing for spiritual food, for the words of life which the Church's too icy formularies do not impart:—why not gather such into the fold? "Poor people's services" might be instituted, at which the "poor in spirit" might attend, and at which plainness of attire should be esteemed an

indispensable qualification. This would at least encourage the poorer classes to cease to "spend their money for that which is not bread" in order to ape the wealthier. At present a fashionable (or almost any) church on Sunday is full of the milliner's gauds: and vanity of person is often more apparent upon the countenance than the desire "to be good and to do good."

Following out the principle above stated, that parishioners even of dissimilar religious views have a right to the use of the church, I would also submit that part of the emoluments now lavished solely on the parish priest should be devoted to defraying the expenses of engaging other speakers of different views to meet the spiritual requirements of the so-called "unorthodox." Or better still let each "minister" be paid solely from the yearly contributions of his own hearers. For my own part, I would prefer to see the voluntary system entirely supersede the payment for spiritual ministrations. Under the voluntary system, subscriptions would still be required for lighting, warming, repairs, &c.; but distributed over a larger number of "worshippers" this sum could be raised without falling heavily upon any individual. Those who thus ministered in spiritual things would if coming from a distance be hospitably entertained, have their fares paid, &c., and a guarantee fund might likewise be raised to provide for cases in which speakers incurred actual loss through temporary absence from their usual sphere of worldly occupation. Still in an ordinary congregation, at least nine or ten men of average (or above the average) education could be found, who would undertake to give a discourse and conduct a service once a quarter. Three or four speakers from other places would supply all that was needful for the ministrations of the quarter. No heavy strain would be put upon any one. Ordinary avocations would scarcely be interfered with: a syllabus of subjects would be adopted by vote of the "church" at the beginning of each quarter, and subjects would be apportioned according to the taste or capacity of the individual speaker. We must sooner or later adopt some scheme or other of this sort, or our churches will be empty and useless.

No sight to my mind speaks more plainly of the absolute thoughtlessness of those, whose chief business it should be that our churches should be places of public resort, than to see the churches open on one day only of the seven. On the other six days, save for a lingering mediævalism, which delights in oft-repeated matins and evensong, the churches are deserted,—so much mortar and stones, timber and glass. Even the organ is mute, except to the unskilled touch of some beginner's fingers. It would be interesting, or rather sad, to know the average number of "organ recitals" given in churches on week days during the year. Few organ recitals are unaccompanied by a collecting bag. Why a few persons of "light and culture," also "of wealth," could not subscribe to a fund for engaging an organist to give the people one free organ recital at least per week, or why such a recital could not be supported by the voluntary offerings of those giving to the "bag" passes me to say. As it is, the "bag" on such occasions generally represents some mis-named "charity" instead of the poorly paid organist. The effect of music is well known to Spiritualists: it soothes, it elevates, it purifies and stirs the soul to noble emotions. What a power for good is lying dormant in those gilded pipes, rarely attuned save to some chant or hymn savouring of a belief now mouldering. Not to speak of the adaptation of a church for vocal music, all the higher and nobler works of musical art would be in keeping with the so-called "sanctity" of the place. Readings from standard authors would diversify the attractions, and lectures on health subjects would be most fitting. In short, all that can instruct and elevate in a direct manner would be admitted. For all this, I do not contemplate "our churches being turned into opera houses or concert halls." The good sense of those having control of the various means of instruction would prevent

this. The "church" would, in such a case as that suggested, meet a great national need at the present time, and not supplant any of the existing agencies of amusement or instruction. The better educated classes would have an ample opportunity afforded them of using their education for the amelioration of the less educated but aspiring classes. Mutual good would result.

Spiritualists would find a wide field open to them by such an expansion of the church system. They would be enabled to bring the subject of Spiritualism and of spiritual facts, with the kindred facts of mesmerism, &c., under the notice of all likely to profit by them. If put down as one of the subjects on the quarterly syllabus, a fine opening would be made for the elucidation of the subject to those most likely to listen, viz., the "unorthodox."

The above hints are no doubt somewhat bold, but they have so often presented themselves to the writer's mind in connection with this question, that he trusts he will not be thought hasty in seeking to give them publicity. Doubtless many modifications may occur to the minds of readers, and none will be more pleased than the writer to see the views of others, especially if original (as far as impressionable mediumship may suffer them to be), on the subject.

"CAMBOR."

A NEW MODE OF ORGANISING MEETINGS AND DEVELOPING MEDIUMS.

In conversing with some Spiritualists and on reading their correspondence, we perceive that one class read the MEDIUM thoroughly every week, while another class, though they take it in, fail to master its contents, and as a consequence remain in ignorance of matters that they are really desirous of knowing. The MEDIUM contains from week to week the cream of current spiritual ideas, and as a weekly service is equivalent to at least three discourses, or rather we should say four discourses, embracing a much wider treatment of Spiritualism than is afforded by any other means at present at work in the Movement. For threehalfpence, then, and without stirring from the fireside, anyone who can secure a perusal of the MEDIUM can obtain as much instructive matter as he would get by attending three meetings, and place himself at the same time in sympathy with the most powerful stream of spiritual influence that the Cause possesses.

Many Spiritualists meet together and read the MEDIUM aloud, thus finding materials for an excellent service, and with the small outlay of purchasing one copy. Select schools and mutual improvement circles read and discuss its more abstruse articles at their meetings. Some kind of independent work of this sort, persistently followed up, will make far better Spiritualists than by listening to the cleverest lecturers. It is necessary that Spiritualists think for themselves and receive individual inspiration to be true to their name and calling.

Our friends in all parts of the country can do a great work by using their influence to induce their neighbours who are interested in the Cause to read the MEDIUM weekly. One copy may serve many readers, but this paper is more particularly adapted for Sunday reading. A wide field of usefulness is open to those who desire to cultivate their oratorical powers by gathering around them groups of humble people whose education or eyesight may be deficient and read to them interesting selections from this paper. By making a judicious choice of passages and stringing them together with comments, any young man or woman may soon attain the gift of addressing meetings and ultimately become valuable public instruments.

Desire to be unselfishly useful, and here is a door open and ready to receive all such willing workers. Might we ask how many of this kind we have in our ranks, and also that they will report to us from time to time the results of their endeavours?

After the readings a hymn might be sung, or the three hymns given each week might be sung during the service, and an interval might be left at the close for development. Some sitters would be impressed to give off their ideas, clairvoyants would receive visions and trance speakers would spring up rapidly. This simple plan, put into operation, might produce at least 2000 weekly meetings immediately,

and before three months were over these would give the Cause 500 additional mediums.

After becoming Spiritualists in this manner all the phenomena necessary to demonstrate every phase of the spiritual question may be readily obtained.

MANCHESTER.—HOME CIRCLES

FOR THE DEMONSTRATION OF THE FACT OF SPIRIT-COMMUNION:
On Tuesday last some friends met at the Trinity Coffee Tavern to establish a kind of Cottage Meetings, or Home Circles, in every local district where places are open to receive us.

The objects being to cultivate and to develop the various gifts and phases of Spiritualism; to bring the truth home to inquirers and investigators; to encourage, and to develop, and take by the hand new mediums; to strengthen and to stimulate one another to perseverance; and to use our gifts in their own order, as God has given to us.

Thus we hope these Home Gatherings may create amongst us a deeper interest and a stronger desire, not only for our own progression, but to spread the truth to others; likewise may we meet from time to time as brethren, having confidence in one another. Let there be no frivolity or evil-speaking, but rather should we do so with earnest prayer and strong desires to know more of the mysteries of the spirit-land and of our future abode, resolving to live better and purer lives, looking within and purifying our own temples.

For this purpose it was proposed to form an Executive Committee to carry on the work. The following were nominated, with power to add to their number: Messrs. Brown, Braham, Thompson, Taylor, and Greenwood, to be elected or re-elected every three months.

Meetings will be held every Tuesday evening alternately, punctually at 8 o'clock. Particulars and plan of meeting-places will be duly given.

Admission by ticket only, to be obtained from any of the committee or the Sec. pro tem., J. CAMPTON.
33, Downing Street.

P.S.—Our next place of meeting (March 6) will be at Mr. Braham's, 392, Stretford Road.

MR. J. HOLMES.—LECTURES ON SPIRITUALISM.

Dear Mr. Burns,—I would just like to say a word relative to Mr. James Holmes, the new addition to our ranks. It is somewhat over a year ago that I first met Mr. Holmes in Boston, U. S. A., when I had the pleasure of hearing him lecture several times in the Paine Memorial Building in that city, when his close, forcible and logical style commanded the attention of the general public and induced the managers to retain him a considerable time, upwards of three months, I think,—other lecturers seldom lecturing more than twice in succession. I also heard Mr. Holmes discuss two Sunday evenings in a theatre the merits of Materialism and Spiritualism with Professor Toohy, when the former acquitted himself very creditably, considering he had an able and practised debater as an opponent and the facts of Spiritualism to contend against, which he vainly sought to ignore. It will thus be seen that Mr. Holmes is an able and experienced lecturer—what the Americans would call a "smart" man—and will no doubt be a useful acquisition to our Cause, being just the man to address a popular audience. My object in writing on this occasion is to impress upon societies the importance of engaging Mr. Holmes and keeping him at work, so that we may not have a repetition of the Sexton fiasco, not that I think Mr. Holmes will ever be seen occupying an orthodox pulpit, but failing to live by Spiritualism he may withdraw himself from spiritual work, and devote his talents to some more profitable field of labour. Already I see he has met with persecution, and has had notice to quit the house he occupies.

In America there is a Free Religious Society, whose principles, as far as religion is concerned, appear to be somewhat like our own, minus the recognition of the fact of spirit-communication. This association has a scheme for supplying lecturers, the particulars of which will be understood from the following statement:—

"In pursuance of the plan of enlarging the active work of the Free Religious Association, for which a fund of about two thousand dollars was raised last spring, the Executive Committee of the Association at a recent meeting adopted the following resolution:—

"RESOLVED,—That, with a view to greater possible activity in the work of disseminating the principles of the Free Religious Association, the General Agent is hereby instructed, under the direction of the office committee, to arrange for courses of lectures in localities where they may be desired, provided the local friends will at least furnish hall and audience and pay all travelling expenses. And the committee are hereby authorised to draw upon the treasurer for a sum not exceeding four hundred dollars for the purpose.

"Acting upon this resolution, and in accordance with the plan proposed and accepted at the last annual meeting, the

Committee have made arrangements by which they are now prepared to respond to calls for lecturers. It is supposed that these lectures will be on Sunday, and it is desired that there should be at least four in a place, but exceptions to these conditions may be admitted."

It has occurred to me that a similar course might be adopted in this country in connection with the promotion of Spiritualism, and I would suggest the formation of a committee in London independent of any organisation who should be entrusted with a fund to provide lecturers on the terms stated in the above resolution. In many towns when there are no societies two or three individuals, by co-operation with the proposed committee, might be enabled to afford the public an opportunity of hearing something of Spiritualism, which, unaided, they could not do, and I have no doubt many of the wealthy friends of the Movement would be ready to find means to carry out such a desirable undertaking.

The public platform is, in my opinion, one of the best methods of directing the attention of outsiders to the subject and causing them to investigate it.—Fraternally yours,

Eastbourne, Feb. 28.

ROBERT COOPER.

HUMAN BROTHERHOOD.

THE WOMEN'S SUFFRAGE MOVEMENT.

A great demonstration took place in the Town Hall, Birmingham, on the evening of February 22, in support of Mr. Hugh Mason's resolution in favour of extending the franchise to women householders. Mrs. H. W. Crosskey presided. The hall was crowded. Gentlemen occupied the side galleries. Besides the President's, speeches were delivered by Mrs. Alfred Southall, Mrs. Oliver Scatterd, Miss Becker, Mrs. Beddoe, Miss Sturge, Mrs. A. C. Osler, Mrs. Fenwick Miller, Miss Downing, Miss O. A. Biggs, Miss Craigen, Mrs. C. E. Mathews, and Mrs. R. W. Dale. An overflow meeting was held at the Young Men's Christian Association. The speeches were excellent and the audience enthusiastic.

The whole matter is well put in the following letter, by one of our readers, which appeared in the "Birmingham Daily Post" in reply to a letter adverse to the movement. Mrs. Tyndall has been working in it for 20 years. Here is her letter:—

"Sir,—Will you kindly allow me space to answer an 'Englishwoman,' whose letter in your issue of this morning deprecates the idea of women claiming the Parliamentary suffrage?"

"The question may be put into a nutshell, for John Stuart Mill tells us that the fundamental principle of the English Constitution is the 'representation of property.' Then single women and widows have a distinct right to the franchise, if they are qualified the same as men; and as they now vote at municipal, parochial, and School Board elections, why not for members of Parliament?"

"I well remember John Bright's answer to deputations of working men who waited upon him, when he was first elected our representative, to state their grievances, was to the effect that till they got the suffrage nothing could be done for them in the then House of Parliament; for, sad to say, the unrepresented classes received no attention from our rulers, and they must bear their wrongs as best they could till the time arrived when they had a vote; then they could say to candidates for election, 'If you will not look to our interests, and make just laws for working men, we will not send you to St. Stephen's.' The same reasons exist for single women and widows to claim the franchise, that they may do their part towards redressing the wrongs of their married sisters, under which some of them literally have groaned for many years, having no power over their own property or children, if they happen to have bad husbands, whose unfaithfulness even will not enable them to get a divorce excepting he beats or deserts them!"

"Surely the law wants altering on this point as well as many others, and it seems to me that that woman is intensely selfish who, having a happy home of her own, will not strive by every means in her power to make these unfortunate sisters of hers less miserable than they at present are.

"I have heard lately of a case of a woman swearing she was not married, to get possession of her child, as, if illegitimate, she had a right to! And another, where the husband, who died suddenly, leaving all his wife's property, which was not settled upon her, to a mistress and her children!"

"'Englishwoman,' should learn what our laws really are towards married women before she condemns a few (may be) brave women and noble-minded men that help them in this righteous crusade against the oppressed of the weaker sex.—

Faithfully yours,

EMMA TYNDALL.

"George Road, Edgbaston."

A PLEA FOR THE DECAYING RACES.

The race dies out, but the religious customs never. They are constantly continued where the meaning has been lost. The filthiest in some respects are pious in their purification from ceremonial uncleanness, as the Kaffirs, who would not otherwise wash themselves or their food-vessels. There are

signs of survival from some higher form of civilisation which could not be attained by the Maori, Kaffirs, Hottentots, or Bushmen as they are known to us in the present.

Mr. Ridley, the missionary, was forced to the conclusion that the Bamilaroi and other of the Australian tribes showed the remains of an ancient civilisation from which the race had fallen, but of which they retained some memorials. That is, they have suffered the decadence consequent on the arrest of growth indefinitely long ago. Language of itself is the sufficient proof of a pre-historic civilisation, none the less real because it was on different lines from ours. This alone is a memorial of powers beyond the present reach of the aborigines of many lands; mythology is another.

The West Australians of the lowest type were found by Moor to be in possession of an order of chivalry, to which certain women were chosen as an honour, and one of their privileges consisted in their being empowered to do precisely what is recorded of the British Druidesses, which was to rush between the opposed ranks of fighting men and prevent their joining in battle.

These poor fellows who meet us at times as they descend the slope of our ascent, and who salute us with the manners of a ceremonial type of greater dignity than ours, are on the downward way from the far-off height at which such manners were first acquired and inculcated. The imperative ceremonial regulations and perfect etiquette observed at times amongst peoples who are considered by the missionaries to be savages or sub-human beings, who were cast out by a Hebrew god at the time of the "Fall," and who are damned for ever unless they accept our proffered Creed of Salvation, accompanied by rum and rifles, pip and piety, and the filthy fraud of vaccination: their shining traits and nobler qualities which at times illumine the darkest conditions, are not the rough jewels spontaneously produced by nature in the day of its degradation. They are the reliquary remains of a people who have seen better days. The results attained by the comparative process all tend to establish the unity of origin in language, mythology, religion, and race. There has truly been a "fall" for them, not merely the mythical one. They are the distant dying roots of the grand old tree which struck so deeply by the Nile to ramify the wide world round, so that wherever we may dig we lay bare some proof of its length of reach and strength of grip.

The tree was African once. It is English now. In the young green branches is the old life renewed, and may they flourish unfadingly! Already they stretch as widely round the surface of the earth as did the roots of Egypt underground. Egypt was parent of the initial unity of language, arts, laws, religion, and in our English tongue it appears dreamable that mankind may ultimately obtain the final unity of the universal race. But is it not possible for this new great green tree to extend a little shelter to the old fast-decaying races that sprang originally from the same rootage? The Kaffirs, the Red Indians, the Maori, are withering underneath its shadow, and our tree of life is for them the fabled Upas found at last; it is the tree of death that takes their life as its darkness also over the earth, and turns it into one vast graveyard. Is our final message—delivered to them by the typical militant Christian, with a Bible in one hand and a sword in the other—to be, "Believe what we tell you about this book; be saved at once, and pass off peaceably into another life, as there is no room for you in this, and the white earth-devourers are daily hungering more and more to eat up your ever-lessening lands at last?"—[From the "African Origins of the Maori," Section 22 of "A Book of the Beginnings." By Gerald Massey.]

MR. T. M. BROWN TO HIS FRIENDS.

Dear Mr. Editor,—Since my return from South Africa I find my correspondence from America, Australia, and Cape Town, has so increased that it is necessary to state my true position.

With regard to my friends in America, many of whom I have had meetings with in England, and who ask me to visit that country, I beg to state that it is probable I may run over for three or four months; but our destiny seems to be Australia. Several friends there write saying: "Come over and help us," and one friend lately stated in his encouraging letter that hundreds of people were anxiously awaiting my arrival.

In reply to these Australian friends, let me say that it is our intention to visit them as soon as we can make it convenient. Mrs. Brown and family look forward to the time with joy; but let me caution our friends at the antipodes not to expect from us more than can be reasonably realised with fair conditions.

In England our work is alike pleasant to ourselves and to others. We are understood, and, therefore, do good and have many friends, and if our friends in Australia give us their sympathy and kindness as those in England do, we have no fear of the result.

In respect to friends in South Africa, I am pleased to acknowledge through these columns the many cheering letters I have received from those I laboured amongst. With pleasure and gratitude I state that I prize those letters of sympathy and goodwill more than any other earthly treasure, and I hope I may again, someday, meet the writers on the earthly plane.

Other correspondents write to me from South Africa to whom I am not personally known, and to all I say: Your kind letters

are welcome at all times, but as my time is so much occupied I cannot reply to all direct, but will, from time to time, take advantage of the spiritual press, as I am doing now, to answer you.

And now for a few words to my friends in England: I am glad to meet you all again, and hope that our past friendship will never be severed; and that while I remain in England I may be useful amongst you in spreading the truths so calculated to bless, cheer, and improve man on his pathway onwards and upwards, and fit him for the grand and glorious immortal state after this short sojourn is over.

I may state that this present journey on which I am engaged is only my second visit amongst my friends since my arrival in England. For weeks after my return the cold affected me so much that I dared not leave home. The Consett friends got me up a reception at Black Hill: Mr. Hardy, the Waltons and others took part, and we had a rich time. I was to lecture in the district for a short period, but the change from the African climate affected me so that I was obliged to return home. I am more fortunate during the present journey, and have passed through several counties and principal towns till once more I find myself in the great city of London.

I trust the coming season will enable me to visit those towns in England and Scotland where, in times past, I have been so pleasantly received, and where there are many anxious for further opportunity of hearing from my spirit guides.—I remain, Mr. Editor, yours for the cause of truth,

T. M. BROWN.
London, Feb. 22. Of Howden-le-wear, R.S.O., Durham.

THEOSOPHY.

Various speculative ideas have appeared in recent issues of the MEDIUM on the Deity. No doubt all that can be said now has been said many times in the past. It is no less the duty of each generation that comes upon the earth to discuss all such profound questions for itself, though its predecessors may have done so in their day.

We called attention last week to the views thrown out by various writers and speakers, and now we print an extract from a communication received from Northampton, commenting on the teachings of W. D., which appeared in this paper three weeks ago. Our correspondent is evidently a student of Swedenborg. He thus comments:—

"The best definition of God, is, infinite Love, Wisdom, and Power. These essentials are the life centre flowing into all created forms. This implies and includes the mineral, vegetable, animal, and human forms.

"It depends entirely upon the form into which it flows, to determine its quality. In a good man the inflowing life becomes love to the Lord, and charity to the neighbour; in a bad man the same life becomes perverted, and is turned into love of self and love of the world. From this perversion all moral and physical evil derives its existence. The great fallacy of W. D.'s teachings occurs where he says, 'That all beings possessing divine love and truth are part of God.' And in another place he states, 'That by receiving divine love we become divine.' The heat and light of the sun shining upon this world, does not make this world a sun. A mechanic and his work are entirely distinct, although his love and wisdom may be seen in his work. An architect does not become the house he has designed, nor do we, by eating and drinking material substances, become what we eat and drink. Eating and drinking correspond to receiving from the Lord his love and wisdom. W. D. will see now that we do not become little God's, if I may use the expression, or divine, by receiving the Lord's love and wisdom. Scripture declares we become images and likenesses of our heavenly Father, which we can see is the true definition.

"Divine life has two modes of operation,—mediately, and immediately; also continuous and discrete degrees. The explanation of these terms may be resumed on some future occasion, if thought by the Editor suitable to his pages.

J. G."

MR. S. C. HALL'S ARTICLE IN LAST "MEDIUM."

The article on the departure from earth-life of Mrs. S. C. Hall, which appeared in the MEDIUM last week, has been so much in demand that we have been asked to reprint it in a separate form. It has been arranged in a double column broadside. The price is 6d per dozen, or 3s per 100. We will keep the type till Monday to give all of our readers opportunity to order quantities. The wide circulation of this touching contribution will do much to impress the public favourably with Spiritualism.

Mr. BASTIAN has desired us to intimate that he has discontinued his seances.

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

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

One copy, post free, weekly	0 2	...	per annum	0 8 8
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One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

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

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 4, 1881.

NOTES AND COMMENTS.

The encomiums on last week's MEDIUM have been numerous and hearty, and it is all sold off. The previous week's issue did not find favour because of the French article, though some readers sent for extra supplies on account of it. As a record of the Movement in various parts of the world we think it our duty to present in the MEDIUM all phases of the subject. At the same time we are glad to perceive that our readers have strength of mind to think for themselves on all topics that are placed before them.

This number possesses very distinct features. By all means study well the delightful poem by Mr. Cranstoun; it is a prophetic glimpse of remarkable brightness. It is rich in thought, and is suggestive of many things, as the intelligent reader will perceive. The education of the future will largely consist of the imposition of hands and the overshadowing of the erring and ignorant by benign and exalting influences. This is the province of the Mother in the family—Woman in the world. Would that Man were wise enough to elicit from her these fairest charms!

Music comes more and more to the front. Its power and usefulness are illustrated in Mr. Cranstoun's poem, and in "Cambor's" article its importance is enforced with truthful significance. From Peckham we hear that new compositions are being produced and proficiency in the practice of them is being attained. On Sunday evening, March 13, a service of song, alternated with short speeches and inspirations, will be given at 8, Bournemouth Road, Rye Lane. As the accommodation for visitors is strictly limited, a general invitation is not given. Musical Department, p. 142.

Suggestions for the diffusion of Spiritualism come crowding in "thick and three-ply." Since our little article on the holding of domestic meetings for reading the MEDIUM, &c., was in type we have received other two suggestions. First came Mr. Campion's letter from Manchester, intimating that a little band of workers intend holding "cottage meetings" for the diffusion of Spiritualism by circles and other means. This is a grand idea. It may be found that the large gatherings are not so successful as very select circles—small in attendance, but more numerous and frequent. Spiritualists are greatly mistaken when they think spiritual success consists in large crowds and much platform

noise. We want a spiritual church in every home, and every man and woman a priest and priestess. Then rent, advertising, travelling expenses, and other costs would be saved, and the spirit-world would be a guest in every home in the land "without money and without price." This is a "second coming" movement, and no doubt it will bear fruit. We hope our Manchester brothers will work with the inner spirit of wisdom and humility, and ignore the world spirit of ambition for territorial sway and supremacy over the acts and consciences of others. They have had lessons as to the folly of that sort of thing in the past.

We wish such an enlightened ecclesiastic as "Cambor" were Primate of the "National" Church. His position is logical. The nation supports the Church; it ought to belong to the nation, and not be the mere workshop of the craft of the priests. But if the churches were thrown open to the Spiritualists, they are not in a position to profit by the concession. We have not got a dozen Spiritualists amongst us who could decently represent the subject in a church or anywhere else. The fact is we want all to go to school—the school of the spirit, for the so-called "educated" Spiritualist would possibly make the worst fist of it if placed in any parish pulpit to tell the people of the glorious truths and advantages of spirit-communion. The work must be begun in the home, in the cottage parlour, amongst a few neighbours. When spiritual worship and the ability to teach has sprouted in the Home it will begin to branch out in the Church, and ultimately bear National fruit. "Cambor's" article holds forth a glorious incentive to work. May God and his ministers unseen inspire more workers in the spiritual field.

In the article on "the excitement in Leicester" a phase of public work is discussed. Much of what is done by Spiritualists is wasteful of energy and means, and inexpedient as leading to a greater spirituality in our ranks. Mr. Cooper in his kind and suggestive article on Mr. J. Holmes introduces a method of diffusion recommended by "free religionists" in America. Now there is no parallel between religionists of any kind (so-called) and Spiritualists. The stock-in-trade of the numerous religionists is opinions, dogmas, notions, creeds of some complexion or other. Spiritualism, on the contrary, is a habit, an act, a personal unfoldment, and not the mere acceptance of any ideas or teachings thrown off by others. The employment of lecturers to do our thinking is simply priestcraft in a new form, and where the money-bag is there will be the cringing, wire-pulling professional talker, like the eagle ready to get his share of the carcass. Lecturers are simply useful in teaching the public the external facts, after which the whole work of Spiritualism has to be begun in the individual accepting those facts. Instead of all being lecturers we require rather missionary mediums, who can go into homes and form circles and develop mediums as Mr. T. M. Brown did in Cape Town. A Spiritualist and a spiritualistic lecture-listener are two very distinct kinds of people.

"A Member of the Newcastle Spiritual Evidence Society" informed us by letter a few weeks ago, that the difference in cost between engaging a "celebrated trance speaker" and allowing him to "pose as a free medium" was only 4s. 9d. more in the first instance than to have him "free." It is not every commercial traveller that has his expenses paid in a similar convenient manner. At the same time we have no desire to intrude into the private arrangements of individuals and their employers, our concern is with the Cause, and the best means of promoting it. Some years ago we warned the Newcastle friends, from their own platform, that the bolstering up of a Movement on the integrity or gifts of a very few individuals was a false and hollow system, which, if a few frail props gave way, would cause the whole temple to tumble into ruins. The "talking shop" system is altogether suicidal and unspiritual. But if Spiritualists would begin and do spiritual work, they would lay the basis of a genuine Movement, which, in return, would develop numberless speakers who would abound everywhere, and so much talkselling would not be necessary to raise funds to pay for railway tickets. What is the good of

carting men and women all over the country? It is not them we want, but spiritual light and knowledge, and that can be found everywhere if we would adopt the spiritual means of seeking for it.

Combine the three suggestions given this week—the meetings to read the *MEDIUM*, the Manchester idea and “Cambor’s” bold national scheme, and we would soon have an army of teachers, mediums and speakers of gigantic power. Mediums in families, spirit bands in halls, and an Order of Spiritual Teachers—a lay order—to conduct Sunday meetings would give us indigenous and self-supporting elements which would settle the money question and scotch the snake of selfishness and ambition. Professional teachers of distinct ability would be more in demand than ever: but they would travel on “their own hook”;—take halls, advertise meetings and profit by the proceeds, as Mr. Wells, Mr. Fowler, Mr. Burns and other phrenologists do who attract their thousands which our spiritual committees can only induce dozens to attend their meetings. We do altogether a wrong thing when we reduce Spiritualism down to the level of a professional agency, to find jobs for a class who do their best to twist the Movement into cliques.

Mr. Cooper’s scheme for supplying lecturers is the fourth which this week’s *MEDIUM* recommends for the advancement of Spiritualism. Unfortunately Spiritualists cannot find funds to keep alive the workers that now exist.

It will be seen that Mr. Gerald Massey’s long looked for work is now ready and an extract from it appears in another column. Most intelligent persons will be anxious to get a peep at it.

A VOICE FROM A SPIRITUAL WORKSHOP.

It is said that a bad workman quarrels with his tools.

A printer in the North engaged an assistant from a distance. The man was set to work to perform a particular job. He soon went to the master and said he wanted this, that, and the other thing. The stern Northumbrian replied: “I want a man who can turn out work without material; any fool can do a job if he gets everything made ready to his hand.”

There is a great deal of truth in these sayings. A man never knows what he can do till he is thrown on his own resources, and begins to try his strength against difficulties and obstacles.

Four months ago I commenced to print the *MEDIUM* at a day’s notice, with altogether inadequate materials, and quite inexperienced in their use. With slender assistance a beginning was made, and though the work turned out was far from being up to the mark, yet the readers of the *MEDIUM* spoke so kindly and encouragingly that I was strengthened by their cordiality to proceed. I well knew that the work was inferior, I was painfully aware that my indulgent readers had solid grounds for complaint: instead of that they overwhelmed me with commendations. God bless them for it! Had they grumbled and reviled I might have given up in despair; but the kindness I received fairly overcame me. Poor people who could scarcely buy bread sent me a few stamps to get a little type for the *MEDIUM*; those better off sent me larger sums. I worked all night, many a night, and my wife and my boys worked with me. We were tired, but never weary. These kind words and acts carried with them the fire of life. A few tears of gratitude were as refreshing as a night’s sleep, and prepared the exhausted frame for further effort.

Thus the *MEDIUM* was saved to Spiritualism, and since it went into its new harness it has been more than ever blessed with spiritual uses. It was wanted by its readers, it was wanted by the Spiritual Power, it was my duty to do my best.

I have done so, but I am yet far from being satisfied with my performance. I make the best use of the materials at my disposal: the *MEDIUM* is filled to overflowing with fresh matter weekly; as far as type setting goes, we make the best of our opportunities. But we are sadly deficient in the necessary and more expensive appliances to prepare the work for the press. Not having conveniences to produce a proof and to make up the pages, not only makes more labour necessary, but it induces delay and is the source of typographical errors.

This tear and wear of the system cannot last for ever. Rather than be put to inconvenience I really require two assistants to enable me to get through my work, and as a Spiritual Teacher I could be put to far better use if relieved from galling difficulties which proceed solely from want of means and mate-

rial, and must undermine the strongest constitution. I am sure if my weekly readers knew what I have to suffer continually, they would in one day place matters on a footing which the ordinary dictates of humanity would suggest.

And bear in mind; this work is not a personal matter on my part. It is a spiritual work, a public work in which I am simply a responsible agent, all I ask for are tools to do the work with.

The spiritual work should possess a complete printing plant, so that all books and publications could be produced within the precincts of the Spiritual Institution, and under the supervision of those whose heart is in the Cause:

This is a spiritual work, and it is also a matter of business. I think I have shown my capacity to make the best use of the materials at my disposal, and now I ask that my friends assist me to better conditions.

I do not degrade myself or the Cause by “begging;” I do not seek to impose on the good-faith of friends by holding out inducements of prospective profits on “shares.” By making those who advance money “proprietors,” you simply ask them, by their own act, to lose their money. I am the responsible party. I am “proprietor” of these tools, because I need them: just as I am “proprietor” of my own body, because it is indispensable to my earth-life. If any man possess “shares” in my body, or its accessories for doing its work, then I am a slave. If I play with other people’s “shares” and money I am not responsible. If a man borrowed a body belonging to another; would he use it as well as if it were his own, and had to suffer the consequence of his acts? The same is true when he works with other people’s capital. What I have must be my own—that is, I must be responsible for it.

I require a little more printing material, and cash to work it with. This may be obtained by the well-tried method which has worked so satisfactorily in the past. I am prepared to receive deposits to account, and make a return in goods required, allowing a handsome consideration for the use of the money. This is business; it leaves me free to work as my experience and inspirations may direct, and it protects the depositor from loss. On the contrary, it is a profitable investment. All my engagements of this kind in the past have been fulfilled to the satisfaction of depositors.

All that is required might be subscribed in one week: so many deposits of £10; so many of £5; so many of £1; would soon raise the needed amount. These deposits could be repaid in subscriptions to the *MEDIUM* or other periodicals; subscriptions to the Spiritual Institution, or other objects; in the purchase of books of any kind at “Depositors prices,” or in printing of any description, also bookbinding and London commissions in general.

I would not dare to insult the readers of the *MEDIUM* by assuming that they could not readily subscribe what is required. I would rather see it in small sums than otherwise, and then it could be repaid in the compass of one year. If anyone had a considerable sum to invest it could be by arrangement returned in cash.

My position is sound, spiritually and commercially. I have stood the ruinous brunt of all the persecutions, prosecutions, exposés, follies, and vices of the last 5 years, and this spiritual work is in a more healthy state than ever. Some have not scrupled at the attempt to ruin my work and have done all that is possible to ruin my character in the eyes of Spiritualists. I have passed through all that fire; and thank GOD I exist and am purified and benefitted by all that I have had to endure and suffer. It is now my turn to receive a change of treatment.

I can therefore, as an honest trader and a faithful spiritual worker, present myself to the friends of the Cause, that mutually we may gird up our loins and prepare for the great work before us. I have certain useful qualifications placed in a convenient centre; you, dear friends, have also your spiritual gifts, your social positions, and some little worldly means. Let us in earnestness and confidence place these things in combination, and we will be all well satisfied that we have done so, and untold thousands will be blessed by our act.

Spiritual Institution, J. BURNS, O.S.T.
15, Southampton Row, London. March 27, 1881.

QUESTIONS AND ANSWERS.

THE ORIGIN OF THE LORD’S PRAYER.

QUESTION.

In this department, No. 452, question 63, published in November 29, 1878, “Inquirer in search of Truth” writes: “It is said that the Lord’s Prayer, the Beatitudes, &c., are taken from works extant before our Lord’s time. If so, will anyone kindly indicate the names and dates of publications which will prove the truth of such statement?”

In No. 457 for January 3, 1879, the querist, in acknowledging information supplied on other matters, repeats his request, alluding, at the same time, to Alford’s statement: “There is very slender proof of what is often asserted that the Lord took nearly the whole of this prayer from existing Jewish formulæ.”

ANSWER.

A work entitled “A Forecast of the Religion of the Future!

being Short Essays on some important Questions in Religious Philosophy:" by W. W. Clark, concludes with an essay on "Christianity: its Divine and Human Elements," which is well worthy perusal. At page 182 the author says, "The sacred books of the Hebrews were undoubtedly well known to Jesus at the time he commenced his ministry." To this sentence is appended the following foot note:

"The Lord's Prayer was derived from the older Jewish prayer, which was as follows: 'Our Father which art in heaven; hallowed be thy name, and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let thy kingdom reign over us, now and for ever. Thy holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory for ever and for evermore.'"—"The Works of Rev. John Gregorie, p. 160. London, 1685."

What is now wanted to complete the evidence is the authority for the citation of Gregorie, who wrote 200 years ago, and who was, as it would appear, a Christian minister. But these proofs of ancient authorities are of no importance whatever, and the anxiety respecting them shows that men are at fault as to the true origin and value of prayer.

What is meant by the Lord's Prayer? The previous question must first be settled: What is meant by Lord? That the Judean missionary, Jesus, is the "Lord," is not the teachings of the gospels as they appear to us. The Lord is a spiritual principle—the divine image in man which was personified in him, and is supposed to be developed in all who seek after righteousness. The Lord is, therefore—and this is New Testament teaching—a universal principle, and not any particular individual, though one or more individuals may be typically representative of this interior state or power.

If this conclusion be correct: why, then, the Lord's Prayer? The external man, the short-sighted intellect, the passionate animal might pray, but that would be a very different kind of prayer from that which would emanate from the soul. Hence the Lord's Prayer is distinctively a soul prayer desiring only spiritual good—all temporal needs being asked for only in so far as they are the necessities of the soul in its present earthly state.

All men on the soul-plane will, therefore, intuitively pray the Lord's Prayer. It is the soul's view of its relations, surroundings and needs, and these will be perceived by the soul whenever its eyes are opened to see.

This prayer in substance, if not in exact language, must have been uttered from the first time that Soul-teachers endeavoured to impress mankind with the true aspirations of the divine nature in man. It is undoubtedly much more than 2,000 years old. That is, however, no evidence that Jesus, being soul developed, did not intuitively give it original utterance as far as he was concerned. Prayer is not a formula to be repeated from memory, but spiritual truths perceived and aspired for. The repetition of the mere words, without the action and lively perception of the truths, and desire for their realisation, is not prayer; and if that perception of truth and eager aspiration for its realisation prevail in the man, then he has no need of any formula for he has the real substance in his possession.

The Lord is the mediatorial light of the Divine Father within the soul of man. Externally there have been "Gods many and Lords many," but they are no use unless a man has one of his own, which the world cannot take from him, or ecclesiastical historians argue out of existence.

Men have hitherto relied on Historical Lords and Saviours; in the "Second Coming" era these spiritual necessities will be supplied from within.

MAN'S PHYSICAL CONDITIONS.

THE VACCINATION VAMPIRE.

Compulsory vaccination is the bloodhound of the child-bearing woman and of the nursing mother, and adds a fresh and unnatural woe to the pangs of labour. It is the most unmanly invention of the abyss where tyranny is at home. In Norway, at lambing time, the ravens sit on the parturient sheep, waiting in its wool till the lamb is born, when they dig its eyes out with their beaks. Compulsory vaccination is such a raven, sitting comfortably upon the profitable wool of the parturient mother, that is to say, upon those mothers who are anti-vaccinators from religion, from conscience, from perception, and from conviction. Over such in the months of pregnancy vaccination hovers. Anxiety and indignation are in the shadow of its wings. In the labour pains the doctor, who is also the vaccination informer, and will be the compulsory vaccinator—the "baby-sticker"—assists. And the time for suckling the pure babe is chosen for its pollution, and the mother's milk, susceptible to every emotion, and more susceptible the more she knows of impending ill, is blighted by the view of the poisoned lancet to which every day brings her child nearer. If this is not true, then there are no emotions which play especially upon pregnancy, which alter natural labour, and which affect the milk in the mother's breast. Only in lieu of these feelings the mother may choose the contemplation of the ruin and imprisonment of the husband and father. Such are the

goods which a false medicine through Parliament purveys to religious anti-vaccinators.

A wider, and deeper, and subtler Social Evil than universal Compulsory Vaccination is scarcely conceivable: on the physical side, universal pollution; on the side of manhood, womanhood, and childhood, with their several dignities, it is to the extent of its reach, degradation and extinction. The cradle is born to an immediate medical hell.

Politically, Compulsory Vaccination is an innermost stab of Liberty which will find its courage and heaven-born principles and convictions in other directions an easy prey. State medicine can do what it likes with us, if we once let it do this.

Scientifically, Science murders itself here. It befouls the whole world to make it sweet and clean. It demonizes Medicine, and prepares it in the next stages to be the Supreme Quack and grand Apollyon or Destroyer of the Human Race. These are now proved facts from incontrovertible data.

February, 1881.

J. J. GARTH WILKINSON.

[The author of the above article will be recognised as the scholarly Dr. Garth Wilkinson, the author of numerous philosophical and medical works and treatises.—Ed. M.]

THE EFFECTS OF SITTING WITH A TIPSY MEDIUM.

Dear Mr. Burns,—I am glad to see by this week's MEDIUM that you have spoken so plainly of that horrid vice—intemperance. Being unfortunately one of the sitters with the medium who was, to say the least of it, certainly not in a fit condition to sit, I can speak to the ill effects of it, not only in a bodily sense, but spiritually also. For several days after the seance, I felt too ill to keep about, and what made matters worse, instead of Spiritualism being a comfort to me I felt a certain amount of disgust for it, and it was not until I read that deeply touching and most beautiful letter of Mr. S. C. Hall's that I really felt myself again. That was the Spiritualism I could understand: the Spiritualism that would lead one nearer to the great Father (God, and would make you truly feel "hand in hand with angels." I have sold my copy of the MEDIUM, have an order for three more, and wish to send some to my friends; so if you will kindly let me have twelve copies for which I beg to enclose cash I shall feel obliged.—I remain yours respectfully,

(Mrs.) M. SKILTON.

21, London Road, Brentford.

THE EXCITEMENT IN LEICESTER.

The out-spoken manner of Mr. Holmes, and the bitter persecution to which he has been subjected from "Christian" sources has brought Spiritualism to the front in Leicester. "The Midland Free Press" has become quite an organ of the agitation, and a most excellent progressive paper it is in other respects.

Last Saturday's issue contains three columns on Spiritualism, leading off with the "Spiritualistic Church," which is lined as one of the "Lights and Shades of Leicester Life," by "Jacques." This scribe must surely be a relative of the "Melancholy Jacques" who figures in a London weekly, or possibly he has taken a mild dose of the "Christian" charity which is being dispensed so liberally to Mr. Holmes.

If it be salubrious for us Spiritualists "to see orsels as others see us," we have the wholesome corrective administered by the officious "Jacques." He says:—

"On many faces I noticed the inevitable expression of confirmed Spiritualists, which I have so often observed elsewhere. I have boasted frequently that by a certain undefined but unmistakable sign in the face I could pick out a Spiritualist anywhere. There is a restless, eager play of expression, a vagueness of glance, a dreaminess in the eyes, often a pallor in the cheeks, a lack of interest in the outlook, and an introspective, uneasy, half-contemplative and half-feverish expression of the whole outward man. I saw several present who answered minutely to this description, though many were of a far less intense and earnest stamp, being simply ordinary working men or women, useful people in their sphere, but quite nondescript as regards any special characteristic worthy of mention."

What shocking people these Spiritualists to be sure. They are "working," they are "useful," and they have a "sphere." These are noble and independent characteristics. Some of them are pale and contemplative, and do not stare round them when in meeting like the arrogant "Jacques." This is too bad of them. They should set "Jacko" (this will stand for "Jacques" this time) up before them when they assemble themselves together, that a scoffer by his antics may teach worshippers proper deportment when they meet to pray. Let our censorious friend "Jacques" imagine himself, applying his criticism in a similar manner to a Leicester Christian congregation, and he will see how ridiculous he will appear. Men and women at their spiritual duties are not necessarily so wide awake and red-faced as when they are in the market place or factory.

We think the Spiritualists of Leicester, or their professional teachers, are somewhat to blame for leaving "Jacques" in such complete ignorance of the methods of spirit control. "Jacques" is scandalised that a spirit should be supposed to control a medium, when the controlling spirit allows the medium, while under control, to use his arms, speech, or other organ or function as he would in his normal state. The psycho-

logical habit, and physical peculiarities—function of digestion, complexion, &c., are not necessarily changed by a genuine control. The point remains thus—What is the nature of the Control? Is it control of the muscular system, of the facial expression, of the intellect, and not particularly of the literary faculties; is it control of the affections, aspirations, or an unfoldment of the inner spiritual qualities of the medium? Various of these forms of control might exist and yet not be recognised as a control by the sapient "Jacques." It is, perhaps, true that most so called inspirational speakers are more controlled by the audience, or certain minds in it, than by aught else, and yet the spirit guides may be using their best endeavour. No spirit can control a medium to better purpose than the psychological conditions will permit; for these neither medium nor spirit is responsible.

Taking these things into account, and remembering that conditions are frequently unpropitious—for "Jacques" to write discreetly, as well as for mediums to speak to please him—the following complaint of his may be well grounded. He says:

"To avoid confusion I will suppose that the address which now followed was really delivered by a spirit. It was so advertised, and so announced by the leader of the service. The unbeliever had nothing but the twitching and the closed eyes to convince him of this fact; we must, however, be charitable, and in view of the unmistakable earnestness of the Spiritualists present give them the benefit of the doubt. The subject of the discourse was intended to be the one announced, viz:—'What will be the influence of Spiritualism upon the Religions of the World.' I say this subject was intended, because I observed occasional indications of an intention to say something relative to the matter propounded. I can give no further evidence, for the reason that the discourse as a whole was such a rambling, disconnected jumble of half-digested thoughts that it was impossible for my unspiritual mind to follow any distinct thread. It was fair to suppose that an awful personage giving himself out to be a 'spirit-guide' would have something better to say than the briefest possible allusion to Buddhism, Mahometanism and Christianity. But this is a way the 'spirit-guides' have got into. They invariably run you a breathless scamper over the world, through history, taking in Mahomet and Buddha, on the way, without fail, landing you ultimately with a kind of mental 'bump' in the land of Weissnichtwo, or nobody-knows-where. This is what the 'spirit-guide' of Mr. Wallis did, he went off in a canter, and got at the other side of the history of China in two minutes. This is a strong point with 'spirit-guides,' they are so bracingly cosmopolitan. If they don't tell you much about Confucius, Buddha, and Mahomet, they give you to understand that they know all about them, and could let you into all sorts of secrets—if they wanted to,—but as a rule they don't want to."

We must admit that there is some room in the public exhibitions of Spiritualists for this kind of criticism. There is too much love of sensation, and that audience-drawing element which is peculiar to the showman. The method of advertisement alluded to by "Jacques" is altogether wrong, and was the cause of the row with the Edinburgh students on the occasion of Mr. Morse's visit to that city some time ago. The less we profess about the performances of spirits in our public ministrations the better. It is not in these speculative discourses that the proof of spiritual agency is rendered most apparent; and if proofs of spirit-aid, derived from original and striking thought were to be adduced, we should not look for them in the utterances of trance mediums, but in the experiences of men and women of genuine mental ability, who are, indeed, "normal mediums," and enrich the world with most of the thought which it possesses.

It is very wrong to suppose that because a man is entranced, or semi-entranced, that he is, therefore, more deeply inspired than those who are in their normal state. All that the more or less trance does is to make the man forget himself, and then the intelligent principle can use the rest of the brain to talk in a more or less respectable manner, according as the psychological and literary furnishings of that mind will permit. The normal speaker, though apparently wide awake, quite loses himself in his subject, his mind is bathed in a flood of intellectual light, and his personality is for the time a mere cypher. He shows that he is inspired by the fervour of his eloquence, the burning truths he breathes, and the spirituality of his influence. The clairvoyants that look on perceive the spirits that operate in his sphere, and can tell when a new flood of thought is about to be uttered. Such a speaker many times gives off matter quite new to him, and works effects in the minds of his hearers which he did not anticipate.

The simple truth is that if any one class of men be inspired then all men are inspired, in various degrees and qualities of inspiration. Inspiration scientifically means, (a) the relation of man's mind to the source of thought; (b) the relation of various minds to one another. We wish our orators, and their employes, would try to instruct the public on these matters, and not advertise pretensions which they are not in a position to satisfactorily substantiate.

Of another class from the "inspirational speaker" is that kind of medium through whom spirits can actually manifest and give an intelligent account of themselves, and even this

marvel, as it is supposed to be, is produced by the communicating spirits strictly in accordance with the laws of mind.

We have been greatly pleased with the oration of Mr. Howell, published in last week's MEDIUM. It was calculated to enlighten the public mind. It was not merely opinion—speculation, which was utterly beside the question of spirit-agency. Mr. Wallis is also quite able to do excellent work of this kind. His oration on the "Resurrection," published in these columns some time ago, was replete with information and sound argument. In the number of the "Midland Free Press" from which we quote, there is a letter from Mr. Wallis in reply to another correspondent, and in defence of Spiritualism, which as a dignified polemic, an able argument, and a literary production is vastly superior to any line that appears from the pen of "Jacques" in the same issue.

Then, query—Was Mr. Wallis not equally "inspired" when he wrote that cogent and common sense letter as when "under influence" he spoke on the Leicester platform? Is not Mr. Wallis—all of us—"under influence" when we attempt to do spiritual or intellectual work? The question is a general one, not a particular one, and we think Spiritualists misrepresent it when they narrow it down in the manner discussed above, and at the same time they place public speakers of the class alluded to in a false position.

All sorts of shows and pretensions are only calculated to bring the Cause to discredit and ridicule, and fill our Movement with impostors and adventurers.

AN INCIDENT.

Once two little lads in a crowded town,
On the steps of a house half broken down,
Beseechingly looked on the passers by,
If any would drop them a halfpenny;
But, without a stoppage the long files passed,
And no kindly glance on the lads was cast,
So they clung more closely on each to rest,
With the tears fast falling from eyelids pressed:—

HARRY.

After all our trying and toiling so,
Only harsh grim looks bid us quickly go,
And we cannot win to get under weigh,
To do as every one says we may:
'Twere better, I think, to give up and die
Than to ask and suffer thus hopelessly,
For, look Totty, were it not better far,
For us not to have known we ever were?

TOTTY.

Hush, hush, cried Totty, we'll still try on,
We have got each other to lean upon,
And we've got a hope that must never die—
That mother's love guards us tenderly.

HARRY.

But we cannot see her, so what's the use,
And we feel in this wide, wide world let loose,
And we have no home, where we might have rest,
And I'm very hungry. To die is best.

TOTTY.

Oh to me it seems that your words are wrong,
There's something within me which keeps me strong,
And makes me think in the end we will see
The good that's now hidden from you and me:
But it seems so long till this time pass by,
Yet we must not falter, we must still try.

Then wee Totty folded his brother close
From the chill night blasts, as the moon arose,
But before the night half its round had made,
While the star-fires over the dark dome played,
The brave strong heart which so stoutly strove,
And guarded his brother with such vast love,
Was stilled, while Harry unconsciously lay
Wrapped in the fair dreams of a golden day.

Harry, the outcast, grew rich and was great,
Covered with honours, and weighed down with state;
Had cut out notches up fame's steep hill-side,
And clambered and rested full satisfied;
But beyond it all, and of vaster worth,
Was the love of that brother long passed from earth.

12, St. Thomas' Crescent,
Newcastle on Tync, Feb. 28th, 1881.

S. MOULD.

WORKS ON MESMERISM.

Library of Mesmerism and Psychology, one large vol., 14s.; Practical Instruction in Animal Magnetism, by Deleuze, 8s.; How to Magnetise, by Jas. Victor Wilson, 1s.; Vital Magnetism, by Parson, 7s.; Fascination, or the Philosophy of Charming, by J. B. Newman, 4s.; Mesmerism and Electrical Psychology, 18 Lectures, by Dr. J. Bovee Dods, 3s 6d.; Six Lectures on Mesmerism, by Dr. Dods, 6d.; Mesmerism: with Hints for Beginners, by Captain James, 2s 6d. London: J. Burns, 15, Southampton Row, W.C.

LITERARY NOTICES.

THE OPIUM-SMOKER.

TWELVE COLOURED ILLUSTRATIONS.

The Chinese people have expressed their detestation and dread of the opium-vice in ballads, tracts, wall-placards, etc., which are frequently printed and circulated at the expense of benevolent individuals or societies. The aid of the artist and the engraver is invoked for the same purpose. Series of large coloured pictures of the opium-smoker's career, from the ruddy youth inhaling his first pipe, to the living skeleton clothed in rags and the ghastly corpse, are painted and sold to be hung up in their houses, and warn the young against the deadly poison. Sometimes a sheet of wood-engravings is printed for distribution, or the pictures are paged in a tract. About four years ago the Chinese Anti-Opium Society of Canton republished a set of these pictures with descriptive text. An English gentleman, who has resided for some years in Hankow, was struck by the thought that people in England can be reached by pictures who will not read ordinary anti-opium literature. Accordingly he sent home this series, coloured by a Chinese artist, and it is published with explanatory text by Messrs. S. W. Partridge and Co., of Paternoster Row, and may be had for sixpence. The pictures are beautifully executed, and as specimens of Chinese art are worth many times the money. We hope that this pamphlet will have an extensive sale, and be the means of opening the eyes of thousands to the evils which our nation by its support of the opium trade is fostering. The pamphlets will be obtainable at W. H. Smith and Sons' Railway book-stalls.

MR. J. HOLMES OF LEICESTER IN LONDON.

Mr. Holmes expects to be in London early in April. During his visit he will possibly speak at Goswell Hall, Ladbroke Hall, Quebec Hall, the Spiritual Institution, and any other available centre. Steps should be taken to make his visit useful by ensuring him crowded meetings of the class of mind most likely to be benefited by his testimony and arguments. These special speakers should be made a means of introducing new blood into the Movement, or they are of comparatively little use.

Now Mr. Holmes has been a Secularist teacher, and an effort should be made to induce Secularists to listen to his London lectures. To that end we suggest that a fund be raised, to advertise Mr. Holmes's meetings in the Secularist journals. Possibly a guinea or upwards would suffice, but the larger the sum, the more effective would be the result. Handbills could also be printed for circulation in special quarters. This fund would advertise the meetings at all the halls attended by Mr. Holmes in London, and be administered by a neutral party.

Perhaps next week a Treasurer can be appointed, and then subscriptions may be solicited.

THE ANNIVERSARY OF SPIRITUALISM AT GOSWELL HALL.

A Soirée will take place in aid of the funds on Thursday, March 31, 1881, being the Thirty-third Anniversary of Modern Spiritualism. Tickets 1s. each, which can be had at the hall.

Friends who will give their services, and thus enable the Committee to produce a good and varied programme, are kindly requested to communicate with Mr. Swindin personally at the hall or by letter at 34, Pancras Road, King's Cross, N.W.; or to Mr. Towns, 126, Liverpool Buildings, New Station Road, Highbury, N.

LADBROKE HALL, NOTTING HILL.

Sunday, March 6th, at 11 a.m., general meeting for enquiry and development of mediumistic powers. Evening meeting at 7 p.m., trance address, followed by clairvoyance; F. O. Matthews, medium. Mr. Knight Smith will sing a piece from Handel, "Thou shalt break them down."

We had an excellent meeting last Sunday morning, some 40 persons being present, among whom were several very earnest enquirers, and of no mean order. In the evening Dr. T. L. Nichols gave his experience of 25 years to a very large and appreciative audience. The Doctor simply related facts which had come under his own immediate notice, but gave them in such a manner that the weight of truth was felt to come with each experience. In conclusion the Doctor said: these things I have witnessed, and I come simply forward to bear testimony to them. I have no other object in view for relating my experience but to bear testimony to the great power that is in our midst, which is the strongest proof of immortality of the soul of man, and that those we call dead still live.

A vote of thanks was proposed by Mr. Knight Smith in the most pleasing and affectionate manner, seconded by Mr. Chadwick, mesmerist, who earnestly called upon the people to accept the liberty which was now extended to them through the teachings of true Spiritualism, and rally round those workers who came out to front the enemy of the times—Public Opinion.

The vote of thanks was carried by acclamation and res-

ponded to by Dr. Nichols, who said he was highly delighted to be there that evening, and felt highly honored by such an appreciative and attentive audience.

I may say great credit is due to Mr. Knight Smith, who so beautifully rendered the piece from Handel, "Comfort ye"; and, "Every valley shall be exalted."

11, Torrington Square.

F. O. MATTHEWS.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

Sunday, March 6, at 7 prompt, Mr. Iver Macdonnell discoursed on "War." Mr. Macdonnell was repeatedly and loudly applauded on Sunday last by a highly respectable audience, ladies evincing much interest in the subject.

Every Wednesday, at 8-30 punctually Mr. F. O. Matthews gives an address and afterwards clairvoyant tests. There was a very large gathering last Wednesday, notwithstanding the snowstorm that raged.

Mr. Matthews has consented for a time to be present at the Saturday seance at 8, Mrs. Treadwell having resigned her position as medium, for a time at least. Mr. Hancock is present half an hour previous to speak with strangers. Admission, 6d.

On Tuesday, March 15, Mr. Burns will give a phrenological entertainment consisting of the examination of heads. These visits of Mr. Burns have been so interesting and successful in the past that no comment is necessary. Many are awaiting the pleasure of that lecture.

J. M. DALE, Hon. Sec.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

PSYCHOLOGICAL QUALITIES.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. One-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those in whom the medium should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 14, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

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PART V.—Containing one autotype of Mediumistic Drawing. Retrospective appendix to Chapter viii. Chapter ix.—Mary's Family Mansion. Chapter x.—Mary's Discoveries.

Other Parts in preparation.

A SEARCH will take place at Mrs. Knight's, 6, Kenilworth Road Old Ford, on Monday evening, March 7, for the benefit of a distressed Spiritualist. Mr. Webster and Miss Emily Dean have kindly consented to assist on that occasion. To commence at 8 o'clock prompt. A collection will be made at the close on behalf of the above object.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

On Sunday last, February 27, our highly esteemed and old friend Mr. J. Lamont occupied our platform, morning and evening—much to the edification and enjoyment of very appreciative audiences.

On Shrove Tuesday, March 1st, we held our annual Tea meeting. The hall had been beautifully decorated by the ladies. After tea a public meeting was held, when trance and other addresses were delivered by Mr. Howell, of Manchester, Mrs. Dutton, of Hyson Green, and by Mr. Lamont. The secretary (Mr. W. Yates) read a short but very interesting report, in which he stated that the Committee are making arrangements for a fresh speaker to occupy the platform every Sunday evening. The Committee sincerely hope their friends, by their attendance, will show they approve of and appreciate the labours of the Committee.

Several songs were sung by ladies and gentlemen. A more agreeable and social meeting has not been held in connection with the Spiritualists in the town of Nottingham. Everybody present was gratified with the proceedings.

Dancing followed, for an hour and a half, much to the delight of many of the friends. Mr Howell, who is highly esteemed at Nottingham will occupy our platform next Sunday. 39, Lower Talbot Street. W. Yates.

LEICESTER.—SILVER STREET LECTURE HALL.

VINDICATION OF CHARACTER FROM "CHRISTIAN" ABUSE.

Last Thursday evening, Feb. 24, a large meeting was held in the above hall to hear Mr. Holmes's statement of facts as to the false statements circulated by a Bible woman and other Christians so-called. Having shown the malice and determination to get Mr. Holmes out of his house through his meetings for the investigation of Spiritualism, he then proved the impossibility of the charge being founded in truth of assaulting and beating an infant, and pointed out the contradictions and perjuries of the witnesses with the breaking-down of the charge and the unfairness of the magistrates.

He concluded with an appeal to public opinion, referring to the neighbours coming forward and witnessing to the lies told. He took his seat amidst loud applause. As Mr. Holmes pleaded for an independent magistrate, Mr. Bent in the warmth of earnestness moved the following resolution:

"That this public meeting of the inhabitants of Leicester having heard the statement of Mr. Holmes of facts and falsehoods respecting the late charge preferred against him in the police-court, is of opinion that there is not the least shadow of proof to substantiate said charges."

Seconded by Mr. Clarke and carried with acclamation.

Sunday, Feb. 27, Mr. Holmes occupied the platform morning and evening. The morning's gathering was very good, and the subject was, "A Challenge to Critics: Are the Phenomena of Spiritualism Genuine or are They Tricks?" In the evening the audience was very large; the subject was, "The Atheist's Reply to Spiritualism: Being a Review of the Debate between Mr. Bradlaugh and Mr. Burns."

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec. Feb. 28, 1881.

BLACK HILL, Co. Durham.—The Free Methodists of this place have lately burned their fingers over Spiritualism. To raise the wind they hired the "Rev." Ashcroft to give expression to his abuse of Spiritualism and Spiritualists. The speculation was a failure: only comparatively few "Christians" gloated over the "torrent of abuse"! The traffic in this sort of thing, with which the gospel has attempted to feather its nest in Co. Durham, is quite played out. What will be the next piece of imposition our "Christian friends" will palm upon the public to maintain their waning interests?

GOSWELL HALL, 290, GOSWELL ROAD.

(Near the "Angel," Islington.)

On Sunday evening last Mr. J. J. Morse gave an excellent address to a good audience.

Next Sunday morning, at 11, conference.

On Sunday evening, at 7, Miss Samuel will again address the audience. Many friends will be glad to welcome this lady back to their midst.

BALANCE SHEET

For the Quarter ending February 13th, 1881.

Receipts.	£ s. d.	Expenditure.	£ s. d.
Balance in hand	0 13 11	Speakers...	6 11 0
Amount collected	14 15 7	Rent	13 13 0
Sale of "Heralds"	0 11 0	Soiree (in addition to	
Soiree	6 8 0	Soiree 6d. charged last	
Guarantees	0 8 0	Quarter	8 0 0
Donation (a friend)	1 0 0	Postage and Stationery	0 1 6
		Balance Cr.	0 6 1
	£23 11 7		£23 11 7

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HYMNS AND TUNES FOR SPIRITUAL CIRCLES AND MEETINGS.

HYMN No. 96 in the "SPIRITUAL LYRE."

MISSIONARY. Joyful. 7,6,7,6,7,6,7,6. DR. LOWELL MASON.



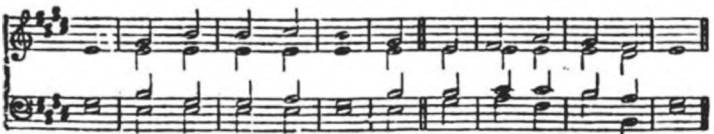
Hark! hark! from grove and foun-tain Our joy-ful songs re-sound,



And ev-'ry rock and moun-tain Re-e-choes them a-round.



The dark-ness earth for-sak-ing, Be-fore the day flies fast,

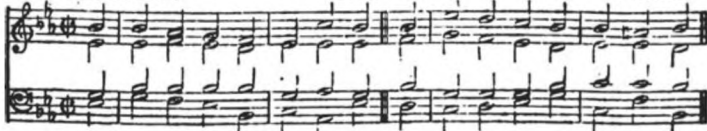


And man, re-deemed, is break-ing From Er-ror's chain at last.

- 2 The light from God above us
Is beaming in our eyes,
And angel-friends who love us
Are whispering from the skies:
They speak in accents tender,
And bid us weep no more:
For, clad in robes of splendour,
They tread the heavenly shore.
- 3 They tell us of the beauty
That shines in that bright sphere;
They teach us of our duty
To love each other here.
Oh, Father! guard and guide us;
When death shall close our eyes,
Thy angels standing near us,
Shall lead us to the skies.

HYMN No. 39 in the "SPIRITUAL LYRE."

MELCOMBE. L. M. B. WEBB.



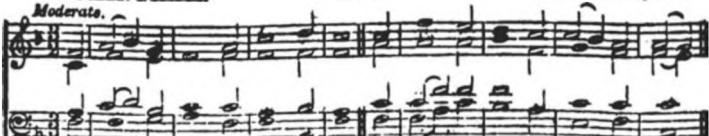
For all thy gifts we praise thee, Lord, With lifted song and bended knee;



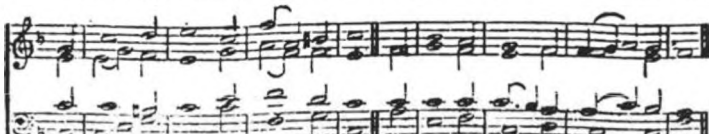
But now our thanks are chiefly pour'd For those who taught us to be free.

HYMN No. 48 in the "SPIRITUAL LYRE."

ROCKINGHAM. L. M. DR. MILLER, 1787.



O Thou, to whom in an-cient time The lyre of Hebrew bards was strung,



Whom kings adored in songs sublime, And prophets prais'd with glowing tongue

REMARKS ON THE TUNES.

This week we introduce "Rockingham," a good tune, well known but oftentimes inaccurately sung by those who have not studied its peculiarities.

It is a devotional tune, with a grateful, joyful expression. It should not be sung too quickly, yet it is not a melody of the solemn order, and requires to be expressed with a feeling of lively consciousness of spiritual benefits received.

The time is three beats to the bar, one for each minim, two for each semibreve. [The form of these notes is explained in past numbers of the MEDIUM in this department.]

The last bar in each line of music contains only two beats so that the third beat is at the beginning of the lines. There is therefore no pause at the end of the lines, but the first part of the tune glides continuously into the second part.

There is one beat for "O," two beats to the two minims over "Thou," one beat to "to," two beats to "whom," etc. Thus long and short sounds follow alternately, except in cases where the long note is divided into two, connected with a slur as at "Thou," "bards," "strung," and "songs," each of these words is sung to two notes occupying two beats. In the last line of each verse the greatest difficulty is experienced with "glow-" which occupies two beats; but instead of one minim there are two crotchets to the first beat, so that "glow-" has two rapid notes and one of the usual length of the shorter of the two notes of which the tune is composed.

We observe in promiscuous audiences that the time is usually lost in the second syllable "Thou," and fill this last line with "glow-." The notes sometimes are lengthened out without any regard to the beats which they occupy, and the fine features of the beautiful tune are ruthlessly obliterated.

The words of the hymn are well adapted to this tune: there are others in the "Lyre" also suitable.

It repays us for our trouble and expense in keeping up this department to know that the weekly contents of this page are greatly appreciated in many quarters. In hundreds of homes these contributions are turned up more than once a week, and the knowledge of spiritual hymns becomes more gradually diffused. The public meetings in connection with Spiritualism are only a fraction of the work done in which music forms a part, and to that larger section this department is particularly welcome.

HYMN No. 39 (continued).

- 2 For when the soul lay bound below
A heavy yoke of forms and creeds,
And none thy word of truth could know,
O'ergrown with tares and choked with weeds
- 3 The monarch's sword, the prelate's pride,
The church's curse, the empire's ban,
By one poor monk were all defied,
Who never feared the face of man.
- 4 Half-battles were the words he said,
Each born of prayer, baptised in tears;
And routed by them, backward fled
The errors of a thousand years.
- 5 With lifted song and bended knee,
For all thy gifts we praise Thee, Lord,
But chief for those who made us free,
The champions of thy holy word,

HYMN No. 48 (continued).

- 2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.
- 3 From every place beneath the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.
- 4 To Thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lip with reverent air,
Its praises and its prayers to Thee.

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APPOINTMENTS.

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Cardiff.—18th. Glasgow.—April 10.

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MR. G. W. WALLIS, Inspirational speaker. For terms and dates apply—333, St. Ann's Well Road, Nottingham.

APPOINTMENTS.

Glasgow.—March 6 and 7
New Delaval.—12, 13, and 14.
Newcastle.—20 and 21 (probably).
Yorkshire District Committee.—27.
Lowestoft.—April 3.
Northampton.—5 and 6.

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Plan of speakers for March:—

6th.—Mr. Brown:
13th.— „ W. Johnson.
20th.— „ J. Wright.
27th.— „ J. B. Tetlow.

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MR. T. M. BROWN

Will lecture at Cowper Cottage, Cowper-street, Kettering Road, Northampton, on Sunday evening at 7 o'clock. On Monday he will give private sittings as above; address letters—Cowper Cottage.

Mr. Brown will then go on to Nottingham; address till Thursday—General Post Office, Nottingham.

He will reach Belper by the week-end and spend Sunday, March 13, in that town.

Mr. J. HOLMES, 6, Charlotte Street, Leicester.—Appointments: Yorkshire Committee, March 27. In correspondence with London, Keighley, Stamford, and Liverpool; Manchester and Nottingham still open.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2.30 p.m. Mr. Alfred Farrar, secretary, 7, Dawson-street, Lees, Oldham.

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

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