



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

SPIRITUALISM.

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ORDER ABOVE US, RELIGION, OR CHRISTIAN THEOSOPHY.

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FIRST PRINCIPLES.

Every systematic religion embodies a conception of man's relation to the Universe.

Every religious conception implies the dependence of man upon the realm of spiritual causation; and presupposes some knowledge or fancied knowledge of the order of things of which man forms a part.

The most obvious element of that order is the relation of man's physical existence to the visible world. This has originated the saying that "Self-preservation is the first law of nature"; and a perception of this relation teaches the prudential fulfilment of the laws of health and physical well-being.

The second sphere of relationship which forces itself on man's recognition is that pertaining to his fellow-creatures, and it is commonly called morality. This chain and series of relationships is more obscure than the former, and indeed of infinite complexity. A fresh reading and interpretation of them is necessary for every era, climate, race and individual.

There is a third sphere of relations, which dominates and modifies every other; and that is man's spiritual relation to a cognate spiritual realm of causation.

From men's various and imperfect recognition of these different spheres of relation have arisen their various religions.

NATURE WORSHIP.

One effect of the features of nature on the mind in generating religious ideas is very mani-

fest to every student of comparative mythology. The sterner, fiercer aspects and phenomena beget conceptions of deities of violent passions and destructive characteristics, like the Indian Siva; which are scarcely balanced by deities of the Vishnou type, creative and preservative.

Nature is the theatre of unceasing birth, life, decay and destruction. Man himself is the subject of these agencies or events, and the comparatively even tenor of his history is interrupted by occasional more striking manifestations of power chiefly destructive, such as flood and fire, storm and earthquake. It is reasonable, then, that there should arise mythologies, personating these different powers with quasi-human relations of subordination or hostility between them. Such, apparently, is the first stage in the development of the religious instinct.

SUN WORSHIP.

A perception that all the phenomena of life are more or less due to the heat and light of the sun, and the attempt to understand the connection of the daily and yearly movements of the sun with other celestial phenomena—such as the movement and light of the moon, planets and stars, the occurrence of meteoric lights, comets, eclipses, &c.—led to the semi-scientific systems of religious legend, belief, and ritual, which centred in Sun-worship. This cultus is the key to almost all mythologies.

Associated with this sublimest form of idolatry we find a mysterious importance attached to the propagation of human life, and to all symbols in any way related to it. Hence Tower and Tree-worship and a thousand mysteries, bringing within the range of religious law and reverence some of the most important and influential sentiments of the human soul. Here we first distinctly see the bearing of religious belief upon *moral relations*; and this bearing became contin-

ually more prominent as national communities acquired stability and complexity.

CREATOR WORSHIP.

It is difficult, perhaps impossible, to trace the transition of belief in physical powers possessed of human and often debasing passions, to faith in a Divine Being distinct from and governing all natural agencies, and recognised as the archetype of moral perfection in man. And yet we have a connected history which professes to record the manner in which, among a gross and barbarous tribe of slaves, the Divine Being revealed himself to the mind and conscience, through the great moral relations of human beings to each other. He revealed himself as the Father of Israel, the Husband of the nation, their Lawgiver and King, and as an Inspiring Spirit of holiness, love and wisdom uniting them in a common bond of fellowship. Nor only so. From the beginning the highest glory of these barbarous tribes was to consist in being the channel of spiritual blessings to all other nations.

I said that it is impossible to trace the origin of these religious ideas, because an agency in spiritual causation is witnessed here beyond the reach of reason; and in the history of Israel there is evident a providential preparation for the next great stage in the progress of the religious life of mankind. Whatever view may be taken of the character of that history, **THE FACT REMAINS THE SAME** that it *does* constitute the foundation of the deepest and sublimest religious conceptions which have yet appeared in the world.

WORSHIP OF A DIVINE HUMANITY.

The next step in advance lies in the realization by man that there is in his nature, that by which he may claim spiritual kindred with the infinite and eternal: that—in the phraseology of the New Testament—he may become co-heir with Christ in the kingdom and glory of the Father. This, however is possible only in so far as man becomes the vehicle of the divine life, which is otherwise denominated love. In the Divine Being this life or love is creative, regent, educative; in many respects its manifestations are utterly beyond our powers of comprehension, because infinite in nature and scope. In us this love—as revealed in Christ and in the varied developments of the Christian spirit in the Church carrying with them proofs of the Divine sanction—may, I think, be recognised and estimated according to certain generally approved characteristics. In us this love may be considered pure and divine in proportion to its universality and unselfishness.

Briefly to recapitulate: the old ethnic religions, especially the Greek and Roman and the exceptional Hebrew religion, gave depth and persistence to the *moral* sentiments of men, imparting healthiness, strength and beauty to intellectual and emotional life. The Christian faith in its ideal perfection combines, in a wonderful union with a pure morality, an aspiration towards and even an approximate attainment of a spiritual infinitude of life and love. This was rendered possible only by the exalted position, in the world of thought as well as fact, attained by the Christian Church.

But a variety of secular changes, and a consequent growth of knowledge, has at length rendered the visible Christian Church a monstrous practical and theoretical anomaly, which becomes more perplexing and obstructive every day.

RELIGION OF THE FUTURE.

It is a very grave consideration how religion can continue to exist and widen and deepen, as it should do, when its present purest institutional vehicle, the Christian Church, falls to pieces. Perhaps our opening definitions may throw some light upon the matter. If religion is based on the dependence of man upon the realm of spiritual causation, and presupposes some knowledge of the order of which man forms a part, it would be well to inquire whether any knowledge has been obtained of that order sufficiently reliable to start with as axiomatic. Now, I would ask, Is there any conception of any religion or any philosophy which transcends the idea of **SPIRITUALLY PERFECT ARCHETYPAL MANHOOD**? There may be such, but I certainly never heard of, nor can I conceive it. Infinite power, intelligence and grace manifesting itself in utterly unselfish love. This I take to be the imperfect, yet truthful expression, so far as it goes, of Christian theology, the source of Christian morality and spiritual life. And it would seem that we can never rise *higher*, however *imperfect* our present comprehension of that life may be. But the development of, still more the living out, this spiritual life is possible only in a perfectly organized society: a society organized in exact conformity with the amount of actual knowledge existent in the world, and with the different degrees of physical, mental and moral development, the material resources, &c., of its various sections,—in a word, a Utopian Atlantis. And who shall say how long it will be before the human race gets organized in that sort of fashion? Why it is only a short time ago that the different members of the human family began to be even distantly acquainted with each other. At present the chief branches of it are armed to the teeth and stand ready to fly at each other's throats, and spend a very large portion of their time and resources in simple preparation for mutual destruction. This state of things could not be, if their eyes were open to the realm of spiritual causation on which they are dependent.

On the approximate truth of the conception of this realm of causation does the grade of a religion depend. The scientific and, therefore, now dominant notion of causation is simply material and mechanical, and therefore horribly degrading to the mind and heart. Man will never rise much above the ape, which he claims to be his ancestor,—his present boastful civilization, but real savagery, will go on becoming grosser and grosser, until he learns to look for a sphere of causes, the action of which is very imperfectly seen in protoplasm or any of its developments.

I am afraid to add anything more—to seem knowing—when I am only conscious of extremest ignorance, and in that respect alone wiser than some of my neighbours. But, while I shrink

from spinning metaphysical cobwebs which may only trouble the eyes of others, I am tempted to throw out a few suggestions which may tend, at least, to stimulate thought in speculating on these profoundly momentous subjects.

There appear to be three degrees of mind which beget, respectively, three conceptions of causation. First, the simply sensuous degree, that of the savage and most physicists of the present day; in spite of their spectrum analyses, telephones, and so forth. This answers to fetishism or atheism: it suits either. Secondly, the rational degree, which answers to the more respectable religions—Pagan, Catholic, and Protestant—acknowledging an invisible sphere of existence consisting of spiritual-moral beings. And, thirdly, the spiritual degree of the soul, which answers to a conception of the Divine and our relations thereto, resting on and proceeding from the Christian ideal, either in Christendom or elsewhere, and never sinking below it.

The battle between the flesh and the spirit, or, rather, the subjection of the flesh to the spirit, is the work of humanity: the endeavour to make the ideal the actual, in other words, the embodiment of truth.

Truth is the perception of the right relations of things. These relations are infinitely complex, and depend upon the compound nature of man—his physical, moral, intellectual, and spiritual constitution. Man's proper condition is only attained when he becomes a microcosm in which the several kingdoms are in perfect co-ordination, and, therefore, harmony. This is in religious phrasology termed the "regenerate state."

The mistake of philosophy has been to suppose that it was possible to arrive at absolute truth—which is unattainable by man—and that, too, by merely logical processes ignoring spiritual causation. The characteristic failure of religions has been to confound spiritual indefinite truths and realities with symbolical representations, to confine universal truths with partial, local and temporary expressions.

The peculiar glory of Christianity lay in the elevation of the moral into the spiritual, and then the endowment of the spiritual in man with a universal divine character. In these respects it contains the germs of infinite progress. But Christianity is imperfect, and is, in most of its forms, a hindrance to the development of man; because of its fantastic embodiments of the unseen worlds and man's relation thereto, and its depreciation of the intellectual sphere of his being.

Modern Spiritualism affords such an enlargement of our acquaintance with the realms of physical, mental and moral causation, as amounts to a new world of truth, the conquest of which will probably be attended hereafter with far-reaching results on which it is vain to speculate.

Darmstadt, August, 1881.

Mrs. Guppy-Volckman desires us to announce that she has received on behalf of Mrs. Mary Marshall's Testimonial: Mr. A. Dobson, 2s. 6d, Mrs. Mary Allen, 10s.

THE POWER OF THE INNER LIFE.

A Sermon Preached at Richmond Hall, Plymouth, on Sunday morning, August 21st, 1881, by the Rev. C. Ware,

"But he said unto them, I have meat to eat that ye know not of," John iv., 32.

These words were uttered in the same conversation that we were referring to last Sunday. Then we were considering the Master's words about "the fields white unto the harvest," the harvest of precious human souls that were about to be awakened to a new life, and gathered into the spiritual kingdom; in other words the preparedness of the people to receive the truth. But previous to directing the attention of the disciples to the condition of the people generally, he had spoken of something that had taken place in his own personal experience.

After their long journey—from Judea to Samaria—in that burning eastern clime, they needed food, and the disciples had brought it from the neighbouring village; but to their great surprise he was quite indifferent concerning the provisions they had brought; although he had been hungry, thirsty and fatigued; something had taken place which made him quite oblivious to the sense of hunger. The sense of physical need seems to have been deadened by an experience which had been awakened within the soul; this inward feeling had produced indifference to bodily sensations. Or we might say that his physical wants had been satisfied from within instead of from without, by the enthusiasm and energy of his soul; the fulness of joy and satisfaction that had been awakened within.

Here is a matter that has great interest for us, viz., the influence of the inner life upon the outer, the influence of the spiritual upon the physical life, and the question which it raises is this—to what extent does the inner-life the mind, the soul, influence the physical-life; what power has the soul in given conditions over the body? I repeat, this question is specially interesting to us, who claim to be students of psychical science, as distinguished from physical science. We are students of physical science, but, as Spiritualists we are more truly students of psychical science; we are students of material laws, but more truly so of spiritual laws, and spiritual operations, and the philosophy of spiritual things generally.

We know by daily experience something of the power and influence of spirit; spirits are making their power and influence felt in our midst, more and more every week; but it is not enough to realise the power of disembodied spirits over us, we want also to know something of the power of our own spirits over ourselves; i.e., over our inferior nature. This leads us to the point we want to consider:—

I.—THE ASCENDANCY, AND SUPREMACY OF OUR INNER LIFE.

We know that there are wonderful powers latent within our being, powers of which until very recently we knew nothing of, but which we are becoming increasingly cognisant of day by day. Wm. Howitt in his little work entitled—"What Spiritualism has taught," says "that the Church of to-day betrays profound ignorance of human nature. Spiritualism has come to reveal and unfold the wonderful powers that lie latent and dormant within the human soul." There is something deeply interesting and exciting in the investigation of this new realm of knowledge. We knew that we were fearfully and wonderfully made, but we did not know how fearfully and wonderfully we were made; and we know but little as yet compared with what we may and shall know.

What we want to find out is, what power we have over ourselves; what power there is latent in our souls to dominate and control and subdue at will our animal nature. The more immediately practical question would be this: Can the physical life in given cases, and under given circumstances, be sustained without food—in other words, is it possible to develop such conditions of soul as would hold the disintegration of the body in abeyance, and make us oblivious to the sense of hunger and fatigue? May we realise such spiritual development—I mean such enthusiasm and energy of soul, that we should be able simply to use the body as an instrument, without its requiring more than an insignificant amount of our attention. I am not advancing any theory on the matter—I do not consider myself competent to do so. Experience alone can furnish us with a theory on the subject; I am simply referring to the matter suggestively, but it

would certainly be an interesting question as to whether there could be such a development of soul life as would in given circumstances supply the physical life with all needful strength and energy, as long as would be needful. It would at least be no harm to discuss the matter; we might ask our spirit teachers to give us their opinion. One thing we know that spirit can and does control matter; all we want to know is, to what extent?

In these days of experiment we must discard the word "impossible," and we should be careful about imputing absurdity to any idea whatever, when we see that the prodigy of one generation becomes the natural experience of the next. Whatever theory we may adopt, it is a fact that under certain circumstances soul conditions have overcome the sense of physical need. Remember Moses on the Mount, Exodus, xxiv., 18; Elijah's journey to Horeb, 2. Kings, xix., 7, 8; Daniel's fast, Daniel, x., 2, 3; and Jesus in the Wilderness. In each of these cases it was the supreme ascendancy of the soul—the inner life—in a time of extreme emergency, overpowering excitement, or severe conflict; and what occurred then, may, and does in a measure occur now. There have been in the experience of many, conditions of mind and soul that deaden and destroy the sense of hunger. Look at the prolonged physical endurance on the field of battle; this is simply the enthusiasm and energy of the spirit, overcoming bodily conditions. At any rate whatever may be the true philosophy of the question, it is certain that Teetotalers, Non-smokers, and Vegetarians are on the right track; and Spiritualists above all others have the most powerful incentive to abjure everything in the shape of physical indulgence; the knowledge they have concerning the facts of their inner life and spiritual being, affords the strongest inducement to discipline and subdue their physical nature.

What lessons we learn from the life of Jesus, concerning *the supreme and transcendent influence of the inner-life*; the life of the spirit over the life of sense! We often utter the words—"He hath left us an example that we should follow his steps." Wherein has he done this, we would answer, in this, that in the truest and most emphatic sense *he lived the spiritual life*.

He so truly did this, that he was perfectly indifferent to material advantage and sensual pleasure and gratification. He so truly lived the spiritual life, that the life of sense was perfectly subordinated to it: eating and drinking, were to him mere mechanical acts, done as matters of pure necessity, and not for their own sake. He so truly lived the spiritual life that material possession and power would have been a useless and troublesome encumbrance to him. It is a rare thing to find a person living, in anything like the deepest sense of that word, the spiritual life upon earth. Most people think it will be time enough to live the spiritual life when they leave their bodies; all that they seem to regard as worthy of their concern now, are their bodily sensations, but how terrible will they be undeceived, when the flimsy covering is removed, and they perceive what a shadow they have been living for, whilst neglecting the precious reality; how difficult it will be then to begin to live a life to which they are so unaccustomed!

Notwithstanding the imputation of fanaticism by a world that is blind to its true interest, it must be a grand thing to see a person so truly living the spiritual life, as to be oblivious to bodily sensations; and to render material possessions an encumbrance and hindrance, or at least to be merely means to minister to a life of more abundant spirituality, benevolence and blessing. This was actually the case with Jesus; the spiritual so completely predominated, that it was as if the body did not exist. This was the meaning of that juvenile precocity, that led him to withdraw from his parents, and place himself in the midst of the doctor's in the temple; this was the meaning of the conflict in the wilderness; and this was the meaning of his experience at Jacob's well. In this latter instance, such was the enthusiasm and rapture, and joy of his soul, at the prospect that was opened up by what had taken place in his interview with the Samaritan woman, that his bodily needs were entirely last sight of. "I have meat to eat that ye know not of," he said, when they invited him to partake of the food they had brought a great mystery no doubt to the disciples, as such experience has ever been to the carnally-minded; they had never been able to comprehend the sublime and elevated spirituality of his thought and life. It is in *spiritual manhood* then that he is an example; an example to us, who, in too many cases are childish in mind, and spiritual

babes. The spiritual life was to him the real life, and in him the spiritual perfectly predominated over, and controlled the physical; he enjoyed absolute mastery over his material environments, hence the wonderful works—usually called miracles—wrought by him upon the physical and material plane. When spiritual life is sufficiently developed, matter becomes thereby moulded and furnished at will, herein we have an illustration of the *POWER OF THE INNER LIFE*.

Do we not know something of this experience, when the mind has been so preoccupied and absorbed that we have been indifferent about physical needs? Have we not realised to some extent this supremacy of soul, so that the physical eating and drinking have been mere mechanical acts, to be often hurried over as an inconvenience? Edward Gibbon, in his Autobiography, speaks of being "torn away from his intellectual feast by the call to dinner." If this be so in the lesser, the mere intellectual life, how much more is it so with the enthusiasm and energy of the deeper life of the soul.

We would now refer to the

II.—PRACTICAL APPLICATION OF THIS TOPIC.

Dear Friends, whether hearers or readers, I would say, cultivate this spiritual ascendancy, cultivate this hungering and thirsting, and this satisfaction of the soul. We might well ask the question, what is it to live? We live two lives, the outward and the inward, the life of sense, and the life of spirit; which shall be supreme? Which shall predominate? I am not advocating the neglect of the physical life, by no means, I am simply trying to set forth wherein our true life consists; and the immense advantage of making the inner life supreme. So far from advocating any neglect, I would say cultivate that beautiful equilibrium of physical and spiritual life, wherein on the one hand, the healthfulness and activity of thought and depth of feeling make you independent of the external world, and on the other that sensitiveness to external things, that will ensure due care and precaution for the preservation of physical health and comfort. But let the inward aspirations be always in the ascendant, develop that spiritual supremacy by which you will always be able to control your circumstances at will. This was the case with Jesus.

What was the meat that he had to eat? It was seeing the divine purpose realised in the spiritual awakening and regeneration of the people—those multitudes of human spirits who were all the offspring of the Great Father. It was the joy and gladness, the ecstasy and enthusiasm of soul in seeing the good that was being done, the spiritual harvest that was about to be reaped, of which that poor woman was the first fruit. It was the prospect that was opened up of a wide-spread reception of the Truth, which he had come to give to the world, it was in a word, the flowing out of the river of spiritual life from himself, after having been so long obstructed by the prejudice, blindness and bigotry of those among whom he had laboured almost in vain.

It is a beautiful idea, this finding our happiness in making others happy, realising our satisfaction in seeing others blessed. This is really the true philosophy of life, not in self-interest and personal advantage. It is by overflowing that we are filled; it is by doing good that we get good. It is not easy to learn this lesson, because we are naturally so grovelling, so selfish, and so self-involved. But let anyone make the experiment, and he will find that it is in the consciousness of striving chiefly to benefit others; the outflowing of self for the blessing of others, that real satisfaction is realised. That is the most contented servant, who is aiming chiefly to promote his Master's interest, and the prosperity of the business; his own interest being secondary. That is the happiest wife and mother who forgets and sacrifices herself in promoting the comfort of her husband and household; that is the happiest statesman who is concerned solely for the good of his country, rather than for his own pet ideas, dignity or popularity; that is the happiest teacher, who finds satisfaction in the awakening intelligence and wisdom of his pupils.

Whilst others, concerned only for their self-interest and personal advantage, having no aspirations beyond the gratification of their senses, look as with amazement at such, to them, fanatical disinterestedness: these can say "We have meat to eat that ye know not of." Such is the experience of every true Spiritualist, and preeminently so of every true spiritual worker; and in this self-abnegation and satisfaction, we perceive *THE POWER OF THE INNER LIFE*.

PLYMOUTH—A WEEK'S EXPERIENCE OF
MATERIALIZATION.

(This Report is much Abridged.)

Miss Barnes, materialising medium, of London, arrived at Plymouth on Monday last, for the purpose of holding a series of seances for spirit materialisation. Our first introduction to this lady produced an impression of her through sincerity and honesty; which each day's acquaintance has confirmed and deepened.

Although she had been travelling all day, she consented to sit with a few friends on the evening of her arrival; though much result could not under the circumstances be effected. Accordingly eight o'clock in the evening found us assembled to hold our first sitting for materialisation. I may observe that all the sittings have been held at the house of Mr. Pine, to whom we all look up as the patriarch of the Cause here, himself a Spiritualist of thirty years standing, and from whose house the present Movement emanated. He spent the prime of his life as a faithful servant of Her Majesty, and was for forty years a zealous local preacher of the denomination, which after so long a period of liberal support and loyal service, heartlessly discarded him for his belief in the precious truth of spirit-communion.

The cabinet, as we suppose we must term it, is a very simple affair; consisting merely of a tape stretched across a corner of the room, upon which are suspended a couple of curtains which may be drawn aside at either end, or parted in the centre. After singing and prayer, the spirits by means of the table arranged the sitters, there were fourteen present. Miss Barnes then took her seat within the cabinet, but no test of any kind was adopted at this sitting. In a very short time, a voice announced itself as that of "Thomas Wilson;" and a brief conversation was held with him, and also with one who was announced as "Charles." The former was in earth-life a native of Suffolk, the latter whose surname we were afterwards told was "Mayhard," had been in earth-life an intimate friend of the medium.

Subsequently various portions of a human form were seen above the curtain, a somewhat shadowy head and neck, hands both large and small, and my attention was particularly attracted by a very long arm, with large hand attached, which stretched itself over the curtain. Hands of different sizes also divided the curtains and appeared to all the sitters; also a body of white substance purporting to be a foot, appeared underneath the curtain. In this way it seemed as if the spirits were gradually accustoming as to their presence, we certainly had somewhat of a feeling of awe, being most of us entire strangers to this form of spirit manifestations. Presently a voice asked if we could sing the hymn "There are angels hovering around." The voice joined in the singing, and also while we sung "While shepherds watched their flocks by night" etc., and "God moves in a mysterious way" etc. The intelligence within generally indicated its pleasure by loud raps; finally twelve raps indicated that the power was exhausted. The numerous lights seen by several, the knocks at different places, and the appearance of portions of human forms, all indicated a power at work apart from the medium; we broke up with appetites whetted for greater things on the morrow.

Tuesday. The number present this evening was 27. The meeting having been opened with singing and prayer, we ventured to say a few words on behalf of the medium. Here was a young lady amongst us as a total stranger, alone and unprotected; we would be her protectors. Her good name, fair fame, and precious reputation were in our hands, and should be sacredly shielded by us. Having engaged her for a certain work, she was entitled to our fullest confidence and sympathy; she should receive the same confidence from us, as we expected her to have in ourselves. It was not for us to dictate as to the result, but to thankfully receive what we obtained. Mr. Pine then stated that Miss Barnes was willing to submit to any test that did not involve physical pain. The general feeling seemed to be that we should place implicit confidence in her, and a resolution was moved and seconded to that effect. An amendment was however moved by Mr. Husson, that for the sake of Miss Barnes herself, he thought she might be tied, so as to make it impossible for any one to attribute the results to any action of her own. Taking this view, and the medium herself being so strongly in favour of it, there could be no great objection; accordingly on being put to the vote, the amendment was carried by a majority of three, Miss Barnes voting with the majority. Two of the friends then secured her by means of tape; her wrists were tied to each other, and her person secured to the chair. In this position she remained during the sitting, which lasted an hour and three quarters. Not only was there no movement on her part, but she was totally unconscious throughout, hence all that took place was absolutely without any thought or volition of her own. She states that she is not always unconscious, but sometimes sees the forms and portions of forms that are materialised through her.

The first manifestation was a small hand which was seen to draw aside the curtain at one end. Shortly after a head, with features clearly defined appeared above the curtain; a simultaneous "good evening" from the sitters indicated that it was seen by all. Shortly afterwards a very substantial arm and

hand reached over the curtain, took up a bell that was on the mantel-piece, and rang it for a few seconds; and then handed it between the curtains and placed it on the table.

Mr. Pine saw a spirit-form whom he recognised as his father by means of a preconcerted signal. The spirit drew aside the curtain nearest the wall and bowed three times, which was the signal; several persons sitting at the end beside and behind Mr. Pine, state that they saw the spirit-form bowing, but thought it was a courteous movement to the company generally; they knew nothing of the understanding between Mr. Pine and his father. At the other end of the semi-circle, where Mrs. Pine sat, the curtain was drawn aside and Mrs. Pine was touched by a hand, which was plainly seen by her. She offered to shake hands, but the form drew back. "Thomas Wilson" then spoke and stated that he could see the spirit of a soldier, who was the spirit-guide of one of the ladies present, and he would endeavour to point out the lady. It transpired to be the lady's own husband. In addition to these manifestations at the end, those in the middle saw a spirit-form through where the curtains joined. What was very noticeable was that the spirits conversed freely with the sitters, responded by raps to questions, and joined in the singing—frequently naming the hymn. Several voices were heard within the cabinet—whose were they? After hearing this one could realise the singing of the heavenly host in the hearing of the shepherds of Bethlehem. When someone asked whether the spirits perceived sympathy and harmony amongst the company, "Thomas Wilson" replied "yes, we came to have a look at you beforehand and if there had not been the right spirit among you we should not have permitted our medium to come."

The cabinet was seen by some of the sitters to be full of light, whilst others could see the medium. I saw a large body of white substance protruding underneath the curtain, and at the same time heard the singing from the corner of the cabinet. Finally, knocks indicated that the power was exhausted.

Wednesday present 22. On this occasion the gathering was of a very miscellaneous character, consisting chiefly of gentlemen from neighbouring places. On account of the change in the sitters, the conditions were not so favourable, yet the results were remarkable.

At the close of this seance which commenced at six, and ended at eight o'clock, Mr. H. was controlled by five different spirits, who each in characteristic style addressed the company.

It was an impressive sight to see that intelligent, thoughtful company, consisting of a variety of professions, sitting at their ease, whilst the medium like one of the ancient prophets stood in the midst and solemnly addressed them concerning their duties, privileges, and their highest and dearest interests. To myself, no objective manifestations are so impressive as these trance utterances; and to me the gift of clairvoyance, by which persons are enabled to perceive the living realities of the spiritual world, is much to be preferred to the manifestations of spirit-presence to physical sight. But everything in its place and for its purpose, and no form of spirit-manifestation should be disparaged on account of its inferiority to another.

Thursday present 21. The conditions were excellent, and the results such as to make this evening memorable to some of us. It being stated that the spirits frequently tied the medium, at the request of the sitters, it was resolved that they should do so this evening. Accordingly, the tape was placed on the mantel-piece, and shortly after the sitting commenced. Whilst we were singing we saw a hand take in the tape. In a few seconds a voice called "Did you see me take the tape?" and intimated that the medium was secured. A few moments afterwards a materialised form of about five feet in stature, parted the curtains and stood in full view of the whole company, and in a somewhat muffled voice greeted us with "Good evening, friends." The face of the form was colourless, compared by one to a corpse a few days after death; it wore a moustache, and the head, body, and limbs, were enveloped in what seemed white gauze drapery material; yet apparently very substantial. It was very impressive to some of us to be thus for the first time in our lives brought face to face with a "real live ghost."

At the close of the sitting, the whole of the company examined the position of the medium as tied by the spirits. The tying was most peculiar. The hands were crossed on the breast and tied to each other, and to the body, the tape passing around the body and under the chair, and tied at the back in a knot on either side; the tape was also inserted under the finger ring, and so firmly tied to the fingers that the knife had to be freely used. The severed knots were carried home in triumph by the friends, to be added to the flowers given them on the preceding evening. The medium told us that she had at times been secured by the spirits with a whole reel of cotton, and inclosed in a complete network.

This sitting was pronounced a grand success. I must omit to mention that we could hear a voice within the cabinet joining in the singing, whilst a form was seen at the parted curtains. I would also mention that I happened to state that the medium had known "Charles" in his earth-life, when the spirit replied, "Yes, she knew me too well to her sorrow," conveying a touching idea, as to the attachment that had subsisted between them. Then I said, "You are the right man in

the right place as her guide." "Yes," he replied, "and I will see that no one leads her astray." In my judgment, an incident of this kind is, to the pure mind, beautifully natural, and calculated to inspire one with great confidence in both spirit and medium.

Friday, present 26. A singular phenomenon took place this evening: we waited two hours and had just nothing; we saw a hand take in the tape, and heard a few faint raps, but nothing more.

Saturday; present 21. This evening we had a very successful and gratifying sitting.

Another distribution of flowers took place, not by a "hand" over the curtain as before, but by the spirit "Thomas Wilson," who stood between the curtains in full view of all, and conversed freely and cheerfully with us. He called up the sitters by name and presented them with a flower, making some witty remarks to each, and requiring each one to say,—"Thank you very much." This continued for perhaps 20 minutes, until all the flowers were distributed. "Charles" also appeared in full, and "Brush." At the close, the medium was brought out with the chair, and all saw how perfectly she was secured.

Sunday afternoon; present 19. The medium was again tied by the spirits, this time with cotton; and we had a very pleasing and profitable sitting. Spirits and sitters sang several hymns; such as "The Bright for Evermore," "Sweet Bye and Bye," "Give me the Wings of Faith to Rise" etc. The bell was again rung keeping time to the tunes, both above and under the curtain; and "Charles" and "Thomas Wilson" both appeared. But the most interesting feature of the sitting was that Mr. Pine's daughter "Mary Jane," materialised and showed herself, nodding to her father and mother for a moment. The spirits then said that Mr. Ware's father would endeavour to materialise, but could not say that he would at that sitting; and he did not. They also said that they were standing aside, and allowing our friends to do what they pleased.

Not the least interesting feature of these sittings, was the arrangement of sitters by the spirits each evening, by means of the little table. It was interesting to notice their knowledge and discrimination of the persons present, and how decisively and emphatically they indicated their decisions. There may be some who will read this report, who are entirely unacquainted with Spiritualism. I would recommend them to sit with a few friends around their table and they will doubtless soon obtain results.

I would observe that about 56 different persons had been present at these sittings during the week; and that we had sufficient light from a small lamp to see everything clearly. Miss Barnes continues with us another week. OMEGA.

MESMERISM AND PSYCHOLOGY.

MISS CHANDOS LEIGH HUNT'S MAGNETISM CLASS.

Practical Instructions in the Science, and Art of Organic Magnetism, will be given by this lady at her own residence, 13, Fitzroy Street, W. Tickets for the course one guinea, or for any one class lesson 5s. Lessons to commence at 7.30 p.m. Private personal Instructions three guineas. Postal Instructions* one guinea. For tickets, or further information, address as above, to Miss Simpson, Secretary.

THE INSTRUCTIONS WILL BE GIVEN AS FOLLOWS.

- Oct. 12th. What Organic Magnetism is; its phenomena and uses. The Qualifications of a powerful Magnetiser, and how to develop them. Means of augmenting, and concentrating the Magnetic-power. How to develop, and cultivate a powerful Magnetic gaze; to concentrate Will-power, to practice the Inward breathing, to project, and direct brain pictures, to control by sympathy, to cause the Magnetic Influence to flow into your hands. Rationale of Passes, with description of their various special objects. How to practice, and when to employ Magnetising, Transverse, Local, Curative, De-magnetising, Drawing, Head, Direct, Communicating, Lifting, and other passes.
- 19th. How, when, and where to use Artificial Wands, Crystals, Discs, etc. Her own process of Magnetising and De-magnetising. Over two-dozen other processes as adopted by famous English, and Foreign Magnetisers. Cautions, remarks, etc. How to make and employ bacquets, etc.
- 26th. How to Hypnotise, and De-hypnotise, to Statuvolise, and De-statuvolise. Various and curious forms of

* N.B.—Arrangements are now being made for the printing of the Third Edition, therefore the Postal Instructions are, pro tem. suspended.

manipulations, and how and when to employ them. Direct and Indirect means of increasing the Magnetic Influence, etc.

- Nov. 2nd. How to prepare, and employ Magnetic Substitutes. How to form the Magnetic chain. How to produce Ecstasy, to artificially produce natural Somnambulism. Practical Instructions how to conduct some startling, and extraordinary experiments, as taught by Baron Dupotet to his Pupils only, and for which he charged £16.
- 9th. How to become a Professional public Magnetiser. How to ascertain in one minute whether you can Magnetise a person or not. Directions how to give Entertainments, cover failures, ensure success, etc. Cautions. How to perform hundreds of new, original, and convincing experiments.
- 16th. Experiments continued. Use of music. How to give Entertainments, demonstrative of Sympathetic Sensations, Material Attraction, Fascination, etc. How to place your Subject safely on rapport with bystanders. How to illustrate the power of Mental Impressions acting upon subjects when in the normal state. How to control Subjects at, and draw them from a distance.
- 23th. How to develop Clairvoyance, and Thought-reading, and become a public, or private demonstrator, with numerous experiments. How to prepare occult mirrors, and circles for developing Clairvoyance. How to become a Professional Demonstrator of Phreno-magnetism, with cautions, etc.
- 30th. How to become a Professional Magnetic Healer. Law of disease, and rationale of treatment. Warm and cold Insufflations. How to put all your Patients to sleep nightly when at a distance. Various processes employed by famous English and Foreign Healers. Stroking, Frictions, etc. How and when to employ the Human Saliva. How to cure Moral depravities, squinting, stammering, etc., etc. Rules for treating all diseases both in infants, and adults. How to publicly exhibit the power.
- Dec. 7th. How to establish a Public Institution for enabling surgical and dental operations, to be performed painlessly. How to Magnetise Animals and plants.
- 14th. Auto-magnetism. How to develop Clairvoyance, etc., etc. in yourself. How to diagnose diseases, clairvoyantly and sympathetically, etc. Cautions, and how to meet the dangers of Magnetic Daymare, Death-trance, Transference of pain, Cross-magnetism, Accidental Mental Impressions, Accidental Phrenological excitations, the Mesmeric Disease, and Incomplete Magnetisation, etc. Miscellaneous recapitulations of cautions, and some curiosities in Magnetism.

GOOD NEWS FOR STUDENTS OF MESMERISM.

Miss Chandos Leigh Hunt has over a hundred works on Animal Magnetism already in hand, and is daily collecting more, from which she will take extracts, and make notes. The information thus afforded to students will be invaluable. The whole will form a compact summary of literature worth as much to our readers as though they had been presented with a library. This lady's capability to carry out the task renders it doubly appreciable.

In a week or so will be commenced Notes upon the works of the Reverend John Bell, "Member of the Philosophical Harmonic Society of France, Fellow correspondent to the Museum at Paris, and the only person authorised by patent from the first Noblemen in France to teach and practise this science in Great Britain, Ireland etc." The first treated will be his "Essay on Somnambulism, or sleep walking produced by Animal Electricity and Magnetism, as well as by sympathy, etc." 1788. The second on his "New System of the World, and the laws of Motion, in which are explained Animal Electricity, and Magnetism, both Natural and Artificial." 1788. The third will be on his work upon "The general and particular principles of Animal Electricity and Magnetism, etc., in which are found Dr. Bell's Secrets and Practice as delivered to his pupils in Paris, London, Dublin," etc., etc. "Showing how to Magnetise and cure different diseases; to produce crisis, as well as Somnambulism, or sleep walking; and in that state of sleep to make a person eat, drink, walk, sing, and play upon any instrument they are used to, etc., to make apparatus and other accessories, to produce Magnetic Facts, also to Magnetise men, rooms, trees, etc., etc., etc. All the new experiments and phenomena explained."

"WHAT SHALL I DO TO BE SAVED?"

To the Editor.—Dear Sir,—Having been from home a few weeks, on my return I have been reading the back numbers of my MEDIUM, and have been very much interested on the religious spirit of most of the articles, but reading one from a lady published in your columns of the 15th ult., with reference to her opinion of Colonel Ingersoll's Lecture, I beg leave to offer the few following observations thereon.

This lady is doubtless a good soul, incapable of thinking wrong of any man, not even of one whom she says, "He does not understand the Bible spiritually"; and though he tortures almost all passages on which he lectures, and does it in such a manner (which your lady correspondent is pleased to call "rough"), that in reading the pamphlet, one can only be reminded of a religious meeting held in the tap room of a gin palace, yet your lady correspondent says, "Though roughly written it is true and taking; Colonel Ingersoll must be a good and agreeable man."

Evidently the gallant Colonel has won the admiration of this lady, not because he has explained the Bible according to her views (she believes him quite in error), but because he has treated the subject in a rough manner.

Though this lady condemns the Colonel's explanation of the Bible, she is doing all she can to help to mislead the religious world, by circulating this pamphlet.

I cannot think for one moment that the great Swedenborg, whom she quotes, would (were he living now) call her consistent; one thing, however, must be obvious, viz., that nine tenths of the Christians who will see this publication, will be scandalized, which in fact your lady correspondent condemns; and as she is a believer in Holy Writ, and well versed in her Bible she must know what Jesus said with reference to scandals taking place.

Dear sir, it is doubtless in your recollection, that I ordered one copy, which you kindly sent. I, like hundreds of others, was entirely deceived by the title of this pamphlet.

"What shall I do to be saved?" being adopted by the author for its title, is to my mind another scandal.

Very unlike your lady correspondent, when I saw the nature of Colonel Ingersoll's Lecture I destroyed it, not wishing those around me to be equally scandalized.—I am, dear sir, yours, etc.,
A JERSEY CHRISTIAN SPIRITUALIST.
Jersey, Aug. 26th, 1881.

HUMAN BROTHERHOOD.

THE COMMISSION TO THE UNIVERSITY OF COMPREHENSION.

On Monday evening, the 22nd of August, the third tea meeting took place at the Hall of Comprehension, 25, Great Quebec Street. As it required three special meetings to place the University fairly in its position, the one on the 8th was the Sociable; the one on the 15th the Establishment, and the one on the 22nd, was the Commission to the Radiationists to the fulfilment of the intention. After an hour of sociality was exhibited the Venetian Glass Fountain, which excited general interest in the singular and delicate beauty of its tortuative performance. At 9 the Compass was formed, and was complete with the exception of the Transepts of Law and Farming being vacant, and for which a selection will be made at the next meeting, to fill up the vacancies.

Mr. F. Wilson then unrolled a design of six feet in diameter, the enlarged copy of the old painted design of the Floor of the Paradise: which was Exhibited at the International Exhibition of 1862; and represented the Compass of 16 professions, working, as bees, at raw nature to supply the world in good will. The design is very elaborate, and is inter-comprehended by a continuous line of over 450 feet. The professions are as follows, intimated by colours, as are also some of the Chairs of the Compass:—

1—The Indigo Protectors: who protect life, property and progress; with the Motto, "Defence not Offence" in preparing a just resistance. Mr. White.

2—Sage Green. Manufacturers: all persons engaged in making articles in quantities; Motto, "Make to Last." Mr. Hawkins

3—Yellow. Pioneers: all persons engaged in clearing away physical obstructions to progress; Motto, "Clear to Occupy." Mr. Murray.

4—Green. Domesticity: all persons engaged at home in Cooking, Nursing, and cleaning; Motto, "Home Centres All." Mrs. Likfold.

5—Red. Lawyers: all persons engaged in the establishment and interpretation of the Law; Motto, "Thinker's be Ruler's." Now Vacant.

6—Orange. Farming: all persons engaged in cultivating sentient, non-sentient, and Material Life; Motto, "Supply Nature's efforts." Now Vacant.

7—Auburn. Attiapancy: all persons engaged in obtaining Wild Animals, and Vegetable Produce; Motto, "Nature links Consequences." Motto, "Hurry hinder's Intention." Mr. Baxter.

8—Blue. Teachers: all persons engaged in teaching by word of Mouth, or by Physical or Manual Illustration; Motto, "Teaching Teaches Teachers." Mr. Wilson, and Mr. Grey.

9—Violet. Traders: all persons engaged in obtaining the Requirements of Existence for Distribution; Motto, "Payment makes Purchase." Mr. Hancock.

10—Neutral Tint. Builders: all persons engaged in preparing a Recepticle; Motto, "Spread the Mortar." Mr. King.

11—Emerald Green. Miners: all sub-surface extractors, hidors, or releasers; Motto, "Clear the Workings." Mr. Dunnage.

12—Pink. Literature: all persons engaged in or with writing for the public; Motto, "Books Feed Faculties." Mr. Dale.

13—Fair Complexion. Medicators: all persons engaged in re-arranging bodily irregularity; Motto, "Like supplies Like." Mrs. Tilley.

14—Citrino. Transferers: all persons engaged in transferring objects; Motto, "Letter upon Distance." Mrs. Prichard and Mrs. Treadwell.

15—Ultramarine. Scientists: all persons engaged in extracting truth from profundity; Motto, "Search to Reveal." Mr. Lovesey.

16—White. Artists: all persons engaged on works appealing to the senses; Motto, "Realise to Vivify." Mrs. Hardwick.

The Radiationists, who each have a strong sympathy for their accepted professions, then recompensed, when Mr. Murray gave a description of the Estates that had on the previous meeting been presented to the University, and which he described as if under good management of being a valuable property. The meeting concluded at the assembly singing the "Old Hundredth."
A COMPREHENSIONIST.

MR. T. M. BROWN'S MEDIUMSHIP AND HEALTH.

To the Editor.—Dear Sir,—Will you kindly give a very humble silent worker in the Cause of Truth, a limited space in your valuable Journal, wishing to say a few words on the mediumship of Mr. T. M. Brown, who has been with us these last few days. The friends here are delighted with his meetings; the light and knowledge that his guides imparted to all the friends, have very much pleased them all. There may be an isolated case of dissent, for he would be a great wonder that would please everybody. As for myself, I am satisfied no ordinary spirit could give me the communications I have had given to me, and I believe if persons desiring to receive truth, would come in an humble prayerful spirit, they would leave thoroughly satisfied. When we come to meet the spirit-world, we should leave all self-sufficiency and importance behind, and bring the angel-world with us. Our opinion is that our friend and Brother, T. M. Brown, has and can do more to convince the public in and by his sittings, than many elaborate lecturers. He is an advanced Spiritualist, and is not to be fully understood by one night's acquaintance; he is very humble and unassuming, and if he made more noise and had more consequence, he would be appreciated more. I am very sorry that he was so poorly—indeed very ill. No doubt, he has caught a cold by getting wet, and the cold settled in his leg. We pray that All-Good may bless and help him. But he needs more brotherly help, and I earnestly hope some friends will take up the case and see what can be done for him. Many can help one, whereas one cannot help many; that is if he should not be better soon.—very respectfully,
yours in the cause of Truth,
M. Rickwood.

70, Mosley Street, New Basford, Nottingham.

LITERARY NOTICES.

"BACK TO THE FATHER'S HOUSE."

Having introduced "Back to the Father's House" to "Oranoid," he thus writes of it, including a chapter of "Bible Spiritualism," which will appear next week:—

"I am very pleased with 'Back to the Father's House.' It is the truest proof I have yet seen of real HIGH inspiration—UNMIXED. If you know the medium or author you would oblige me by saying how delighted and thankful I am that such teaching is afloat. I am afraid, however, it is too spiritual for this 'Letter,' but crying for the Light, age. The Church has so deceived the people and is so dark, that 'spiritual' teaching has but little chance, any more than Christ had, and I am afraid Spiritualism, as a Movement—apart from individuals—is no better. I am not sanguine. There may come a Pentecost, but it is not possible without a nucleus of a few hundred true heart-and-soul disciples. Where are they? Still I would not be an Elijah in the cave!

"I shall be greatly obliged if you can send me all the other parts of this serial that are out, and as they come out. I will remit the total amount when sent."

The mediums who produce "Back to the Father's House," under "Milton's Mediumistic Control," are quite unknown to us, though the work is published at this office. Seven parts are now ready (see Advertisement). There are two mediums engaged in this undertaking—one, as we understand, an elderly lady, writes the literary matter; and the other, an elderly gentleman, draws the beautiful pictures with which each number is enriched. These drawings are illustrative of scenes described in the text, and are reproduced by the auto-type process, so that with each number is given a photographic picture worth the whole of the money. When this work becomes better known it will be much sought after.

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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THE "MEDIUM" FOR 1881 POST FREE ABROAD.

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

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

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

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

The MEDIUM is sold by all 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, SEPTEMBER 1, 1881.

NOTES AND COMMENTS.

In the "Cornubian" we see quoted from a contemporary some awful nonsense about the "redeemed," and their necessary unhappiness after death. If the writer had commenced his tergiversation by defining his leading term, he would have saved himself much ineffective labour. Evidently not "redeemed" himself, he does not conceive the necessity of even understanding the term; hence he labours to show that the "redeemed" must exist under the very same disabilities as the unredeemed, which reduces his whole argument to an absurdity. We do not solve the problem, but leave it as a matter for thought; and would say to all penmen—think before you write.

For, rightly defined, superstition is not belief in spiritual existences or influences. It is belief, in regard to no matter what subject, exercised without reference to reason and evidence. The term thus indicates precisely the mental attitude of the materialistic scientist of our day. For by erecting into a fetish an unproved and unprovable hypothesis—unprovable by reason of its negative character—and resolutely closing his eyes the while to every fact that cannot be brought within its range, he constitutes himself a blind worshipper of a thing of his own creation; and thus makes not truth, but his own hypothesis, the measure and interpreter of the universe. It is as possible to be superstitiously incredulous as to be superstitiously credulous; to be superstitiously materialistic as superstitiously spiritualistic; superstitiously irreligious as superstitiously religious.—"The Soul, and how it Found me," by Edward Maitland.

Most places of religious worship are capable of improvement in many respects, and the same remark applies in another sense to pulpits. This is the opinion of no less a person than Mr. John Bright. At a Conversazione given by the Mayor of Birmingham to the school teachers, Mr. Bright observed:—"It has been to me a subject not of wonder but of grief that I have been compelled to believe that there is hardly an effort made in any direction with so little results as the efforts made by the ministers and teachers of religion... I think there is nothing more to be lamented than the fact that ministers of religion produce so little effect upon those amongst whom they minister." This is a serious imputation, but I fear it is too true.—"Drus," in "Cornubian."

A lady who has been for some time in America, and who is on a visit to this country, writes, in renewing her subscription to the MEDIUM—"I heard Mr. Colville, and thought him a very effective speaker."

CIRCLE & PERSONAL MEMORANDA.

Remember Mr. Towns' seance to-night, at 15, Southampton Row, at 8 o'clock.

Religious services based on the facts and teachings of Spiritualism, are held every Sunday, at 10.45, and 6.30, and on Thursday evening, at 8 o'clock, at Richmond Hall, Plymouth.

On Monday evening a seance will be held at Mrs. Ayers' 45, Jubilee Street, Commercial Road East. The contributions will be for the benefit of Mrs. Walker, who has so long sat as medium in that circle. All friends are cordially invited.

We regret to hear that Mr. T. M. Brown has been so unwell since his return home, that he has been unable to write to his friends. We hope he will soon be able to fulfil his engagements, and that friends will under the circumstances excuse him of any apparent neglect.

The managers of the Grosvenor Street Sunday evening meetings, now issue a monthly hand bill, containing on one side, plan of speakers for the month, and on the other, "How to form Spirit-Circles." By contract 1000 copies per month can be obtained for 4s. Mr. Braham takes a tour of the district every Sunday morning distributing these announcements inclosed in literature, of which he desires further supplies.

HASTINGS.—Mr. C. Graham, Practical Watch and Clock maker, 11, Humphrey's Buildings, All Saints, Hastings, writes:

"I find more interest taken in Spiritualism in the North, than I do in the South; it seems foreign to them here. I have quite sufficient experience and knowledge in conducting a seance." He desires to meet with desirable sitters to form a private circle. Investigators and friends of the Cause who see this notice, are invited to call on him.

THE "URGENCY" FUND.

A HELPER'S EXPERIENCES AND PURPOSES.

Dear Mr. Burns.—I have often thought of writing to you on the transmitting of mental influences through writing and printing materials, but after reading the report of your speech in last Friday's MEDIUM, I feel more interested than ever on the subject. I have many times on receiving a letter become acquainted with the subject-matter it contained before opening it. As a rule most letters I read, if written for me, even if couched in deceitful language, I seem to realise the sentiment of the writer, although they may express themselves in language, the reverse of their thoughts. I have experienced many times, what you describe of the mental influences passing through the type to the reader. For instance I remember whilst reading the controversy of the "Bolts and Bars" question, one letter especially which was written to you and published, filled me with such a disagreeable feeling, that I was forced to put away the paper. And another time especially, whilst reading the article you published on spiritual impostures some months ago. If you can afford me any further light on this subject, I should be very much pleased. I remember asking a friend some three years ago, if he ever experienced any sensational feeling whilst reading the MEDIUM, as I experienced much of what I have described, especially when the "Historical Controls" appeared in the MEDIUM.

Allow me to say that I never read anything which gives me so much real benefit as the MEDIUM. I look for it at the end of every week, as the greatest comfort I can get after toiling all the week for the bread which perishes,—I seem to find such an amount of spiritual food in its contents.

I have felt very anxious of late, for fear you would not be able to continue its publication, but thanks to our many influential though unseen friends on the other side, whose ways are not as our ways, and who see what is best to do, even for our behalf, that the cloud seems to be passing away, and though this is a time of great spiritual adversity and perplexity, let us toil on towards the achievement of the grand object, namely, the overthrow of the dark powers which be, and the bringing about of the true spiritual kingdom.

I extend to you my most heart-felt sympathy and love in your hours of perplexity, which I know will assist you in some measure, and help to sustain you in spirit. Accept my weekly offering which I propose to send you weekly, hoping others will follow the example until the sky is clearer. I send you 2 weeks in advance.—Yours, etc.

[Enclosing 4s. in stamps, for which we sincerely thank the donor.—Ed. M.]

A lady in New York incloses £1 to help the work out of its difficulties, and desires that some one who cannot afford

to pay, be admitted as a reader in the Progressive Library for one year. We shall be most happy to receive an application for books from anyone who can utilise such knowledge and has not an excess of world's goods.

The kindly interest on behalf of our work increases. A widow encloses stamps, and says, "I am sorry I cannot send a larger sum, but I will remit some more as soon as I can. I cannot think why some of the more influential Spiritualists, with plenty to do with, do not come forward and help, instead of leaving all the responsibility on your shoulders. I thought your correspondent's suggestion in last week's MEDIUM a good one. I pray daily that heaven may send more efficient help, and that you and your wife may not sink under such accumulated trials."

INTELLECT AND INSPIRATION.

Mind, Pioncer of a grand Revolution,
Twisting and turning old dogmas and creeds,
See we their ruin from thy Evolution,
Potsherds and ashes are forms without deeds.

Thou must still brood on these formulæ hoary,
What can withstand thee, All-Conquering Mind,
Like to the sun going forth in his glory,
Like to the might of the turbulent wind?

Once set in motion the sails of thy windmill,
Mind, Force resistless compels them to roll,
Never again drops the wind, stand thy sails still,
Track'd and untrack'd are alike to the soul.

Now it bounds wildly, impetuously striving
E'en thought to outdo, its own speed to outvie,
Now grows it weary, but never stops driving
Onward and upward, and knows not to die.

Sisyphus' stone, down the hill mad careering,
Wheel of Ixion, the ceaseless, the dread,
These are as nought to the mind's breezes veering,
Sparing not brain and regardless of head.

Where wilt thou lead us, thou wandering seaman?
Where wilt thou pilot our lives' barks away?
Is it to realms of the good and the free man,
Or is it to regions which see not Light's ray?

This we enquire,—and while round us are falling
Thrones and dominions, beliefs, hopes and fears,
Long we to hear Inspiration's voice calling,
Hera, the fair handmaid, who dries up death's tears.

Balancing duly by Reason, and testing
With purest motives, unbiass'd and free,
Soon the truth gleams, that the friends who were resting
In the dark tomb our own eyes may e'en see.

Marvellous Fact! can it fail to astound us?
Live we in presence of angels unseen,
Father and Brother, our own ones surround us,
Nor is there aught but death's brief gap between.

Who CAN receive it? nay, who WILL receive it?
Noise it abroad the earth's circlet around.
Cravens and scientists say: "To conceive it
Takes us at once off our one inch of ground."

Just this denial—their structure is stable
If by removing ONE stone, it falls down,—
Just this denial—that ever a table
Was mov'd by a spirit, that ever a crown

Was won by pure merit, that mortals survive
In conscious existence, when dust in the grave,—
That at spiritual life here no man can arrive,
For that soul there is none, and much less one to save.

Let them deny, whilst our pity upwelleth,
Grieving for Darkness, grim Sire of Despair,
Let us shew forth what compassion indwelleth
Those now relieved from the burden of Care.

Care, earthly care, this may weigh on our spirits,
But fear of death cannot now gall our soul,
Know we full well, we shall stand on our merits,
Despite feign'd fiends, we will press to our goal.

Mind cannot tarnish our bright Revelation,
Mind is the focus, then keep it well bright,
The peace of "high thinking" shall visit our Nation,
When she abandons the orgies of night.

Mar the clear mirror, dim falls each impression,
Cloud the fair skies, and the prospect grows dark,
Pureness of life is a priceless possession,
Sin cannot fail ev'ry culprit to mark.

Willingly then let us all make our effort
Others to lead to the paths that are good,
Thus shall we bring our own souls solid comfort,
In feeding others shall we receive food.

"CAMBOR."

THE ADEPTSHIP OF JESUS CHRIST.

II.—THE DOCTRINE.

Jesus was a Kabbalist, and his doctrine can only be rightly understood by a Kabbalist.* His sayings have an esoteric meaning, which the Official Church never fathomed. Among the Hebrews there were two classes—those who knew, and those who knew nothing. The former were very few, the latter extremely numerous. Of the former, the school of Nahveim or "Knowers" was composed. These men stood in no connection with priestcraft, but by a pure natural life attained to a knowledge of the Absolute, and became the true Priests, the Kabbalists, i.e., the Receivers of the Divine Logos. Their writings speak of their individual experiences, and are partly of individual and partly of general interest; partly they may be prophetic, but for the greater part they are mystical directions how to attain to that Divine Absolute state, wherein they, the Kabbalists, attained to their knowledge of God, the Supreme Good.

Not only among the Hebrews, but among all civilised nations, are to be found men, and writings analogous to those of the Hebrews.

The religion of the masses was subject to a "Blood-delusion" in antiquity, even as much as in the present time. Then slaughtered innocent animals were supposed to be necessary to propitiate the gods, while Official Christianity introduced the incomprehensible theory that the mere belief is necessary—that one third of God (in the form of an innocent man) was found on earth, and slaughtered like a thief to propitiate God the Father, and God the Holy Ghost.

While the Devil's Official Churches multiplied upon the world, the true Church of God, the Occult Church, was represented in the time of Jesus only by various misunderstood and persecuted sects, as the Nazarites, Nahveim, Essenes, Ebionites, Mendaites, Ssabians, &c., which were simply schools of Divine Kabbalism.

All higher Religions and Philosophic Systems derive their origin from the Divine Kabbala, and have an Occult Esoterism. Religious rites—such as do not originate in ceremonial magic, and such as are not esoteric inventions—are Kabbalistic Mnemonics for spiritual exercise. When they cease to be living, and have become fossilized as Orthodoxies and are practised mechanically, they are dead to the Soul and the Soul is dead to them. We must go beyond the pale of the Official Church, our righteousness must exceed the righteousness of the Pharisees, in order to arrive at the higher, living, absolute truth. There is no salvation possible, but OUTSIDE of the Official Church.

Several of the recorded sayings of Jesus indicate that he considered himself akin with the so-called Prophets (Nahveim), and that he regarded them as Brother-Adepts.

The esoteric doctrine of Jesus Christ is identical with that of all Divine Kabbalists. Like every Kabbalist he has, however, a phraseology of his own, which requires to be rightly understood. Jesus always applied illustrations to himself, and gave himself as an illustration. "The Son of Man," that he continually spoke of, is the Individual Regenerate Being, the Manifest Divine Soul, and is not to be confounded with the historical Jesus. "The Son of Man" is really the Son of Man's own Being, and must be individually experienced to be known.

The Mediator between God and man is the Regenerate Man himself. The vain Man-God becomes the humble God-Man. It is all one Being throughout, but how changed! There is a saying in Clement that contains more Esoterism than the entire Sermon on the Mount; although the latter, as well, contains im-

* Anyone can MIS-understand the words of Jesus, as is instanced by laymen as well as the churchmen.

portant parts of the teachings of Jesus, but they have not been preserved in their integrity. The interpretation that Clement gives, however, to the words of Jesus, only shows that at that early time, even, was the doctrine already perverted.

Jesus Christ being asked when his kingdom should come,—answered: "When two" (the Soul and the Spirit) "shall be one," (united, instead of being, as now, dissevered) "and that which is without" (the Spirit and manifest Self-will) "as that which is within;" (the Soul or involitional vital part) "and the male with the female," (the Spirit and the Soul) "neither male nor female." (but one wholly holy and united being). The explanation (in parentheses) is esoteric, and not that of Clement.

The life (the Soul) within you is a particle of the Omniscient. Identifying yourself with the life-principle, the inner Self, You become—by a remarkable change called Re-birth or Regeneration—ONE with the Life that permeates the Universe, which is God. If you throw yourself into the arms of your Real Eternal Self—in the Soul, which is God the Father—how can you fear to become lost?!

We come now to one of the most difficult truths to comprehend: the Kabbalistic doctrine of the Trinity in Man.

God is one and indivisible: He is the One, the All. The Trinity is in Man. Like most of the words of Jesus, those referring to the Trinity in Man were misunderstood if not perverted. One of the principle perversions, or texts, whereon the exoteric trinitarian doctrine was based, has been recognised as spurious, and is expunged from the Revised Version.

As a seed that is thrown into fertile ground takes root, expands and grows, so does the pure human Spirit, when he throws himself into the fertile ground of the Soul. And, even as the seed must apparently die to live and grow, so must the Spirit die to his lower Self, in order to attain to real Self, and become a Regenerate and Divine Being.

This is not mere theological talk, but practical truth and experience.

When the Spirit has become regenerate, he is no more dissevered from, but united with the Soul. He becomes a whole Spirit, and, as such, is Perfect and Holy. The Holy Spirit is latent in every human being, but is only recognised as "the Holy Spirit," when Spirit and Soul are regenerate and united. Man is "the Father" of his own Regenerate Being. The Regenerate Being is "the Son." But as God is the active vital principle in man urging him to Regeneration, from the Deific standpoint it is not Man, but God, the Divine Soul, who is "the Father," and the Regenerate Man is "the Only Begotten Son of God." The "Holy Spirit" that "proceeds from the Father and the Son" (from God and the Regenerate Man) is the COMPLETE or Divine manifest Soul, or God and Man united as a wholly Holy Spirit.

This truth can only be acquired by earnest thought. Perhaps the XIIth. Magical Aphorism of the English Kabbalist, "Eugenius Philalethes," (Thomas Vaughan) will give the reader an idea of the esoteric Trinity. It reads as follows: "It is the Father of all Creation, and from the created Son—by the vital dissolution of the Son—is the Father generated. Here you have the whole mystery of the circle of generation: It is the Son's Son that was the Son's Father. Amen in Mercurio, &c."

The Mystical Esoterism of all nations is identical. An Adept is a Kabbalist, no matter to what nation he belongs. What are Mysticism and Kabbalism? Mysticism is the Soul seeking God; and Kabbalism is the Soul receiving God, and God receiving the Soul. This direct Communion between God and Man has ever been the Great Arcanum of all Divine and true Esoterism. Communion with God is the highest mystery. When some official priests heard thereof they

thought, "Now we have it," and instituted a Sacrament, which they called "Communion," or, "the Eucharist," which ceremony is as perverted as it is useless. From being the Great Arcanum of the Occult Church, it has, with the Official Church, degenerated into an empty word. In papistical countries, a Sacrament is merely something to swear by.

The knowledge of right food was among the ancient Initiates kept a close secret. Anterior to Porphyry's treatise on abstinence from animal food, no plain directions as to what food was to be considered as right for occult practice, are to be discovered in the writings of the Ancients. It was not safe to strive for the Absolute among a pharisaic priesthood, who considered their mechanical lip-piety and ostentatious blood-sacrifices of greater merit than a life of purity, as it was also of pecuniary and other worldly advantage to them. The Nazir had to make atonement to the impure for being pure, as his purity was accounted sinful. Even among his disciples Jesus thought it best not to divulge that most important secret concerning the right food, for there was one among them who, as Jesus knew, thought of betraying him. Taking the unfermented bread, and instead of saying plainly: "This is the right bread for you to eat if you would become pure. I have all my life eaten of this bread only;" and taking the cup of which he desired to tell them: "This unfermented fruit juice is the purest and most vitalizing fluid you can drink;" he said merely (as there was a devil among them) breaking the bread: "This is my body;" giving them to understand that his body was entirely built up of this pure unfermented bread; and of the cup he said: "This is my blood." And he continued: "Remember this." That is to say, "If you desire to have the power I have, then live ye on the same food as I did, and remember my words and life."

The few (or perhaps only John, the beloved disciple) whom the Father drew, understood Jesus rightly, while to the rest it was mere verbiage. And these latter in memory of him, at times, broke bread, and drank out of a cup; and when the true meaning of the words of Jesus had become lost, the ceremony called the Eucharist was, by the Official Church, instituted, and made out to be the Communion. And, down to the present time, official priests take fermented wine—which is an impure intoxicant, and from which Jesus abstained all his life,—with a wafer which is utterly worthless, and food for neither man nor beast; and giving an utterly perverted meaning to the performance, they continue in the rut of thoughtless custom, and impose on their believers that they give them a supper—a Lord's supper—where the body and blood of the Lord are to be cannibally devoured and drunk. May good digestion wait no the depraved appetites of the believers!

It is really marvellous how the words of Jesus have become perverted, and how their true meaning has been overlooked for so many centuries. Custom, apparently, when it is once set going, continues to spin around interminably like a self-satisfied teetotum, until it knocks itself against a truth; then it goes off at a tangent, and only when repeatedly tripped up by immovable truths, does it fall and is no more a custom.

John, the beloved disciple, is the only one that seems to have rightly grasped the true and esoteric doctrine of Jesus. It is, also, his record that we find the most complete. The criticisms and objections that are ignorantly made regarding the Gospel of John, and the theory that it is the production of a Neo-Platonist, can only be valid if the works of Philo and of Plato are also the productions of Neo-Platonists. Then it can be said that the Alexandrian School only had the true doctrine of the Divine Kabbala, and among that School only were Adepts, while Jesus Christ and his disciples were only visionaries.

As the doctrine of one Adept is the doctrine of all Adepts, so must the doctrine of Christ be the doctrine

of all Christs, or else he was not an Adept of the Divine Kabbala.

Nevertheless, Kabbalism does not owe its origin to the Alexandrian School, as some blatant Cyclopaedia-makers assert.* The doctrine is coeval with humanity, and in every age and generation there lived Adepts of the Divine and true Kabbala; for it is not rational to suppose that God would come at capricious intervals to illuminate the souls of men, and again leave them, for long periods, in utter darkness.

The Divine Sun, God, is ever resplendant, but man turns himself away from God, and, therefore, man does not comprehend the light which shineth in the darkness of his sensual mind.

The esoteric Doctrine of Jesus is most clearly given in the Parables of the treasure hidden in the field; the precious pearl; the daily penny of the workers in the vineyard; the talents and the joy of the Lord; the great feast; and the marriage and the virgins. The Sermon on the Mount contains also not only the highest moral but also some of the highest esoteric truths.

In the Lords Prayer a greivous error has insinuated itself into the text—"Bring us not into temptation." The right esoteric reading should be "Lead us out of temptation," for God tempts no one; man tempts himself, and is his own devil. Spirits (Demons) lodge themselves in mental and moral deformities, which have been either hereditary, or, are by custom acquired. A perfectly balanced rational mind affords no hold to them. Demons can not tempt a man who does not tempt himself, for they are only attracted by affinity to beings like unto themselves.

I will now give a few more of the esoteric sayings of Jesus Christ, and then revert to the abortion of his doctrine, which is the Christianity of the Official Church.

In Jesus Christ, as in every Divine Adept, two Beings were alternately manifested—the Divine, and the Human. When the Divine Soul within him spoke, it spoke to Souls, and only a Soul could understand it, "What think ye of Christ (the Anointed), or the Divine Soul? whose son is he? the son of David? but if David calls him his Lord, (his Divine Soul) how can he be his supposed descendant?"

"No one can come unto the Father (the Divine Soul) except by me (the Regenerate Man), and no one can come unto or understand me (the Regenerate Man) except the Father (the Divine Soul) draw him to become perfect."

"Have I been so long time with you, and yet hast thou not known me, Philip?" said the Father, the Divine Soul.

"O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt"; and finally, the exclamation—"My God, my God, why hast thou forsaken me!"

Jesus, apparently, was in error when he thought it necessary to meet death, if it was absolute, to emphasize his teachings. The words of Paul—"For through Jesus Christ," &c., mean: For through the knowledge of God that has been imparted to us by Jesus Christ, we are, &c.

The assertion that the doctrines of modern Christianity are identical with the teachings of Jesus Christ, is without the slightest foundation. Perverted, misinterpreted, misunderstood and interpolated as the words of Jesus have been, yet we are able to ascertain which of the teachings asserted to be his, are really genuine, by comparing them with the teachings of other Adepts of the Divine Kabbala. The teachings

* Whatever the sapient critics and book-makers do not understand, they label with a false name and think that thereby they have explained it. If the books of Philo and John are productions of Neo-Platonists, then, the teachings of Gotama Buddha, which contain the same doctrine, only in other wording, must also be Neo-Platonism.

of Lao-Tse and Gotama Buddha, apart from individual and national idiosyncrasies, confirm those of Jesus Christ, and the words of Simon Iochai, Philo and other Hebrew Kabbalists, fill up important lacunæ and serve to elucidate that the doctrine of Jesus, and the doctrine of the Kabbalists are identical; while, the doctrines of self-asserted orthodox Christianity are ungodly, irrational and worthless inventions of an ignorant priesthood.

I repeat that only those who are on, or striving for, the same plane whereon the Kabbalists stand, (the Soul-plane) can fully understand their teachings. Only a Mystic can understand a Mystic, only a Kabbalist can receive the doctrine of a Kabbalist.

It is not surprising that in a selfish world or age the true doctrines of Jesus should in the course of time become so perverted, that they are at present hardly recognisable. The true doctrine seems to have been gradually lost, from the moment that something called Christianity was officially proclaimed as the State Religion. Whatever there remained of the true esoteric tradition became absorbed with a mass of heterogeneous judaistic and polytheistic exoterism: that with the exception of a few isolated Hermits and Ascetics, some very maligned Heretics, and some misunderstood tribes of Kabbalists, the true knowledge of God, as far as Christianity was concerned, was as completely unknown as before. True, men swore by Jesus instead of by Jupiter, by Mary instead of by Venus, but nothing further of any real theosophical value had become known to the world.

One must understand the intentions of Jesus Christ as a Kabbalist,* to make the remarkable observation that Christianity has gradually become the very reverse of the true doctrine of Christ. Pharisaism has really become Christianity, and is now the same enemy to the truth as it was in the time of Jesus. The seed that Christ has sown is totally of a different nature to the growth that has sprung from the tares of the enemy.

Self-asserted Orthodox Christianity is an impure Sanguinary Delusion, a kind of contagious and permanent delirium tremens. The Church abhors blood? No, verily it is only by the Blood-delirium that the Church flourishes. It was the spilled Blood of the Lamb that first soiled the true doctrine of Jesus Christ. Then the spilled Blood of the Saints was deemed to be of great efficacy for Salvation. And when no Saints were to be had for butchering or roasting, for love or money, then the spilled Blood of the Heretics came into great demand. But when the Heretics became too numerous and powerful to permit any more venesecting, the Church had then to fall back in imagination and faith upon the Blood of the Lamb, and the Blood of the Saints, and in that Blood-mire she now wallows. "Blood and nothing but Blood" and sufferings of innocent people atone for the sins of the mean spirited, murderous, devils of Christianity so called.

If the believers in such degrading delusion (says Inman) would but take a vessel full of blood every morning, look at it, taste, smell, and feel it, and say: "This is the stuff that satisfies my God," they would soon come to know that such a God had no existence.

Consider, after having lived under the dark shadow of this foul delirium, consider the God of Nature! Behold here a God indeed! an Omnipotent, Omnipresent, Omniscient, Immutable, All-loving Being, whose love is life, and whose life is love. Learn to know

* The esoteric doctrine of Jesus was with difficulty understood even by his disciples. The Jewish mind had become clouded by the fleshpots and was only expectant of worldly dominion. Jesus never himself believed at any time that he was to be a mighty king of the flesh-eating, sensual Jews. His mind was far too spiritual and exalted to care for the kingdoms of earth, but there is no doubt that most of his disciples were expectant of nothing else, and that he had great difficulty in dispelling this error from their minds.

that which is, and be no more deluded by that which is not. Christianity of the Church is a delusion and a perversion: be no more deceived with it. But the Soul within you exists! She only exists, and has real eternal existence. Learn, therefore, to know the real Life of the Soul, which is also the Life of God, and let "The Church," so called, go to the Devil of her own creation.

J. K.

(To be continued).

THE DIFFUSION OF SPIRITUALISM.

NEW ZEALAND.—A TRUE DREAM.

The "Bay of Plenty Times" says:—A remarkable coincidence occurred in connection with the Tauranga fire, the truth of which several persons are prepared to vouch for. A gentleman in town dreamt a few nights before the fire that he was one of an immense and excited crowd on the Strand. In his dream he had no thought of fire. The most conspicuous person of the picture was Mr. G. M. Morris, manager of the National Bank, with a bottle of brandy in his hand giving out drinks to men who were working hard. The dream passed, and little was thought of it after the gentleman had mentioned it to some of his most intimate friends. On the night of the fire, when he came to the Strand, among the most active workers he observed Mr. Morris, who was at the corner of Hamilton Street and the Strand, working energetically himself, and carrying a brandy bottle in his hand, supplying drinks to others who were becoming exhausted from the heat and toil. The dream, we are told, was a truthful representation of the events which occurred afterwards, and the singular coincidence has resulted in drawing forth from several who were informed of the circumstance the remark—"Well, I think there must be something in dreams after all."

THE DUNEDIN FREE-THOUGHT ASSOCIATION.

Last Sunday evening Mr. Braithwaite read a very able paper on "A Scientific Basis for Spiritualism." If Mr. Braithwaite's premises be granted—(1) That there is such a thing as a Spiritual Body; (2) That so far as known there is nothing to prevent its communicating with men,—then the rest is matter of evidence. The paper was very ably argued, and reference made to the views of some able scientific men and the results of their investigations. In the enforced absence of the Free-thought Band, the Lyceum Band took their place, and acquitted themselves more than creditably. The choir sang some songs in their usual perfect manner. The hall and gallery were crowded, many persons only finding standing room. A discussion on Mr. Braithwaite's paper takes place next Sunday evening.—"The Echo," Dunedin.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening, Mr. Wallace gave a very good trance address to a fair audience; after which several questions were asked and answered.

Next Sunday morning, at 11 o'clock, Mr. King will give a reading from "The One Great Temple," in confirmation of Mr. Wallace's answer, under control, to a question on the origin of the earth.

In the evening, at 7 o'clock, A. T. T. P. will give an address. 34, Pancras Road. JOHN SWINDIN.

BALANCE SHEET

For the Quarter ending Aug. 14, 1881.

Receipts.			Expenditure.				
£	s.	d.	£	s.	d.		
Balance in hand	2	4	9	Speakers	5	3	7
Collections	15	11	11	Rent	13	13	0
Donations	1	3	6	Gift to MEDIUM	0	10	0
Sale of Herald	0	8	0	Postage and stationery	0	2	0
Guarantees	0	3	0				
	£19	11	2	Balance, Credit.	0	2	7
					£19	11	2

W. TOWNS, SEC.

NOTICE.—Mr. Wallace, the Pioneer Medium, intends to revisit the South coast, and would be glad to receive invitations anywhere between London, Dover, Folkestone, Hastings, Eastbourne, Brighton, and Portsmouth. Address—103, Queens Crescent, Haverstock Hill, London, N.W.

LADBROKE HALL.

On Sunday next, Mr. Iver McDonnell will occupy the platform, in the place of the experience meeting arranged last Sunday evening. Mr. McDonnell is requested by Mr. Matthews to occupy his platform for three or four Sundays, while Mr. Matthews is away at Newcastle, the congregation of Ladbroke Hall, is earnestly requested to help in the service at the above Hall, by supporting their Medium while away, in attending the services provided for them by their gifted lecturer Mr. McDonnell.

Last Sunday evening, the platform was occupied by Mr. Matthews, who was unable to leave town as previously announced; after a trance address, clairvoyant tests were given to many people present. When about to close, Signor Damiani wished to make a statement, which was to the effect that a statement made by Mr. Matthews' guide, "Prophet," at a dinner party on the previous night had been verified, which was as follows: "Prophet" told Signor Damiani, that he would receive a letter from a gentleman of high birth and rank, to enter into a scheme, but if he did, it would be ruinous, etc. etc., when Signor Damiani reached home with his lady, the letter was waiting there, and, of course, the warning of a few hours before, through a stranger prevented Signor Damiani from entertaining any favour for the letter or the writer, after wishing Mr. Matthews all success in his undertakings, and paying him a most gracious compliment, the meeting closed.

F. O. MATTHEWS.

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

On Sunday, September 4, at 7 p.m., Mr. J. M. Dale will read from his scrap-book cuttings from papers, raising the question, "Where does the Fault lie?"

Tuesday, at 8.30, Mr. Eagle holds a seance.

Wednesday, at 8.30, a Developing circle Mrs. Treadwell superintends, and is Medium.

Thursday, at 8.30, a physical seance; Mrs. Cannon medium. Admission only by letter from Sec.

On Friday, the Secretary attends from 7.30 to 8.30, to sell literature and answer questions relative to the work and terms of membership; after which a seance for an hour. A clairvoyant medium has promised to be present.

All the above meetings on the Voluntary Contribution principle.

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

Sunday, September 11, a paper will be read on "Theosophy," by Mr. F. Tindall.

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, Mrs. Barr, of Hednesford gave two trance addresses, morning and evening, the spirit-guides taking for their subject for the morning—"Dean Stanley." It was a very touching and affecting lecture, and it was appreciated by the audience. In the evening the Hall was crowded throughout, and the subject was, "Experience of Passing away from Earth to Spirit-life," also a very good lecture. Many strangers stayed after the Service was over to enquire into the Truths of Spiritualism. We, the Society, give our hearty thanks to Mrs. Barr for her kind visit to Leicester. It is Mrs Barr's first time of going out to the public, and hoping she may continue to do so, and to work in the Father's Vineyard.—I am, et.,

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

While we are grateful to the wealthy for what they have done for this work, we must observe that its value is chiefly indicated by such letters as we quote above, and which could be multiplied by scores. Wealth made Romish Christianity—the parent of the modern forms of Churchism—but money never made Spiritual Truth. The earnest soul-effort of earth's poorest has done the greatest spiritual work for mankind.

Mr. James Green—late of Boston, Mass., U. S. A. Address—care of J. Burns, 15, Southampton Row, London, W.C.

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

TO SPIRITUALISTS.—A Bedroom to Let at Mr. Warren's, 245, Kentish Town Road. Terms moderate. Tram Cars are continually passing the door. Organ studio. Pianofortes Tuned. A private Seance every wednesday from 8 to 10 p.m.

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

**THE LONDON SOCIETY FOR THE
ABOLITION OF COMPULSORY VACCINATION,**

114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of Information

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdom is earnestly invited to join and co-operate with the society.

CHAIRMAN OF COMMITTEE.

WILLIAM TEBB, Esq., 7, Albert Road, Regent's Park, N.W.

TREASURER.

CORNELIUS PEARSON, Esq., 15, Harpur-street, Red Lion-sq., W.C.

HON. SECRETARY.

Mr. WILLIAM YOUNG, 114, Victoria-street, Westminster, S.W.

INTERNATIONAL ANTI-VACCINATION CONGRESS.

The second International Congress of opponents to State Medicine is definitely fixed to be held at Cologne, on the 8th, to the 11th, of October next. The circular of invitation bears upwards of 80 signatures, including professors of Universities, members of the German, Swiss, and English Parliaments, and well-known publicists, philosophers, and sanitarians. Further particulars may be obtained from Mr. William Tebb, 7, Albert Road, Regent's Park, N.W., one of the secretaries of the International Convention. When the Public are acquainted with the facts concerning Vaccination, the practice will be treated with universal derision, and nothing will hasten their needful enlightenment more than these International gatherings.

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

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

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

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

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

I am ever, reverently and faithfully, the servant of God and the angels,
EMMA HARDINGE BRITTEN.

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

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

Foreign Journals please copy.

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

APPOINTMENTS.

London.—September 18, Goswell Hall.

“ “ 25, Ladbroke Hall.

Glasgow, Oct. 2. Keighley, Oct. 9. Stamford, Oct. 16.

Falmouth and Plymouth, arrangements pending. Mr. Morse's Sundays are now engaged, with one exception, for the rest of the present year.

PROSPECTUS:

“THE TWO WORLDS,”

*A Record and Exponent of Modern Spiritualism in its
Higher Aspects.*

A WEEKLY JOURNAL TO BE PUBLISHED IN THE
CITY OF NEW YORK.

THE FIRST NUMBER TO BE PUBLISHED SEPTEMBER 15, 1881.

The continual and resistless spread of the great movement known as Modern Spiritualism, not only in this country, but throughout the world, is a conceded fact. Whatever its source, this movement has steadily gained ground for more than thirty years, despite most strenuous opposition from a great variety of sources. Its startling facts have already compelled respectful recognition, not only from the most influential metropolitan journals, but also from men of the highest scientific attainments.

This movement is firmly believed to betoken efforts on the part of inhabitants of the spiritual world to demonstrate their existence, and the true condition of the after-life, for the conviction, enlightenment, and uplifting of humanity on earth.

The need of an ably-conducted journal, published in the great metropolis of this country, which shall be a trusty and discriminative record of spiritual phenomena, and a rational exponent of their significance, has long been felt by both believers and inquirers. To meet this need, in some measure, is the hope and purpose of this new enterprise.

“The Two Worlds,” recognising the basic importance of sensible demonstration from the invisible world, will aim to put on record in each issue trustworthy accounts of phenomena believed to be of spirit-origin, and will endeavour to discriminate carefully between the genuine and the illusive, or fraudulent. Genuine and useful mediumship will be encouraged and defended, but fraud and imposture will receive no toleration in its columns.

“The Two Worlds” will especially aim to meet the difficulties and remove the prejudices of the religious world, by showing that this great modern, spiritual awakening, in its better interpretation, is neither atheistic, nor irreligious, in its tendencies, but on the contrary points to a worthier, nobler, and more spiritual conception of religion, calculated to satisfy the highest aspirations of the spiritually enlightened in all religious communities.

The Scientific, Philosophical, and Practical bearings of true Spiritualism will also receive a due share of attention.

The publisher has the satisfaction of announcing that he has secured the services, as principal editor of “The Two Worlds,” of Mr. A. E. Newton, one of our oldest and most experienced Spiritualists, whose ability and devotion to the truth are so well known, that any argument to prove his eminent fitness for this position would at this time and in this place be unnecessary. He will be aided by an able corps of assistants, whose names will be hereafter announced.

“The Two Worlds” will be printed in folio form, on a sheet 21 by 29 inches, on calendered paper and in the best style of typography, subject to enlargement (should a favourable reception justify such a step in the future) to double the size.

Terms of subscription, 1 dollar and 50 cents per year in advance, or 1 dollar for eight months. Trial subscriptions for first three months, received for 25 cents each. Single copies, 5 cents.

Should an enlargement at any time be determined on, new terms will be announced, and subscriptions previously received will be applied for a proportionate length of time.

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