



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

SPIRITUALISM

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ELUCIDATIONS TO "THE ADEPTSHIP OF JESUS CHRIST."

KNOWLEDGE AND BELIEF.

Whoever attempts to write on a subject should know from what stand-point he can write; whether from the stand-point of Knowledge, or from the stand-point of Belief. If it be from the latter, then he who is on the stand-point of Knowledge can neither be called upon to refute him, nor can he who writes from the stand-point of Belief consider himself competent to refute the views of the one who is on the stand-point of Knowledge. Where Belief steps in, Knowledge ends, even as where Knowledge enters, Belief is superseded. Man can believe the greatest absurdities quite honestly, and it is not the question what a man can believe, but whether his Belief is rational and consistent with Knowledge and experience. Belief has ever been the chain of the mind, but the time has come to break all chains and to affirm our right to live in the liberty of our Soul-life.

No Spiritualist "believes" in a future state, for he "knows"—he has absolute certainty of the continuance of the individual after the change called death, and no ignorant materialistic bugaboo theory can any more frighten him. But when a man, for instance, makes the absurd statement: "I believe in the phenomena" (hear, hear), "but I cannot accept the spirits, because I am a Protestant, or a Roman Catholic," as the case may be, then there is nothing more to be done with such an individual, and we must allow him to perish in the rottenness of his intellect.

And what are the objections urged against the treatise "The Adeptship of Jesus Christ," but mostly exclamations of inability to reconcile the knowledge that has been now given, with the erroneous belief that has been impressed upon the mind from infancy upwards? However people may think to the contrary, Belief is as much an enemy to Knowledge as Knowledge is inimical to Belief, and all attempts to reconcile the two are simple sophistry, that is only practicable with those who have only a delusion that is neither Knowledge nor Belief. Belief and Knowledge are deadly enemies and will never be reconciled. When they meet, one inevitably devours the other, or both disable each other so as to be of no use at all. It must be either all knowledge or all belief.

With the Orthodox, Belief gulps down Science, and it disagrees with them most horribly. With the Heterodox, Science at first gobbles up Belief, but inevitably brings him up again, and then turning away disgusted, has nothing more to do with the nasty stuff.

It is not the question as to what one can believe, but whether the belief is rational, and in accordance with the knowledge we have, so as to form part and parcel of our knowledge, and be, in fact, not Belief, but Knowledge.

A rational belief is apparently no belief at all, and will not do for Christians. A belief to be a belief must be irrational, or what is the good of its being a belief? Credo in absurdum ever was and ever will be the Christian maxim.

If you delude yourself with a false God, then your God is a delusion. Those who can not go beyond the world of effects, believe God instituted the various exoteric religious systems, but those who go to the world of causes, behold that these systems are the inventions of human idleness and perversity. The crop of belief is delusion. God allows these religious manias to exist, as he allows tares to grow and crimes to be committed, and errors to flourish, without being therefore the author of the evil, which is only due to man's perversity.

Who believes, knows nothing. As soon as a man utters the words, "I believe," he acknowledges himself to be in a state of contented ignorance; while he who says: "I do not know," is more likely to know, one day, than he who believes. Belief is the great bar to knowledge, and in those sciences where there has been most believed, or theorised, there is least known. As belief disposes of the loaves and fishes, certain individuals—with strong and hungry and depraved stomachs—have set up formulas, whereby they intend to show that they have a right to cheat the people. The sophistries that have been written to reconcile Knowledge with Belief, or Reason and Faith as they call it, are of no use at all. The Churchman believes not in them, but in the loaves and fishes; the layman believes not in them, as he gets no loaves and fishes for his belief. Only some weakminded creatures read them.

It is of small consequence whether the words of Jesus were perverted and misunderstood as early as in the time of the Apostles, as, by the scale of Adeptship, we can measure the greatness of Christ, knowing

there are but few that are worthy of being compared with him; nevertheless we cannot deify him, as he is not God.

Spiritualism does not cluster itself around a dogma, but accepts facts wherever they are found. Our difference from the early Christians is that we know more than we believe, and they believed more than they knew. They had the same Spiritualism and the same Esoterism that we have, but it is doubtful whether they had reduced it to a Science, as we find no traces of it. Under guidance of Belief, expressing itself in dogma, Christianity grew to be antagonistic to the true teachings of Jesus Christ. Under the guidance of Knowledge, Spiritualism will eventually become the true and universal Religion: A Faith which is not a Belief but a living Knowledge; a Science which is not a barren dead Theory, but an Absolute Science.

The philosophy of Spiritualism is perfectly eclectic,—rather too much so. When we, therefore, behold men and women who have the knowledge, and who perform the works of Jesus, when the road is pointed out to us whereby he or she who follows it can attain to the Knowledge and Power of Jesus, and, as we are not bound by prejudice to consider Jesus as the only begotten Son of God, and as his own testimony is against such assumption—Are we still to allow ourselves to be trammelled by the shackles of Church-Dogma, and allow some solitary texts, which are indubitable interpolations, to stand between us and the Absolute? Down with Belief, let Knowledge rule supreme!

The Christians persist in making out Jesus to be at once a God and a Liar. He indubitably said, "Greater things than these can ye do if you have but faith," that is, if you will but allow your Soul to express herself. But making him out to be God, the Christians prove him to have been a liar; as he told his Apostles they could do greater things, while no one can do greater things than God. I am rather disposed to suppose the Christians to be perverters of the truth, than to accuse Jesus of a falsehood.

With regard to Adeptship, no one is called upon to believe, but let it be tested by a life of purity and earnest striving for the Absolute, whether the Christ State is not individually attainable. He who does not attain thereto, the fault is his, not God's, nor mine. Many believe they are called, but few are really called and chosen. Here is the Absolute Science, the Science of the Absolute brought home to all. If the reader had specially journeyed to India or Thibet, eventual Adepts that may or may not be in those countries could not have told him more than we have taught and shall teach. It now depends upon what use shall be made of the information. I speak as plainly as the subject permits, and I hope that anyone who can read and think can also understand what has been written; but the reader must also use his own brain, for I cannot use it for him.

In mathematics you are not allowed to have an opinion. You must either make the science your own, or do without it, but you may not carp at the mathematical point, or think that you can make a shorter cut than the straight line. If you think to bring out your own mathematics you will only end in confusion.

What I have revealed and shall reveal is the Great Arcanum of the true Esoterism of all ages. You may under-value it, but in the end it will come to you, and to your regret you will perceive your error—that you have not earlier recognised the truth when it was offered.

The true Occulist "knows," but "believes" nothing. Occultism (or Kabbalism which is the same thing only under another name), being psychical mathematics, nothing which cannot be mathematically demonstrated is accepted. I assume nothing, but that I am and that the "I am" is. Whatsoever really is, is in the Eternal State, eternal. The unreal alone is delusive, temporal, and has no existence in the Eternal.

Verily, Esop is more amusing than Euclid, but to know a Science one must learn it, and leave the fables of childhood.

All things are divisible into two classes: things that we know, and things that we shall know. Faith, is not Belief, but Unconscious Knowledge: an expression of the Soul, an assertion of the involitional principle to lead the volitional part. In advanced Occult Practice the human Will is silent, in order to allow the Divine Will to speak: Man is then under the guidance of God, the Soul. The living Faith becomes ultimately Special Providence.

When Jesus spoke of going to the Father, (the Divine Soul) whom he speaks of in another place as my Father, your Father, my God and your God, he intended thereby once more to attain to the Christ State. ("Where I go you cannot follow me.") He greatly desired that some of his disciples SHOULD STRIVE WITH HIM; that they as well should attain thereto; that in case of his failing in the accomplishment of his object, there should be one to replace him. This, the prayer, or spiritual exercise, in the Garden points out, but as the disciples were asleep, how could they know the exact words of his prayer that are recorded in the New Testament? Evidently the words are more the Apostle's ideas than those of Jesus.

Jesus was a Divine Adept but no God. The texts brought forward were purposely omitted as of no importance to the treatise. The pedantically exact letter killeth, but the free and true spirit giveth life. I am aware there are many worthless weeds in the Testament, and it will be easy to bring out a mass of texts in opposition to the knowledge, and in favour of the trashy old belief. I may have been in error in quoting at all; for I could have simply stated the facts and allowed the Testament to take care of itself, and Christians may for themselves fix the knowledge into their belief in what manner they please, as it is their affair. Not all the Churchmen nor Laymen, however they may knock their heads against it, shall ever overthrow or prevail against the Temple of Reason that I erect.

Whoever believes in what the Church teaches, when the Church falls he shall be crushed among the ruins. Pererat! But if you say—The Church will never fall: that is merely your belief; you do not know the future.

CHRISTIAN TEACHINGS.

The theory, that God had to come upon earth to teach the people, and to be slain in order to atone for their sins, and thus show his love for the world: this Plan of Salvation, as it is called, is, as I have said, a miserable bungling invention of the benighted priests of later ages.

This Plan of Salvation constitutes the sum total of the proper Christian Dogma. The moral teachings of Christ are not teachings of Christianity, but teachings of Humanity, and, as such only, are they to be regarded.

Christianity of the Church is a thing of the past. We must hammer away at the old Church until it completely tumbles down, and we cannot afford to notice the screech owls that may become disturbed from their old hiding place. When the ruins have fallen we must completely clear the rubbish away, and dig deep in the centre of Being to lay the foundation for the Temple of Reason.

Before anyone ignorantly babbles of "the glare of Red Magic," it would be best if the individual knew whether he or she has rightly understood, or has the slightest knowledge of the subject. When people talk against Red Magic, they should be sure that they are not insulting Jesus Christ, as he is the Red Magician most commonly known.

Christianity cannot be "liberal," for its dogma is perversion of the truth. Dare to differ from it, and the Clergy, with the weapon of slander—the only weapon they at present can wield,—are down upon you.

As long as the Church had death, torture, and persecution at her command, she also had authority. Now, that her power to burn us alive is gone, is also her doctrine turned bad. Every now and then there comes down an avalanche of thought upon her, that she thinks the end has come. Built as she is upon ignorance, thought is as destructive to her as an actual avalanche would be to a weakly constructed and thatched brick and mortar edifice. Even fallible theories give her great inconvenience, for the Church is against all thought; the merest breath of a thinker sends fragments of the edifice or fraud flying. Even the specious monkey-theories have alienated the hearts of former believers. Although Darwin and Haeckel carry strong arguments in their very faces in favour of their theory, this only proves that the monkey may be the father of man—in some cases. We hold no Darwinistic views.

Take away the Humanitarian and Esoteric teachings of Jesus, and, what remains of Christianity? The teachings of Jesus are not Christian, but Humanitarian and Occult. As such, they belong to all Humanity, but being Humanitarian and Esoteric they are not "Christian," for those very teachings have been taught by other Adepts, among different people, both before and after Jesus Christ, as shall be proven in future articles.

It is unfair and absurd to give Christ all the credit for those truisms, and call them exclusively Christian teachings; for they are the common property of all Adepts.

The only Christian theory is the before mentioned so-called "Plan of Salvation," an exoteric adaptation from some ancient heathen mythologies.

Jesus going up to Jerusalem and entering in triumph was only committing suicide. No doubt he thought to carry all before him by his Soul Power, but that could at any moment leave him, and subsequently it really left him. Knowing the power the wicked rulers had, it was foolhardy to beard them in their den, and having, after his public execution, to withdraw from the world, he left the people in greater mental confusion than he found them. Had Jesus done his work completely and left a lasting record of his doctrine, we should have nothing to teach, but as it is, we have to complete the work Jesus left undone, and to restore original Divine Design, and to destroy the perverse inventions of a parasitical priestcraft.

ADEPTSHIP AND KABBALISM.

The information regarding the word Adeptship that is essential for the comprehension of the treatise has already been given on page 579 of the MEDIUM. It would be merely tedious to bring out the various reasons why this word was used. An Adept is a Proficient. Jesus being Proficient in "our Art," the Divine Kabbala, consequently, he may be properly designated as a Divine Adept.

My relation or rather non-relation to the Theosophists and to Madame Blavatsky, has been already sufficiently ventilated in the columns of the "Spiritualist." There also can be found such brief articles as will give a general though somewhat crude idea on the Kabbala. For the information of the reader I will, however, also briefly here summarise some points regarding the Kabbala, reserving to myself to enter into fuller details at some future time.

There is a Science which is above all sciences, yet is the unrecognised fountain of every science. There is an Art which is the source of all arts, yet cannot be taught as it only teaches itself. There is a Philosophy that comprises all the truths attainable to man. There is a Religion which has no belief, but an absolute knowledge, and is a direct communion between God and Man. This Religion, Philosophy, Art, or Science—call it what you will—is "our Art," "the Kabbala," "the Occult" or "the Science of the Absolute."

Whoever tells you he can "impart" the Secret Word or Great Arcanum of our Art, know him to be a char-

latan. For the Secret is not a Word that can be imparted, the Science is not a System that can be crammed, the Art is not a trick that can be acquired by thumbrule; it cannot be delivered to another, but it imparts and manifests itself to those who are worthy of and prepared for it. I can tell you what I know of the truth, but unless my words enter your Soul, the truth is not yours. You must make it your own by striving for it. I can teach you how you must live in order to attain to that Divine Knowledge, but no human being can impart the Knowledge itself, as each one must individually acquire it for himself, and the attainment to this Absolute State is the final Salvation of every human being.

The Science of the Absolute commences with the Knowledge of the Occult Divine Soul in her threefold relation,—to herself, to her Divine Nature, and to God. Knowing ourselves we know all things, for within us is latent the Omniscient.

Thus the Science of the Kabbala, or of the Occult, is the Science of the Absolute. A Kabbalist (from the Hebrew Kabbal, to receive) is he who receives the manifest Divine Soul, the Logos. The word "Kabbala" is of Hebrew derivation, but the Divine Knowledge embodied in that system, is traceable in the true Esotericism of nearly all non-barbarous nations, and is coeval with Humanity; as ever since man appeared on this planet, he had a Soul, and the relation existing between God and Man has ever been the same. When Man ascends to God, God descends to Man. When Man turns away from God, God apparently, also, turns away from Man.

Those who had a tradition of the Kabbala, like the Hebrews and certain tribes among the Hindus, assumed to themselves to be the only Kabbalists or Occultists; but such is not the case. The Divine Truth has not been merely left to human tradition, and many are there, who by a pure life became spontaneous Adepts, without having ever heard of Kabbalism or Occultism.

TWO OBJECTIONS.

The text "Lazarus is dead," means only "Lazarus has been buried as dead," and if the unprejudiced reader will peruse the relative context in the treatise, he will perceive that by assuming my stand-point, the question is solved scientifically, and there is no more mystery in it; but keeping the Church view, on the base of some misunderstood and possibly interpolated text, then it is "all a miracle" again, to the great self-satisfaction of priestcraft, as it at once throws the reader respectively believer, back into the dark ages.

The Gospel of the Infancy, as I have pointed out before quoting therefrom, was received as canonical by the Gnostics of the second century. I am aware that the record is very unpleasant for Christian prejudice, but why should we spare their feelings? The ancient Gnostics were in better position to know what records were authentic than the modern Christians; as the Gnostics also knew more of the true Doctrine than the so-called liberal modern Christians know.

I make no reference to the individual correspondents, but reply only to the enquiries or objections that have been made, and in this wise the article has more general interest.

In concluding this first Elucidation, I repeat that Belief has nothing to do with the matter, as the treatise, on the Adeptship of Jesus Christ, was not written from the stand-point of belief; and unless some one can actually prove he knows better, it will be useless for him to enter the lists as an opponent. J. K.

A "Professor Kershaw," Mesmerist, was connected with a police case in Accrington recently, "A disclaimer" appears in the "Accrington Gazette" stating that it "is not Professor Kershaw, the eminent electrician and mesmerist, of Southport, and son-in-law and only successor of the late Professor Smalley, as that gentleman, having been engaged for several weeks past at Batley and Heckmondwike, is now at Dewsbury, giving his highly popular entertainments nightly to large and influential audiences."

MESMERISM AND PSYCHOLOGY.

MISS CHANDOS LEIGH HUNT'S MAGNETISM CLASS.

As the course of private lectures which has been announced, commences on Wednesday evening, October 12, at 13, Fitzroy Street, Fitzroy Square, Miss Leigh Hunt's co-workers in Magnetical science desire to express themselves on behalf of the object she has in view.

A gentleman residing in Scotland, of great literary experience and profound knowledge of Magnetical science writes a letter from which we make the following extract:—

"I have reviewed the MS. most carefully.

"After expounding the fundamental principles of Organic Magnetism it proceeds to explain in clear and intelligent language how the Science may be applied both phenomenally and medically. Embodying as it does all the latest and best known methods for the production of Mesmeric experiments, and for the cure of disease, it will be found the best and most complete Manual extant for the practice of Magnetic phenomena. Her treatment of the subject shows that Miss Hunt is thoroughly versed in the Science and pre-eminently qualified to teach it in all its phases. Therefore, I would strongly recommend all those who wish to learn the Art and Science of Animal Magnetism, not to lose the opportunity of attending her class, about to be produced on the 12th inst."

The following letter is from a resident at Brighton:—

"In spite of the many recommendations that Brighton possesses, as a place of residence, there are times when I long for the opportunities that London alone can give. I feel this more strongly just now, than I have done for some time past, owing to my ardent wish that I could attend the course of Instructions that Miss Chandos Leigh Hunt is going to deliver. The acquaintance possessed by this gifted lady, with the subject of Magnetism, is probably the most extensive ever attained by anyone who has been willing to place it at the disposal of the public. To the knowledge gained by the most indefatigable research into every book that has been written on Magnetism, under its many and various names, she has added the power of insight, (only attainable by the few,) given by the development of a pure mind, by study, by the highest purpose, and by the strictest vegetable diet. The interior state thus reached, can be best appreciated by those who have worked in earnest on the same lines, for the cultivation and purification of soul power, and I was greatly pleased to observe the high value set upon Miss Hunt's former set of Instructions, by 'J. K,' from whom praise, is praise indeed. Such a mind as hers, must ever go on progressing, and the opportunity of attending the promised course of lectures, is a high privilege, which I shall ever regret that I cannot share."

A lady who has made herself well acquainted with the system, thus writes of it:—

"To the Editor.—Dear Sir,—I see from notices in the MEDIUM that Miss Chandos Leigh Hunt purposes 'letting her light shine before men' once more.

For nearly three years, owing to domestic engagements, she has been prevented from speaking to or teaching the people—but as her heart is in this same, she has at last resumed her rightful work. And I for one hail her with—welcome! My only regret is that I could not have heard her lecture at Goswell Hall, on Sunday, or attend her classes on Magnetism, which I see are to commence on the evening of the 12th, at her own house, 13, Fitzroy Street.

To hear this lady once is to wish to see and hear her again, and her instruction classes are bound to be interesting in the extreme. A fuller entering into the subject, than is sketched out in the circulars issued, could scarcely be conceived, and I envy those who have the privilege of attending.

Your late papers by 'J. K,' are certainly fascinating, but as a 'Mechanic' this week remarks, they require an 'initiated' to

understand them in all their depth. At Miss Chandos Leigh Hunt's classes, much light will be thrown on this subject—for as 'J. K,' himself acknowledges, 'Occultism' and 'Magnetism' are one and the same thing, and in her hands all will be explained and made simple to much more childlike minds than even that of a 'Mechanic.'

Hoping to see Miss Chandos Leigh Hunt's name much more frequently in your columns than of late,—I am, dear Sir, yours truly.

J. M. McBEAN."

"The Glebe," Stirling, October, 3rd, 1881.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MEDIUMSHIP.

Dear Mr. Editor.—Thanks to "Ouranoi" for his criticisms upon my article on the above subject. I am glad that it has knocked against one mind "superior," if not more.

I do not write to quibble, but I think "Ouranoi" has written a good deal about nothing, making a distinction without a difference. I refer now to his strictures upon one of the quotations that he makes, viz., mediumship as a "gift of nature," or as "a result of nature." A gift may be universal, as well as particular. Instance: life is a gift of nature, it is universal, also particular. All gifts are results, as well as causes arising from previous conditions. Mr. Burns is suffering from a financial difficulty, his friends according to means and sympathy, have forwarded the wherewithal to meet, partially, the demands made upon him. Such are all nature's gifts, they are powers bestowed, growths from prior conditions, causes of further results. A poet has given to him a special and a peculiar phrenological organism. We call that organism a gift, and arising therefrom is his power to construct language in such a fashion, as to please the ear, and quicken the soul. But we know that in the whole world's history, few have been gifted with that power. Does that predicate that it cannot become universal? This question leads to another—What is the cause of this special and peculiar organism? Having discovered the cause, can we not apply the same means to obtain the same results in all cases? It would seem so. Then, if a universal direction of mind-force can be obtained by culture of the individual, then we think that whenever there exists a special peculiarity of being, given like causes like results must be obtained. Is not that scientific?

What is mediumship? Whence comes its peculiarities and specialities? To answer these questions correctly, we needs must enter somewhat into the mysterious labyrinth of human nature.

According to A. J. Davis, man's nature is constructed upon anatomical, physiological, chemical, mechanical, electrical, magnetical, and spiritual principles. By action of these forces upon his body, an etherializing and vitalizing process takes place; the substance that was once rough, coarse, of the vegetable or animal, ultimates itself in man's spiritual being that loves, hopes, hates, feels, and reasons. Thus the preponderance of any of the seven forces, makes up the prominent characteristics of a person's individuality. Therefore, then, wherever we find in an individual a preponderance of the anatomical and physiological portions of his being, we shall find likes and dislikes governed by this preponderance. Because his spirit-being will be fed from these preponderating elements. The inner being partakes and lives upon the outer being, harmony of condition reigns between the two. We know such individuals from their large physical proportions, full base brain, and strong animal propensities. Their nature harmonizes with the brute and uncultured conditions of nature. The rough, rude, strong, animal conditions of earth meet the demands of their being. The love for the beautiful, sensitive, and refined exists not in them. And thus it is with the other conditions; the predominance of any of the above forces gives a special peculiarity to man's being. By this argument, we see that man's spirit is an outgrowth of matter, quickened and vitalized by the action of the Great Central Mind operating upon all matter, to produce this grand result.

What has this to do with mediumship and its peculiarities, and specialities? This, that as the gross material substances come in contact with the mind, only by the above seven links in the chain of existence, so mind can only come in contact with matter by an inverse action. Therefore, the preponderating influence of anyone of these links

tending to form the special peculiar direction of an individual's mind-force—any disembodied spirit desiring to communicate through same body, can only do so by the same means. Thus we find the directing line of mediumship: that as the physical construction of an individual is, physiologically or phrenologically, so will be the nature and manner of spirit-manifestations through such individual.

Let all Spiritualists apply this rule to the various mediums that come under their observation, and I think I may safely assert that they will find it to be correct. Mediumship has its origin in bodily development, and is therefore a universal gift that has only received a limited individual development. All men are mediums of some kind or another, from the simple reason that all men have minds that are connected by chains of electricity and magnetism to their bodies—that electricity and magnetism by virtue of the laws of sympathy and absorption are constantly emanating from man, and impinging upon the physical and spiritual being of others. By the action of will—the central force of mind—we know that two minds can be bound in one, through the agency of these same electrical and magnetical emanations. Wherever there is the greatest action of mind, there will be the greatest amount of electricity and magnetism generated. Such generations will therefore bear the stamp of the portions of the being from whence they have come. Thus, then, the stronger a man's nature is affinitized to the earth, earthy, so will his mediumship be of the earth. Let it be a mingling of the physical and spiritual, or a spiritual superiority, and his mediumship will be of like nature.

Therefore, we have clairvoyance as the outgrowth of a large development of the faculty of wonder or credulity; inspiration from extreme sensitiveness of bodily formation and highly developed spiritual, mental, and moral faculties; trance from good mental and moral development along with an abundance of bodily magnetism that gives a sort of dreamy, somnambulant appearance to the face. Gaze at any trance medium, and you find a peculiar depth in the eyes, as if the mind was far away, busied with its own concerns. Healing and physical phenomenal mediums are such from bodily conditions rather than mental ones; though there are mental peculiarities belonging thereto. The substances, necessary for the manifestations of this latter kind of mediumship, are such that wherever there is great activity of mind, the medial power is limited, as mind activity absorbs the power necessary for medial manifestations.

Thus we have, so far as our observations have gone, presented our conclusions in reference to mediumship, its peculiarities, specialities, and causes. At some other time I will attempt to explain why "there are breaks, failures, and appearances as if we were not in contact with minds superior."—Yours truly.

PERICLES.

THE PRESENT CONDITION AND IMPORTANCE OF THE PHYSICAL PHENOMENA.

MR. J. C. HUSK'S MEDIUMSHIP.

It is imagined by some, who do not take the trouble to ascertain facts, that the physical manifestations of Spiritualism are falling off; and that because of the gross misconduct of a few individuals, the spirits, like the God who repented that he made the world, have withdrawn from the work, which of their own accord, they set themselves to perform. Instead of this being the case, just the opposite is the truth. The phenomena, now no longer a curiosity for the vulgar, have become substantial facts for the wise. A general invitation is not now extended to all and sundry to attend Seances. The sitters are much more select and well-informed; and, as a consequence of these circumstances, there is less noise made of the extraordinary things which happen.

Eight or ten years ago manifestations that are voted common-place now, would have driven the whole camp of investigators frantic with enthusiasm. The earlier accounts of seances were read with a bewildering interest; but oft-repeated narratives of the same kind, have during the last five years, caused many students of the subject to turn up their noses with well-effected disgust, and censure the spirit-world for doing that which was received with raptures when first observed.

These contradictory extremes of feeling are evidence of the vulgar and shallow mind, however strongly fenced round by professional titles, academical degrees, or good broadcloth, which has just about as much effect on the intellect of some people, as all the learning and scientific skill in the world. These very superficial folks were greatly tickled by the wonders, when they were to their baby minds a "new rattle" but now when in their estimation the gaudy colours

of the once-loved toy are somewhat faded, it is cast aside with petulant ingratitude.

This conduct is neither characteristic of philosophy nor spirituality. The phenomena have been of the same importance throughout, and will ever remain so. Deck them in mystery and call them "Theosophy," and to one class of externalists they become suddenly profoundly suggestive; cloth them in the garb of antiquity and call them "Miracles," and they will excite, in another class, religious emotions in torrents, which will not, however, sustain the possessor in being just or kindly; throw around them the invisible cloak of the "Occult," and lo, they are, to a third party, still another ineffable something, whose pretentious "Adept"-ability throws all other competitors into the shade. The "guinea-stamp," which gives form and expression suitable for the recognition of superficial minds, is eagerly regarded; but the solid "gold" of truth is overlooked or despised.

All phenomena are significant alone to those minds who can perceive their importance.

Whatever be the character assigned to them, the phenomena of Spiritualism are as vigorous as formerly, and becoming daily more widely diffused. Evidence might be brought forward to show that the public mediums—whom it has been sought to spoil by alternate doses of laudation and slander—are in as good power as in the palmiest days of the "profession," and their sittings are now exceedingly well attended by a very superior class of sitters. On the present occasion, there is not opportunity to give an account of the round of accessible London circles, so that a short statement of what happened in the presence of Mr. J. C. Husk one evening last week, must suffice for the present.

The circle though unannounced was a public one, and also quite promiscuous; in so much, that the lady who held Mr. Husk's left hand, had never been in a circle before. Another lady present was also a stranger to these sittings. Another lady seemed to be unacquainted with such phenomena, yet all were in a condition to give the experiment the best chances of success. The sitters were male and female, equally divided. The influence was very favourable. Mr. Johnstone, the healer, sat opposite the medium, Miss Godfrey, another healer, was also present. That class of sitters always increases the power.

The circle sat close round the table in an endless chain of linked hands. The light was extinguished, and we had not long to wait before the manifestations commenced. The usual physical indications of spirit-action were striking and abundant. The energetic ringing of a bell over the table, when all hands were secured, was itself convincing evidence of the operation of an outside intelligence, which for the time being was furnished with an organism capable of doing that which would have wearied ordinary mortal's muscles. The winding up of the large musical box was of a similar character. The lever used for that purpose takes considerable strength to work it, but the spirit "Irresistible" made it act with great rapidity. Hands touched the sitters freely on the hand, head, and shoulders. On several occasions the spirit said he would touch us all round the circle in succession to show how rapidly the circuit of the table could be accomplished. The room-door was locked, but even if there had been a mortal accomplice present, or a dozen of them, they could not have produced this consecutive effect on the sitters in darkness. A bracelet was taken from a lady on one side of the circle, and placed on the fingers of her lady friend that sat opposite.—Far from being the subjects of scorn or condemnation, these manifestations to the thinking mind are of the utmost importance. All the theories of tricks and conjurers could not account for them. With voice to express intention, and organism to accomplish it, palpably to the satisfaction of the sitters, the conviction was irresistible, as "Irresistible" himself, that an outside intelligence was present performing the part of a mortal. This is surely an important lesson to the senses, respecting the manifestation of the "Occult," and being, when conditions are supplied, almost obtainable at will, it is far more instructive, and in an educational sense, more scientific than the now and again occurring mysterious evolutions of "Adepts." Here then was no humbug, no mystery, no pretence of any kind. A medium attended, sitters attended, conditions were thus supplied, and "spirits," that is, men without bodies, took on bodies and became manifest. The unseen or occult became palpable to the various senses. All this sort of thing is far too truthful and straightforward for those egotistical and superficial mentalities, who love to hunt round the world to catch a miracle, or invest a simple phenomenon with intellectual humbug before they can render it palatable to their vitiated appetites. Spiritualism being a home-grown article, to be had, if properly sought for, without money and without price, and altogether divested of mystery, is far too good for some people.

A further evidence of intelligence acting through a temporary organism was the beautiful rendering of music, on the fairy bells. That instrument which is an octave of piano wires, brought to the proper tension by screws, in a light case, can be played with a very pleasing effect, on the ends of the wires being touched in succession with the point of the thumb. The spirits took up this instrument and manipulated it so delicately that it seemed to be sounded at a great distance. It came

gradually nearer and nearer, till the fairy bells was made to strike the wall of the room, as if it had just then come in from the outside, after which the sounds were as if produced within the room. Various parts of the room were touched while the instrument was being played. The most striking manifestation in this line was the beautiful rendering of "The Last Rose of Summer" while the instrument was floated, or held in the air above our heads. This tune was given with great delicacy and taste.

"John King" manifested by the voice several times, and ultimately showed himself. Mr. Husk had placed on the table a piece of cardboard or other substance, about twenty inches long and twelve inches wide coated on one side with the luminous paint. "John King" took this slab up, and holding it on one side of his face enabled those who sat opposite to him to see him very distinctly. The spirit seemed to be projected from the head of the medium, but to such an extent that he could show himself all round the circle. The writer sat to the left of the lady who held Mr. Husk's left hand, and she was astonished to observe that Mr. Husk never moved, but grasped her hand tightly all the while. On another occasion the writer saw the spirit retire, carrying his "spirit lamp," and he seemed to slide into the medium telescope-fashion, though the spirit had been extended to a distance of eight feet from the medium, who was held tightly in his place all the time. As a light been struck at a certain point of this experiment, or indeed at any moment while the spirit was out, no doubt the instantaneous shrinking back into the medium would have given rise to the supposition that a trick had been performed. Even in the light, the spirit thus operating on the nerve forces of the medium may cause the hands to act, or a semblance of hands to be projected from the medium, which might lead to the supposition that tricks were being worked by a dishonest medium. It is not wise to be hasty in this matter, we are only learners as yet, and should not presumptuously sit in judgment.

In addition to showing his head and face, which were not so fully developed as they have been seen, "John King" laid the luminous slab on the table and placed his hand on its surface. In doing so, the drapery trailed over it and was seen to be of a gauzy transparency. The hand of the spirit was of delicate structure, with well-formed long fingers, such as would be expected on a fine nervous temperament of artistic sensibility. In this and other points it is possible that the elements of the medium's organism were represented. "John King" caused his hand to melt away somewhat, as it lay before us on the luminous point. The fingers became blended together into a shapeless claw; he could have dematerialised it altogether, but it would have taken up too much power, which it was desired should be retained for further manifestations.

"Irresistible," in his dry humorous way, announced that he would conclude with a grand effort, to accomplish which it was necessary that he should start the musical box. Two iron rings that lay on the table were jingled, and struck on the table to show that they were disconnected from the medium's arms, who was still tightly held on both sides. We were ordered to hold hands most scrupulously. The lady on the medium's left said she had a ring placed on her arm, and the gentleman on the other side expressed himself to the same effect. The spirits took their leave, and raps were given as a signal to light up.

When the light was struck, Mr. Husk was found to be without his coat, which was heard to fall on the table a short time before. Both of his hands, firmly held by the sitters on either side of him, were passed through the back of the chair, and in addition there was an iron ring on the arms of the sitters who held his hands. The hands could not have been got through the back of the chair without the material of the chair giving in some mysterious fashion; and the solid iron rings must have given way to enable them to go on arms tightly linked by the hand to those of the medium.

Thus four distinct and progressive lessons of a scientific and spiritual character were given, and in addition we had many other things, that it is not necessary to record. There was the voice of "Lightfoot," Mr. Wootton's spirit-friend, and also the gentle whisper of that spirit's daughter. The whole proceedings were carried on with the utmost decorum, and enjoyable to all without moral or physical deterioration. The evil effects of all sittings arise from the incompatibility of the sitters.

THE INDIVIDUALITY OF "JOHN KING."

It is possible, that "John King," "Irresistible," and the other manifesting spirits are "Diakkas," as A. J. Davis calls them, and for the matter of that, so may the writer be a "Diakka;" and if he be happy in his functions, and of some use to his fellows, what matters it as to a name? Whatever generic name may be applied to them, these spirits are individuals, and maintain the same characteristics from year to year. Whatever they may be, they make no pretensions so as to deceive sitters. They manifest themselves to us, and they ask us to accept nothing respecting them but what our common-sense leads us to accept as a part of our personal experience. They do not impose on our belief in any way: they are simply workers, not dogmatists.

Just before going to the seance in question, Miss Godfrey

narrated an instructive experience respecting the individuality of these spirits.

Many years ago Miss Godfrey accompanied the late Mr. Benjamin Coleman to a sitting in a gentleman's house in the West End of London. Mrs. Mary Marshall was the medium, who at that early time had the manifestation of the spirit voice from a spirit calling himself "John King." The spirit at that time was much more rough and outspoken in his manner than he is now, and sometimes rather vigorous sallies passed between spirit and sitters. One gentleman rallied him with having been a "buccaneer" in earth life, and asked him what was the difference between a buccaneer and a pirate. The spirit made answer: "A buccaneer is a gentleman, but a pirate is a blackguard." In those days a buccaneer's vessel was a recognised ship of war, harassing the enemy's commerce for the good of his country.

"John King" had, however, felt "nettled" at the remarks made, and he retorted by attributing to the gentleman conduct which should not have been named in public, even if it had been true, but which the spirit afterwards confessed was a groundless allegation made on the buccaneering principle of reprisal on an enemy.

Some years after this, Miss Godfrey accompanied another friend to a seance given by Mr. Herne, in Kentish Town. During the interval between that evening and the sitting with Mary Marshall, Miss Godfrey had suffered from a severe illness which had not only taken her out of society, but had blotted out from her mind much of the past. No one knew her at the circle in Kentish Town, as she was unexpectedly asked to accompany her friend in place of another who had been suddenly taken ill. She had never seen Mr. Herne, who knew nothing of her, nor was her name mentioned—she was supposed by all to be another—and there was no one present who knew that she had ever attended a seance some years before with Mary Marshall, a circumstance which she herself had entirely forgotten.

In due course the manifestations commenced, and when "John King" spoke he addressed Miss Godfrey by name, and alluded to their having met before. Miss Godfrey said she was certain the spirit was mistaken, as she had never heard the spirit voice and certainly not "John King." At that point "Katie King" whispered in Miss Godfrey's ear, "Yes, yes, at Mary Marshall's sitting, when John was so rude to the gentleman." Then the past flashed upon Miss Godfrey's mind, and she found that the spirit had kept a better record than herself.

In a similar manner the late Mr. Hocking, of Cornwall, was recognised by "John King" at Herne and Williams' seance at the Spiritual Institution, after having previously met the spirit at the sitting of the Davenport Brothers in Germany. The question has often been raised as to whether "John King" is an authentic individual; these facts seem to bear upon its solution. Last week "John King" again recognised Miss Godfrey. She was a stranger to all present, except the party who accompanied her, and her name had not been mentioned.

The writer has known "John King" very familiarly for the last dozen years, and he has found that spirit to answer at all times the description of an individual human being. Through all mediums he has been to the writer the same individual, with feeling, memory, and purpose consistent and identical. "John King" himself confesses that in earth life he was rather violent in his conduct, and has acknowledged his indebtedness to his excellent wife, "Katie King." His coming back to earth is to him, and to us also, a means of instruction and progress. The conduct of circles has a great influence on the phase of character displayed by spirits. Circles have much improved of late and spirits accordingly have better conditions. Thus we have observed a steady advance in the peculiarities manifested by "John King" as well as other spirits who work with him.

It has at all times given us heartfelt pleasure to recognise in "John King" a brother worker in the cause of humanity, and a true friend. In our many interviews with him, he has been at all times a "gentleman," and the very opposite of a "blackguard." God knows there is room for improvement in us all—spirit and mortal alike—and it ill becomes any to raise the lip of reproach.

From this little narrative may be drawn the Philosophy of Spiritualism, which to many is far preferable to the "Diakka" or "Elementary" speculations. There may be such "critters" in God's wide universe, and as has been suggested before, we may be of their class; yet, after all, is it not simply giving new and fantastic names to old existences?

J. BURNS.

ANDREW JACKSON DAVIS INTERVIEWED.

[From the "Religio-Philosophical Journal," Chicago.]

Your reporter found the respected and venerable "Seer" comfortably seated in the pleasant office of the recently incorporated Harmonical Association. His beard is almost white and there are other signs of advancing age in the lines of his countenance; yet his expression is one of health and philosophical contentment. At first he seemed reluctant to answer some of the questions I propounded, but conversation grad-

ually became freer, and the following was substantially elicited, which will be perhaps interesting to your readers as the present opinions of one so well known in the Spiritualistic field.

"Mr. Davis, what is your relation to the movement known as Spiritism?"

"Spiritualism is the term most used," he replied, "as a word more comprehensive than Spiritism. And yet I do not object to 'Spiritism' as a term to cover simply the various phenomena."

"Well then, what is your relation to the phenomenal phases of the movement?"

"Perfectly friendly. Why do you ask? I had supposed my position was universally well understood."

"I ask because lately, while at a Camp Meeting of Spiritualists, I was told you were an opponent to the manifestations, and had done a great deal to break down circle holding."

"The truth is just the reverse. I have done much to promote the formation of investigating circles. As evidence of a future existence to the senses of mankind, I regard real spiritual phenomena as at once most desirable and indispensable. Investigating circles for such uses should be multiplied and perpetuated."

"If this is your position, why do certain Spiritualists indulge in bitterness and acrimony toward you?"

"Misunderstanding is it the bottom of it all. While I have unwaveringly favoured the development of real manifestations, I have on the other hand opposed uncompromisingly the unworthy uses of mediumship."

"What do you mean by unworthy uses?"

"Nearly all the later phases are forms of abuse—such as fortune-telling, trick-performing, miracle-working, and wonder story-telling. Among these may be classed such acts as are called 'paraffine spirit moulds,' 'flower tests,' 'form materializations,' and other performances in the dark, or in such a dim twilight that no human eye can be positive about what is transpiring, or whether or not the medium is true or false."

EXPLANATION OF PUZZLING PHENOMENA.

"Do you, Mr. Davis, reject all physical phenomena as frauds?"

"Quite the contrary. And yet I am positive that mingled with the real is a mass of counterfeit—tricks of pretenders, false mediums, who have been attracted into Spiritualism because of the money-reward, feeling safe from detection and public exposure because of the wide-spread doctrine that 'mortals have no right to impose test conditions upon the alleged intercourse and works of immortals.' All bitterness and bad feeling engendered among Spiritualists originated in these two opposing wings of the movement; each party holding and advocating antagonistic views in regard to the question of imposing test conditions."

"Now as to the real physical phenomena, how do you, for example, explain the spirits tying a knot in an endless rope? Or, such a well-attested fact as putting a ring upon a person's arm while his hand is firmly held by another?"

"You refer, I presume, to such phenomena as were witnessed by Prof. Zöllner and other distinguished scientists in Europe, in the presence of Dr. Slade. The hypothesis of a 'fourth dimension of space' was sought for and evolved as the only probable explanation. Such phenomena I have frequently witnessed with my ordinary eyes; and, subsequently, I have instituted investigations into their causes by clairvoyance. There have been many mediums in whose presence such or similar things have transpired. In some cases the apparent marvel was nothing but a trick of sleight-of-hand. On more than one occasion I have so declared, when my decision was asked; but almost immediately I was met with the impatient and over-heated reply by some too credulous listener, 'Oh, I was told you oppose all phenomena.' Nay, I said, my objection is piled mountain high against the fiction, against the fraud, but not against the real and the trustworthy."

"Do you adopt the hypothesis of the fourth dimension of space?"

"So far I have no knowledge of any such dimension of space; nor do I realize in science the necessity for any such explanation of the marvels you mentioned. In the first place by employing the sight and the light of clairvoyance, there are invariably visible, behind all such instances (of the passing matter through matter), one or two chemical experts from the Summer-land. Such mental organizations as Franklin, Davy, Volta, Galvani, or Faraday, do not come into these materializing demonstrations. That is to say, if they ever do, I have never seen them. (Mark! I do not claim to have seen all there is to see in this wonderful field.) But I have been an observer during more than a generation of these multiform marvels, and I now say this: If there be any exception to this rule I have yet to meet with it. The experts I refer to are celestial visitors from that remarkable sphere of subtle intelligences where the wonder-workers and the mystery-evolvers most do congregate. They are known as Diakka.

"When the renowned expert, Robt. Héller, was living among us, he gave public exhibitions, and would perform things that seemed physically impossible. He wrought his wonders by sleight-of-hand, in connection with the resources of real science and art. But did he ever explain the secrets? Never! His

performances were a source of delight to himself, and were financially of the greatest advantage; hence his professional concealments, and hence also his sportful evasion of the true explanation. He is now dwelling in the inner universe. If he is still intellectually and socially attracted to the performance of such astounding feats, then he is dwelling among the celestial experts in all chemical and occult mysteries. He would naturally perform his transformations in the presence of a suitable medium; and yet he would never give a perfectly frank and truthful answer, if he were questioned as to his *modus operandi*.

"This is because these remarkable Diakka characters have inventive and brilliant intellects, overflowing with fun and headlong jollity, but they are correspondingly undeveloped in a sense of tender sympathy for their victims, because of their deficiency in the noble moral feelings of conscientiousness. In circles for real materializations, such characters delight to be present as invisible prime-movers and as irresponsible chief tricksters; and they will not only put on the speech and profound dignity of once known distinguished persons, but they will even demoralize the good intentions of the passive and sympathetic medium; thus sometimes, transforming a previously reliable instrument into a tool for manifesting counterfeit presentations. For this reason, and more particularly to prevent such misfortunes befalling a good cause, I have rather discouraged persons from seeking circles which are held for such evanescent exhibitions.

"When, however, a real knot is tied in an endless rope, or when a ring of iron is suddenly sprung upon an investigator's arm, and under circumstances precluding possible trick by sleight-of-hand, then you may be certain that an expert Diakka chemist has accomplished the feat; and he has done it by instantaneously rendering a sufficient section of the matter as soft as water. The conesion is suddenly overcome by the employment of a dynamically generated force derived from the white matter of the medium's nervous system. This force is superior to the vital principles of motion and sensation and life."

"What evidence can you give scientists on this point?"

Thoughtfully, Mr. Davis rather particularly explained, thus: "You may observe that in all such experiments and manifestations the medium is seized with shiverings—a trembling and jerky condition of the nerves of motion—accompanied with an expression of alarm, anxiety, and restlessness. These signs mean that the white nerve substance is undergoing a molecular metamorphosis, but only for the moment. As soon as the requisite stream of psychic force is abstracted and concentrated upon the object, ring, or rope, the medium instantly looks pale or flushed, according to temperament, and often a slight swoon or a temporary unconsciousness is the result. But the instant this chemical nerve-force meets the section of matter to be melted, the change from hard to soft, and from solid to fluid, is as quick as a flash of lightning, and not less quick is the withdrawal of the force and the restoration of the part to its previous ordinary condition. Of course, the possibility of this dissolution of a solid once admitted, you logically perceive that the human arm could suddenly and unconsciously pass through the appropriate section of an iron ring, or a rope could be made to pass through itself—matter folding over and interpenetrating matter—so rapidly and so perfectly as to transcend both the natural observation of investigators and the ordinary logical conclusions of the intellect. Hence, with this understanding of the cause and method of these phenomena, you conclude that I do not accept the hypothesis of the fourth dimension of space. Investigators should observe that the dissolving action of this nerve-force does not sensibly affect either the temperature or the gravitation of the substance acted upon."

THE PHILOSOPHICAL OUTLOOK.

"Mr. Davis, your friends think if you would mix more with your fellow-men, attend the Spiritualist Camp Meetings, etc., you could do more good and be better understood."

"It is impossible for me to be of any appreciable service at a Camp Meeting. My function is nothing if it be not tranquil teaching. Open-air meetings are quite outside of my ability. Socially on such occasions I should be glad to talk with a few friends; but I have observed the exhausting influence of such visitings upon many persons. Whenever Mrs. Davis's home duties permit her a brief holiday, we usually spend the time by "the sad sea wave," at some of the many attractive summer resorts in the vicinity of New York. She is physically and mentally rested thus, and so am I; but the camping life would certainly work upon us quite opposite effects. Very soon our lectures at Steck Hall will commence. The course of teaching is in accord with the principles of association, progression, and development. Very much that the Concord philosophers develop so scholarly is taught at Steck Hall, and in several other places, by our advanced spiritual speakers, and in language far more adapted to the wants of the majority of minds, and with an influence vastly more in true sympathy with the current and ever-recurring needs of human nature. Taken altogether I regard the signs of the period as most hopeful and encouraging to all who work for the kingdom of heaven on earth."

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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, OCTOBER 2, 1881.

NOTES AND COMMENTS.

"J. K.'s" Elucidation, not being couched in the form of a reply to opponents, is all the more valuable. Let us all, writers and readers, keep cool—free from prejudice and partizanship, and great good may be affected.

Do not overlook the article on "Mediumship." It contains some questionable hypotheses. Clairvoyance certainly does not depend on the organ of wonder. Let us go on probing these matters.

The interview with Mr. A. J. Davis is full of interesting points. Our seers have repeatedly observed iron rings and other objects for the instant dissolved in the passage of matter through matter by spirit power. Call them "Diakka" or whatever you please, these spirits possess a knowledge that ought to command our respect and also our gratitude for their kindly exhibiting of it. In doing so, they do not make us victims in any sense, and repeatedly they have expressed themselves on the philosophy of the subject just as candidly and consistently as Mr. Davis does: in fact in agreement with him. We know to our cost that some American mediums are thoroughly naughty, and to the same continent, possibly, "Diakka" may be indigenous; but that is no reason why all the physical phenomena should be thus scandalised. Many capable observers know to the contrary.

What Mr. Davis says, however, applies most thoroughly to commercial seances, promoted by self-seeking adventurers. Such seances should be altogether discountenanced. Thoroughly honest truth-seekers may hold circles in light or darkness, and fear no evil in the form of imposture either on the part of men or spirits. Scoundrels who need "tests" to keep them straight should be kept out of the domain of Spiritualism altogether; then there would be no fear of Diakka. Mr. Davis evidently speaks of things as they are—not as they should be.

His experience as to the necessity of isolation is most instructive. Circles, combinations, are an annoyance to those who are highly developed.

The article on mediumship in London may be read in connection with Mr. Davis's views. From "tests" let intelligent Spiritualists turn to a study of conditions.

Miss Chandos Leigh Hunt's lecture delivered at Goswell Hall, on Sunday evening, on "The Science and Art of Magnetism" cannot appear till next week. She will lecture again at Goswell Hall, on Sunday evening.

It is not stated in our article on Mr. S. C. Hall's recent operations in Devonshire, that the Clergyman's name was Bartlett, that originally consecrated the Flags, and it was the Rev. Mr. Bartlett, who as rector received them again into Topsham Church. This is a curious coincidence.

Being anxious to aid in the instruction of the people in Magnetical Science, we have given considerable prominence to Miss Leigh Hunt's Lectures. We are at all times anxious to aid to the full extent of our power, those who can throw light on such subjects.

Next week we will have something to say on the treatment which Spiritualism received at the Church Congress, being held this week at Newcastle-on-Tyne.

To the outside world the Secular Press can do far more good for the Cause, than the organs of the Movement, which are more strictly useful in esoteric work, and the instruction of Spiritualists. In the "Western Daily Mercury" for Monday, there was the very suggestive report of Mr. Ware's sermon of the previous evening, which we reproduce; and under it came an epitome of Dr. Sexton's diatribe against Spiritualism. The antidote thus went before the poison. Mr. Ware replied at length to Dr. Sexton, in a subsequent issue, and this reply we hope to deal with next week. Let us all strive to put a proper front on Spiritualism, and the newspapers will gladly help.

Mr. E. Foster, Preston, dissatisfied with the manner in which a discussion on Spiritualism is carried on in the "Accrington Gazette," thus addresses the Editor:—

"Neither of the disputants has properly faced the subject, and hence my reason for troubling you with these few lines. If 'a Spiritualist' does not assail the positions already advanced by 'Hibernicus' in your forthcoming issue, I will, with your permission, attack them myself, and especially as I am weary at the procrastination which 'Hibernicus,' in particular has hitherto exhibited. I may perhaps be permitted to state that I am not altogether unknown to some of your readers in Accrington, and as I rarely enter an arena with anonymous assailants, I trust I shall not be accused of courting popularity in appending both my name and address to this communication."

We want a few more Spiritualists of this stamp in all parts of the country.

CIRCLE & PERSONAL MEMORANDA.

Mr. Bastian is expected to arrive in London soon.

Mr. Walter Howell is expected to speak at Ladkroke Hall, on the Sundays in November.

CHARLES BAKER.—Thanks for your kind attention. Our space will not permit of making use of it. Never mind the other matter till better times come round.

We regret to learn that Mrs. M. S. G. Nichols has met with an accident, which will confine her to her bed for some weeks. She fell and broke a bone of the hip, and though the suffering is severe, yet happily, hopes are entertained of a permanent cure. Her usefulness will be for the present interrupted.

Miss Lottie Fowler has been very successful during the week in the exercise of her remarkable spiritual gift. Some of the descriptions afforded to sitters have been of an exhaustive character. Miss Fowler has evidently improved in mediumistic ability. She may be seen from 11 till 8 daily, at 2, Vernon Place, Bloomsbury Square.

Miss M. A. Houghton, is at present residing at 3, Charles Street, Grosvenor Square. She is desirous of using her clairvoyance and magnetism, for the benefit of the diseased, but appointments must be made, and in all cases by letter.

Mr. T. M. Brown writes:—"I have been passing through deep water lately, and although better, I feel shaken indeed. Nearly all our family have been ill." He is holding public and private meetings at Blackhill, Consett. He will leave to-day or to-morrow for Newcastle and neighbourhood. He expects to visit North Seaton, and West Pelton and other places, but cannot accept invitations where there is much travelling, as his legs have not yet recovered strength. Address, Mr. Blake, 49, Grainger Street, Newcastle-on-Tyne.

Apples of excellent quality, and hand picked, cooking or keeping, 6s. 6d. per hundred weight.—E. Graham, Red-Hill, Wellington, Somerset. (Advertisement).

MRS. HARDINGE-BRITTEN'S WORK.

By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—

Sunday, Oct. 9 and all the following days up to the 14th, Newcastle-on-Tyne and vicinity.
 Sunday, Oct. 16—Manchester.
 " 17—Littleborough.
 " 18 and 19—Ulverston.
 Sunday " 23—Blackburn.
 " " 30—Macclesfield.
 " Nov. 6—Sowerby Bridge.
 " " 13 and 14—Keighley.
 " " 20—Liverpool.
 " " 27 and Dec. 4—Nottingham.
 " Dec. 11—Oldham.
 " " 18 and 19—Halifax.
 " " 24, 25, and 26—Batley Carr.]

Mrs. Britten can still form some week evening engagements, but her Sundays up to the third Sunday in January next, are all promised.

THE "URGENCY" FUND.

Mrs. Skilton, Brentford, writes:—"When I sent you the contents of "Brentford Box" I promised to write soon, but somehow or other my days seem all too short for what I find to do, therefore I hope you will pardon the delay.

"I often think of you and dear Mrs. Burns, and of that Thursday when I called to see you and you had both been up working at the MEDIUM since the Wednesday morning before. How sadly worn you both looked, and how I wished some of those who complain of your asking to have your work made a little lighter for you (and who take no notice of the appeal, save to grumble and not send) could see you then. It is but poor consolation to a man to starve him to death, and then raise a monument to his memory. If those who received the benefit of a man's labour, helped to make that labour lighter, then they could say, 'although 'tis little, I've done my best; may the Great Father reward you in the sweet By and By.' This, I am sure, passes through the minds of many of your correspondents in sense, if not in words."

"THE TWO WORLDS."

We have sold out all the copies that have reached us, of this new paper published in New York. It has given universal satisfaction to those who have had the good fortune to receive copies. We have sent to the publisher for a regular weekly supply, and will be glad to receive orders.

IN THE SYMBOLICAL STYLE OF HAFIZ.

"The fiend that man harries
 Is love of the best;
 Yawns the pit of the Dragon,
 Lit by rays from the blest.
 The Lethe of Nature
 Can't trance him again,
 Whose soul seeks the perfect,
 Which his eyes seek in vain."

R. W. EMERSON.

Here at the Waterfall at noon
 The Nymph draws near,
 With holy eyes—so clear;
 No passion glows within their crystal deep,
 The Nymph has never loved, God's greatest boon
 Comes to her later,—then her eyes shall weep,
 The salt tears overflow,
 Her heart with love shall glow:
 Sorrow and sighing come with love too soon,
 And yet I seek the Waterfall at noon.
 There in the shade I dream long hours away
 Seeking for rest in vain,
 Finding but pain;
 O grant me patience, that is all I ask,
 Patience to bear until a brighter day
 Illume with hope my present hopeless task;
 Hope with blue eyes so clear,
 Whose sister aye is near,
 Her younger sister Love, for whom I pray
 With sweet yet bitter tears with her to live away.
 For true it is that love on earth brings grief,
 She comes and peace is gone,
 Our cheeks are pale and wan;
 And yet her pains are worth all other joy,
 'Tis she alone can give the heart relief,
 Raising it heavenward o'er all earth's annoy;
 Oh that my Love would come to me to-day,
 Lighting with joy my soul, and driving grief away.
 Lucerne. A. J. C.

OUR COUNTRY COUSINS.

This has been a week of visitors. Firstly, "Scotch Gardener," then, Mr. and Mrs. Catling, Peterboro'. Later on, came Mr. Parkinson and daughter from Batley. It reminds one of the days that are past, to hear of and see old friends from the busy and hearty West Riding. These were followed by Mr. and Mrs. Gregson from Blackburn, strangers to us, but right glad to see them as representative of pleasant associations in the past. In the evening came Mr. Wood, of Saltash, Cornwall, with the statement—"I heard Mr. Ware preach at Plymouth last evening." These and more in one day made us cry, "A truce to type setting"; but we have had to consume the mid-night oil to make up for it. If our magnetometer (that sounds scientific) does not mislead us, the improved influence of the New Era is apparent in those and other friendly meetings we have enjoyed of late.

There has been a succession of other visitors, derived from a wide expanse of country, but the names of some of those may not be mentioned yet. Spiritualism is spreading rapidly on every hand, and it is taking a firmer grasp of its purpose.

MR. S. C. HALL: THE DEVON AND CORNWALL FENCIBLES.

"A ceremony of unusual interest has been celebrated in the parish church of Topsham, Exeter. At the end of the last century the Devon and Cornwall Fencibles, the Volunteers of that day, were raised by Colonel Hall, and the force, recruited from various parts of the south-western counties, was subsequently sent to Ireland. On their return and disbandment the colours of the regiment were hung in the parish church of Topsham. Here they remained until a few years since, when the churchwardens, anxious to raise funds for the restoration of the edifice, sold the flags to Major Keating, of Teignmouth. Colonel Hall was the father of Mr. S. C. Hall, the author, and this gentleman who is now in his eighty-first year, was anxious that the colours of his father's old regiment should be restored to the place in which the regiment was raised. Major Keating readily fell in with the idea. The colours were sent up from Teignmouth under an escort of Volunteer Artillerymen, and on arriving at Topsham they were received by Mr. Hall, who carried them in procession to the church, and placed them on the communion table. The Vicar promised that they should be suitably placed in the building, and after a short service the party proceeded to the Salutation Inn, the head-quarters of the Fencibles when, in 1794, it was raised, where interesting particulars concerning the old regiment were given. This was the fifty-seventh anniversary of Mr. Hall's wedding day."—"Standard."

It was again a day of happiness and triumph for Mr. Hall. In a correspondence with the "Exeter Gazette" he describes the scene with justifiable pride: as one of the most joyful rewards of a long life of labour. The Regiment served in Ireland, during the whole of the Rebellion of 1798. But it is recorded—to the honour of its Colonel and still more to the honour of the thousand men he commanded in the most disaffected of the riot counties, Kerry—not a single man was either hung or shot, during his and their uncontrolled sway over it.

We quote a passage from one of Mr. Hall's letters:—

"There is not the stain of a single drop of blood on these banners of the Devon and Cornwall Fencibles! Glory be to God, and glory to the brave yet merciful men of Devon! War is ever a horror; but no Christian man or woman can look at these flags in the church at Topsham without the reverence of love and honour. They dignify and grace the temple of Holy worship in which peace and good will is preached."

Our principle object in thus briefly describing this singular and very interesting ceremony, is to quote the testimony Mr. Hall bears to the great truth of Spiritualism. His correspondence with the Exeter paper is thus concluded:—

"I cannot quit this, to me, deeply interesting theme, without expressing my respectfully affectionate gratitude for the manner in which it has been treated by the Volunteers, and the women and men of my native county. To the whole 'affair' has been accorded due honour. The triumphs achieved in this life—where religion and virtue and loyalty have been dictators—must keep, for ever and ever, their influence for good. Examples are never-ceasing teachers; the Volunteers of 1881 will obtain a salutary, encouraging, and stimulating prompting, as a result of the gathering in the church, and the meeting at the old Salutation Inn, on the 20th of September of this year. That memorable day was my 57th wedding-day; I was married on the 20th of September, 1824. If I believe that spirits of the righteous, just and good, are 'continued' with the Divine gifts of intelligence and memory, can I doubt that my beloved wife was present on that day in the church; that my venerable father and my estimable and beloved mother, with their many good and upright children—each of whom may demand honour in Devonshire—were present there, and took part in the proceedings that arose out of a pious and happy Retrospect! I know I am treading on ground that may be thought to shake under me, but it is an essential part of my faith, as a Christian, and my conviction as an intelligent man, that the good we do lives after us, and that our works do follow us.

"There is no death:

What seems so is transition."

"I am a very old man—my birth is dated from the last year of the last century—but surely the joy obtained on the 20th September, 1881, will not cease when I am in one sense at 'rest,' and the mortal body has become dust; when I can talk with those who have 'gone before' concerning the glory and the happiness of that day in Topsham, as, indeed, I can do, and have done, with them, while 'living' here."

THE DIFFUSION OF SPIRITUALISM.

PLYMOUTH.—THE AGITATION.

The controversy on Spiritualism in the local daily paper has been continued, with an interruption of one day only, and is still proceeding. The "Western Daily Mercury" of to-day (Tuesday) contains a letter of mine, the longest that has yet appeared on the subject. It is a reply to Dr. Sexton, who has, during his present visit to Plymouth as a Christian Evidence lecturer, embraced the opportunity to fling mud at that which he knows to be a sacred and a holy cause, and (i.e., True Spiritualism) a reproduction in all essential features of the religion of the Bible and New Testament Christianity.

Christian Evidence indeed! as if there was any evidence to be compared with that which Spiritualism furnishes both in its confirmatory aspects, and as an independent economy; and Dr. Sexton knows this too!!

Referring to the newspaper discussion, we have not been concerned to answer our opponents—they are scarcely worth the trouble; but we eagerly embrace the opportunity thus offered to give the public as much information as possible, setting forth the facts, and principles, and bearings of the

subject we have so much at heart; and thus awaken the interest of the people therein. A most important matter, in the first instance, is to demonstrate its reality, and in the next place, to explain the methods of investigation.

What a power is a daily paper! It is good to have books and Free Libraries, but the contents and treasures these contain can only become known to a few at most; but by a daily paper consecutive instruction can be communicated daily to thousands, and this splendid opportunity and agency has been fully at our command. I have been astonished at my own temerity in occupying the pages of the MEDIUM every week, but here we have actually been imparting information to thousands from day to day. Here is seed sowing indeed! We have taken fullest advantage of our opportunity, and by letters, sermons, and lectures, a mass of information has been conveyed into hundreds of homes. Thank God! in the thought that this has been done, we have meat to eat that the world knows not of.

Our efforts in this direction have, we have good reason to believe, borne substantial fruit. The interest aroused in every direction is wonderful, and we hear of striking phenomena taking place. The matter of importance to us is the advantage the spirit-world will take of this; the awakening of the people's minds from their stagnation, will result in a mighty influx of spiritual influence and power, into the channels thus created; the encouraging fact about this work being that the interest once awakened, the spirit-world will not allow it to sleep. People will be impelled on by an irresistible influence—by their spirit friends in reality, to inquire about it. I remarked some time ago that I believed our success would by-and-by become embarrassing, and already the number of inquirers is very large. I don't know what Spiritualists generally think of the principle, but I feel convinced that this Movement needs duly qualified persons wholly set apart to promote and direct it. We have need to be very careful about the safeguards.

It has been a most exciting time to me; I have never been in such a conflict before, but it is a glorious conflict—bloodless—highly conducive to mental development and spiritual health; and having the triumph of the truth as its certain issue. "They that be with us are more than they that be with them."

I have several times thought during the past week or two, that I should like to have had my spiritual vision opened like Elisha's servant, to see our surroundings; the interest of the spirit host in the good work.

CIRCLES.

Last Monday evening a new circle, consisting chiefly of good pious young men and women, was formed by the spirits at the Hall. The process of selection and arrangement was very interesting, impressing one very vividly with the reality of the intelligent power at work, and also with the discernment, sagacity, and purpose manifested by these invisible workers; one may well feel confident and encouraged under such superintendence. The circle consists of from nine to eleven, and last evening we had a most glorious time. Some of these friends give promise of becoming excellent mediums. It was very suggestive to think that whilst opponents were cavilling, and scoffing, and throwing mud in newspaper discussion, that in this assembled circle of worshippers, the spirit-power was felt to be such a reality, and that such substantial work was being done. The wisest of these wisacres thus became an object of pity to the humblest member of our circle. Our beloved Tuesday evening circle continues to do its work, and we hope soon to have a strong circle constituted at our Hall for almost each evening in the week. Thus quiet preparatory work will be doing, against the time, not far distant we hope and believe, when we shall have a commodious building erected.

MISSION WORK.

We have hitherto confined our efforts to Plymouth: such concentration has been needed. Now, however, we are going in for judicious extension. Last Wednesday I assisted at the formation of a circle of ten persons at Ford, a place a little way out of Plymouth. The results at this first sitting were excellent, one was entranced and spoke.

To-morrow (Wednesday) I give my lecture on "Spiritualism; what is it?" at the Oddfellow's Hall, Devonport. Next week I shall visit my native place in the neighbourhood of Exeter, where the work goes on well. It has also commenced at Exeter, and I hope soon to lecture in that city. There is every promise that access will also be obtained immediately into several places in the neighbourhood of Plymouth, and thus we shall have quite a circuit. Having a mind to work there will be a plenty to do.

OMEGA.

SERMON ON SPIRITUALISM.

At Richmond Hall, Richmond Street, Plymouth, last evening, the Rev. C. Ware preached from Acts xxiii., 9—"We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God."

Mr. Ware, who prefaced his discourse by saying that he felt impressed that they should make public acknowledgment of their obligation to the "Western Daily Mercury," for the

liberal and impartial spirit it had displayed in permitting the subject of Spiritualism to be discussed in its columns, remarked that the term Spiritualism represented a new era: it comprehended all that was good and true in Judaism, Christianity, and every other ism; while as a spiritual economy it was far in advance of, and of a more comprehensive nature than, all others. Spiritualism claimed to be substantially a reproduction of the characteristics of New Testament Christianity; this spiritual, this genuine Christian, work was like a red rag to a bull to orthodoxy and materialism. A few days ago there was witnessed a striking and suggestive spectacle at St. James's Hall, Plymouth, where the Pharisees and Sadducees were united to hold Spiritualism up to ridicule. A conjurer, representing materialistic scepticism, undertook to produce by sleight-of-hand all the manifestations of Spiritualism—though not one of the latter was exhibited—and on the platform supporting this conjurer were a minister of one of the Methodist denominations, representing strict orthodoxy; a Unitarian minister, representing religious free thought, which is anything but free; and an audience, consisting of believers and infidels of every shade of opinion, but all united for once in loving fellowship against this hated thing—Spiritualism—which, we again repeat, is only the religion of the Bible, and the Christianity of the New Testament.

In the text, the grand truth was acknowledged that intercourse of spirits with men was possible, the grand point at present being to have its reality acknowledged. The second grand truth here acknowledged was that this intercourse of spirits with men was perfectly compatible with true religion—i.e., with purity of life and goodness of character: "We find no evil in this man." Spiritualists were looked upon as very bad people; but were they? Was Spiritualism, were intercourse and communion with the inhabitants of the spirit-world, detrimental to purity of life, goodness of character, and uprightness of conduct? Was Spiritualism demoralising in its tendency? Nay, there was not a single person who is fairly acquainted with it that could honestly make such assertions; there was not a single Spiritualist but had knowledge—practical and experimental knowledge—of the contrary. There was not a single person that could truthfully say that true Spiritualism—that this intercourse with the spirit-world properly cultivated—encouraged men in sin. There was not a single person but must acknowledge that the proper use of Spiritualism was the greatest encouragement and the most powerful incentive to goodness, purity, and uprightness of life. Let them resolve that it should be so, let them "with well doing put to silence the ignorance of foolish men." The third grand truth here acknowledged was that to oppose this great and blessed truth of spiritual intercourse was eminently sinful; it was "fighting against God." Let those who oppose this spiritual work reflect upon this solemn fact, and in reference to such might they always have grace to pray, "Father forgive them, they know not what they do."

—"Western Daily Mercury."

STRAY THOUGHTS.

"Call ye on the name of your Gods, and I will call upon the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, it is well spoken."

Such, we are informed, was the utterance of Elijah before Ahab. This event, the whole particulars of which are so well described in the 18th. Chapter of 1st. book of "Kings," was undoubtedly the outcome of many previous contentions on a smaller scale, of much jealousy, petty rivalry and heart-burning between the many representatives of the different spiritual guides, all claiming, either of themselves, or through the mistaken zeal of their respective prophets, to be the supreme God.

Judging by the context, and contemporary records, each rival deity had certain claims to attention, through the so-called miracles wrought in the presence of their "prophets" (mediums). There were then as now, and ever will be, false prophets and impostors; but through all ages as well as in every country, miraculous (occult) manifestations have been the foundation and sustaining power of all religions.

When Jesus appeared upon the world's stage, but principally amongst the Jews, so corrupt and spiritually blind had they become, that notwithstanding the history of their nation being preserved with the most scrupulous care, and forming an essential part of the religious education of all, and that it abounded in spiritual phenomena, yet the spirit world had become to them a myth, or at the best, a mere poetical fancy, without reality save in the exalted brain of the dreamer; and his answer to John's enquiry "Art thou he that should come or do we look for another?" clearly indicates that spiritual manifestations were expected to accompany spiritual teaching.

But to return to Elijah; We see there were to be manifestations under strict test conditions, by the contending parties

and the successful one was to be "God." The manifestation was to be the production of fire under circumstances which precluded all ordinary means of production;—Elijah was successful, and for a time, at least, in consequence of this success, as also of the sanguinary deed which immediately followed, Elijah's god was acknowledged as the Supreme God,

Referring to manifestations, a recognised authority under the Christian dispensation declares, that "These signs shall follow them that believe."—And yet the churches ignore the declaration as now having no objective significance, and when convinced that these signs do follow some, (mostly outside the Church,) judgment is pronounced as in the case of the Nazarene "He hath a devil." instead of following the example of Saul of Tarsus, who no sooner witnessed a manifestation, about the reality of which he could have no doubt, than he was prepared to devote his time and talents, except those used in his business, to the inculcation of those truths to which the light and voice from the other world on his way to Damascus, were the steppingstones.

What would the representatives of the various churches say, if one now uttered a challenge after the manner of Elijah?—Would this not, if accepted, cause the removal of many "Candlesticks" out of their places? Have those upon whom the hands of a Bishop have been placed, received any special gift thereby?—If not, is it because spiritual gifts are only to be looked for in ancient books, or because both bishop and minister are too often selected without regard to the requirements of their vocation?

F.

HEALING BY LAYING ON OF HANDS

HEALING IN A PRIVATE CIRCLE.

A lady writes:—"Now I am going to tell you what happened at our sitting a week or two since. I was suffering from a severe cold and loss of voice, which had lasted above a week, but I felt if our beloved Spanish spirit-friend would come and control his medium, he might do me good. And he did come almost directly, and magnetised me, and in less than two minutes I could speak very well considering my cold. I once lost my voice for thirteen months, and no one can tell what I went through to regain it. I wish I had known of this treatment then. I believe my husband will make a good healer when he is more developed. Last Wednesday a spirit speaking French controlled him; he gave his name, and purports to be the guide of one of our circle."

This lady would be glad to receive a sitter who understands Spanish and French, that these spirits might give an account of themselves; as no one in the circle is acquainted with these languages. Apply to the Editor of the MEDIUM.

ANOTHER LONDON HEALER.

(21) Among the many phases of mediumship of Caroline Pawley, the Healing, is one of the principle; her Doctor Guide enables her to give complete, and the most truthful delineations of diseases, whether personal, or by letters sent to her, from afflicted ones. C. P.'s phase of healing is named, by her Doctor Guide, "Healing by Laying on of Hands."

Miss Pawley's address is, 6, Derby Street, Gray's Inn Road, W.C.

Professor Didier writes in the "Kensington News," urging the advantages of mesmerism over chloroform as an anæsthetic in the case of surgical operations; adducing instances. We would go a step further, and state that a proper use of mesmerism would do away with surgical operations altogether. Accidents are an exception; respecting them, Professor Didier thus writes:—

"My proposition is that there should be a mesmerist at hand at all hospitals, by whom a patient too weak for taking chloroform should be mesmerised. In cases of accident, it is a most valuable remedy. Mesmerism has made much progress during twenty years, and I believe in time it will be adopted by those who ought to have taken it up in its infancy."

STAMFORD.—A parcel of last week's MEDIUM, containing the communication from "John Wesley" through Mr. Bent, was sent to Stamford. Mr. Chapman wrote on Monday:—"We have disposed of a lot them, and they are creating quite a sensation, having been referred to in different places of worship yesterday." Mr. Chapman adds—"We had a good day yesterday, and mean to press on. Mr. Morse on Sunday week."

QUOTED FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL."

THE MEDIUMSHIP OF THE DAUGHTER OF LOLA MONTEZ.

Mrs. Debar, the Princess Editha, daughter of Lola Montez, is practising clairvoyance, psychology, Spiritualism, or whatever it may be, in New York. A special feature of her manifestations is the painting of pictures on the ceiling overhead by unseen hands. Leclair and Bierstadt, the artists, are among her most enthusiastic believers. Leclair gives his entire confidence to the woman, and Bierstadt has samples of the paintings, of which the artistic merit is small, but the creation a marvel, which he would not sell for a thousand dollars. The seances of the Princess Editha are held in broad daylight or under the blaze of a chandelier; everything apparently is as open as the day. Upon a silk, satin or canvas surface, fastened to the window curtain or to the wall above the head, will at her sign appear a delicately executed painting, landscape, marine or decorative study, which is handed to some present to keep. There is a growing circle of private and public characters who are becoming converts to a spell that works anything so tangible and abiding as an oil painting made before the eyes, without colour or brush.—Philadelphia "Sunday Press."

[This lady was alluded to anonymously by Hon. J. L. O'Sullivan, in his lecture on the Phenomena delivered at the Spiritual Institution, and reported in the MEDIUM of August the 5th and 12th. The foregoing entirely corroborates the statements made by Mr. O'Sullivan on that occasion.—Ed. M.]

NOTABLE JEWISH MOVEMENT.

We note the formation of a new Jewish sect in the German town of Elizabethgrad, consisting of forty families, who make the following statement of their principles: "We acknowledge only the moral obligations of the Mosaic law, and reject its customs and ceremonies. We brush aside from the Bible the thick dust of Talmudic interpretation and make the following summary of its teachings: All men should be brothers; we should help our neighbor, and be industrious and honest. We must pray briefly, simply and intelligently; it is our duty to develop and spiritually improve ourselves; one should frequently hold conversation concerning God and his creation, both of which are best recognized through the natural sciences; it is wrong to practice usury with one's money, to deal in spirituous liquors, to lie, swear, treasure up evil against another, speak that which is base, lift one's hand against another, indulge in superstitious feelings, play cards," etc., etc. This sect calls itself "The Spiritual Bible Fraternity," and declares: "We interpret the Bible spiritually; this compels us to believe that God is not to be worshipped with priestly vestments, or white linen stuffs about the head, but with fervent and simple prayers, honest speech, good deeds, and—what is the most important of all—by the enlightenment and ennoblement of our own selves." Truly a beautiful statement of the religious life. — "Unity." C. W. W.

PROGRESS OF SPIRITUAL WORK.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last, Oct. 2nd, Miss Chandos Leigh Hunt, gave a most able and instructive lecture upon "Magnetism as a Science and Art" to a large and fashionable audience.

On Sunday next, Oct. 9th, Conference as usual, at 11 a.m., all friends are invited to take part.

In the evening at 7 o'clock, Miss Chandos Leigh Hunt will again lecture, the subject, "Home Eradication, and Home cure of Disease."

The second Anniversary Soirée will be held on the 17th Nov. 1881, to commemorate the opening of the Sunday services at Goswell Hall. We shall be happy to receive the names of ladies and gentlemen, who are willing to give their assistance for the above, with songs and recitations; if they will kindly forward their names, to myself, or to Mr. Swindin, 34, Pancras Rd. N. 161, Manor Place, Walworth, S.E. W. TOWNS, Sec.

The Committee of Goswell Hall, have arranged with Mr. Hawkin's at his rooms, 15, Red Lion Street, Clerkenwell, on Monday evenings, to hold seances for the benefit of the Sunday Lectures, to help defray the expenses, admission 6d. each.

Treasurer, MR. HAWKINS.

Secretary, JAMES KING, O.S.T.

Appointments:—October 10th, MR. TOWNS.
" 17th, MR. AND MRS. HAWKINS.

MR. TOWNS'S SEANCES AT THE SPIRITUAL INSTITUTION.

Mr. Towns begs to inform the friends that he intends to resume his weekly seances on Tuesday evening, Oct. 11th, at 8 o'clock, for developing Clairvoyance; and will be happy to meet as many friends as can make it convenient.—W. TOWNS.

LITERARY NOTICES.

The "Banner of Light" commences its fiftieth volume, by being enlarged from eight to twelve pages.

Archdeacon Colley's sermon in last week's MEDIUM has been greatly admired. Mr. T. M. Brown says—"It is full of spirituality. I often think if we had more of the spiritual, and less of the material in our lectures, we would be more successful in reaching the heart as well as the head."

MR. JOHN C. WARD.

ORGANIST OF MR. HENRY LESLIE'S LATE CHOIR.

Begs to announce the re-opening of his Private Choral Class, at his residence:

"The Retreat," 24, Haverstock Hill, N.W.,

On Wednesday evenings from 8 to 9.30., for the practice of all kinds of Part Music. Two Soirées will be given, during the course, to which members will be entitled to bring their friends. The Soirées will include, Solos, Duets, etc., Vocal and Instrumental.

Subscription, £1 1s., per course.

MANCHESTER ASSOCIATION of Spiritualists, Temperance Hall, Grosvenor Street, All Saints.—Mrs. Emma Hardinge-Britten will deliver a lecture in the above Hall on Sunday evening, October the 16th, at 6.15 p.m. We hope all who are desirous for the spread of Spiritualism and dissemination of truth, will come to our aid and help us to make her visit amongst us a complete success. An extra quantity of literature and hand-bills will be circulated. Workers wanted. 392, Stretford Road. W. T. BRAHAM, Sec.

"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 continued 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 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 communions.

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.

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.

Subscriptions, when forwarded by mail, should be enclosed in registered letters, or sent in form of postal money orders, addressed to Publishers of "The Two Worlds," No. 100, Nassau Street, New York, U. S. A.

Subscriptions will be received by authorised agents of the Publisher, provided with written authority, and printed blanks for receipts. EUGENE CROWELL, Publisher.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

TEMPERANCE HALL, GROSVENOR STREET, ALL SAINTS.

The half yearly meeting was held in the above Hall, on Sunday last, at 2.30 p.m., Mr. Brown in the chair. After the minutes and accounts were read and passed, the Secretary read the following.

REPORT. Mr. Chairman and Friends,—In reviewing the work of the past half year, I am happy to say your Committee have introduced a few changes, which we hope will ultimately prove beneficial to the Society, and to the Cause of Spiritualism generally. The first and most notable of these things, is the printing and circulating of handbills with the Plan of Speakers and Mediums for the month on one side, and Rules for the formation of Spirit-Circles on the other side. One thousand of these handbills are circulated every month at a cost of 4s. per thousand, instead of spending (as heretofore) 12s. per month for the insertion of two or three lines once a week in two of the Manchester papers. It was feared by some members of your committee, that we should have some difficulty in circulating the above number, but experience has proved that four or five times that quantity could be wisely, easily, and judiciously distributed every month. By this means your committee have every reason to believe that vast numbers of unbelievers in and strangers to the fact of spirit-communion will try the experiment in their own homes, and thus be convinced of a reality that all other means have failed to prove.

Your committee have also changed the time for holding their public meetings, which they believe will be far more numerous attended both by members and enquirers than hitherto.

The platform has been supplied principally with unpaid Mediums and Speakers, whose labours have been given for the spread of truth and spiritual advancement, and not for filthy lucre or battering their divine gifts to the highest bidders.

We would now appeal to all members and friends, whose hearts are warmed in the sunshine of Spiritual Light and Truth, to renew their efforts in the spread of our glorious Cause for the advancement of human happiness and intelligence, to the honour of Angels, and glory of God.

THE ELECTION OF OFFICERS WAS AS FOLLOWS.

PRESIDENT, Mr. R. A. Brown, 33, Downing St. Manchester.
VICE PRESIDENTS, Mr. Hall, Mr. Crutchlow, Mrs. Braham, and Mrs. Brown.

TREASURER, Mr. Plant.
SECRETARY, Mr. W. T. Braham, 392, Stretford Rd. Manchester.
LIBRARIAN, Mr. Elliott.
COLLECTORS, Mrs. Braham, and Mrs. Brown.
HALL KEEPER, Mr. Atherley.

RESOLVED,—That the whole of the members who had paid up their subscriptions be constituted a General Committee, which meet every second Monday evening in each month at 7.30. All are invited to attend as regularly as possible.

A tea was provided at the close of business, and in the evening Mr. Walker, delivered a lecture on "Inspiration" with good effect. Mr. Walker is a young and promising Inspirational Medium.

392, Stretford Road, W. T. Braham, Secretary.

P.S., Mrs. Emma Hardinge-Britten, will deliver a lecture in the above Hall, on Sunday 16th inst, at 6.30 p.m. Subject "The origin and destiny of Man."

Friends will kindly make it widely known, and be in their places early.

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

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On Friday the Sec. attends from 8 p.m., to supply literature, and answer questions related to the work and terms of membership.

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.

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HOW A CHRISTIAN MINISTER BECAME A SPIRITUALIST.

The Rev. C. Ware, in the course of a letter to a Plymouth paper, during the recent newspaper discussion, thus gives an account of his introduction to Spiritualism:—

"My own introduction to the subject of Spiritualism took place some two years and a half ago; from that time to the present I have incessantly studied and investigated it in all its bearings, and having submitted to suspension from a ministerial position on its account, I may be supposed to have some conviction in relation thereto. The first that I saw of it was at the house of a friend in North Road, where, accompanied by a brother minister, I attended "a circle for spirit-communion." There was no machinery, no trickery, but a simple meeting of friends all known to each other, and all, I believe, members of one of the denominations in these towns; here were indeed two or three ministers, two local preachers, and several private members of the church, and the entire proceedings was conducted as a religious service.

"The mode of procedure was simply this: Five or six persons sat around a little table, with their hands resting lightly upon it, and for three hours a conversation was carried on with invisible, intelligent beings, who expressed their thoughts and wishes, and answered our questions, by means of the table. They also by this means expressed emotion, pleasure, etc., and also made spontaneous communications by means of the alphabet, which was called over by the sitters. The effect of that evening's experiment upon myself was electrical. The great fact that was then, for the first time, made known to me was that there was communication between spirits and men. Upon this simple principle is the whole of Spiritualism based. I went again the following evening, and, by means of the table, conversed for some three hours with an invisible intelligence, purporting to be my own father, whom I had lost twenty-six years before, and who gave (to me) satisfactory evidence of his identity. This came home to my heart as nothing else ever did, and convinced me that the inhabitants of earth could communicate with their friends in the spirit-world."

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Secretary: " W. T. Braham, 392, Stretford-road,

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Sunday, October 2—Mr. Walker.

" " 9— " Brown.

" " 16—Mrs. Britten, at 6.15 p.m.

" " 23—Mr. Tetlow.

" " 30— " Place.

Service commences at 6.30 p.m.

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PLAN OF SPEAKERS FOR OCTOBER.

Sunday, October 2—Mr. Brown, Manchester. (Annual Meeting.)

" " 9— " Garner, Oldham.

" " 16—Mrs. E. Hardinge-Britten. United

Service, at Temperance Hall, Grosvenor Street.

" " 23—Mr. Booth, Manchester.

" " 30— " Place, Manchester.

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" Greenwood's, auctioneer, Windsor-bridge, Chapel-st., —

" Taylor's, 48, Harrison-st., Pendleton.

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

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