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AND TEACHINGS OF

SPIRITUALISM.

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THE ADEPTSHIP OF JESUS CHRIST.

INTRODUCTION.

Taking the New Testament as chief historical base, I will endeavour to give, in the following pages, an outline of what I think to be a rational account of the Life, Doctrine, and Power of Jesus Christos,—i.e., the Anointed (by Manifestation of the Divine Soul)—from the hitherto inaccessible standpoint of Kabbalism.

Let it be taken for granted that Jesus really existed, and that the generally accepted records of his life, as contained in the New Testament, are of tolerable historical accuracy, and ignoring the accounts given by Hebrew Talmudists—wherein Jesus is represented to have lived during the reign of the historically unknown Iamai and Helena, king and queen of Judea, although the time of his birth is of no real importance in the present inquiry—we assume that Jesus was born during the reign of Herod, that he possessed a Spiritual Power whereby the Adept is at once recognised, and that his public career was terminated, under tragic circumstances, during the rule of a Roman governor of Judea.

Implicit credit, however, can not be given to those records—neither for historical nor doctrinal exactitude—as various popular errors have crept into them, whereof but a few shall be enumerated on the present occasion.

Jesus, apparently, was a Nazarite (Hebrew “Nahzir”), and it is doubtful whether he lived in Nazareth, as the Apostles relate.*

Certain occult sayings of ancient Hebrew Kab-

* There was ever great enmity shown by the priests to the Nazarites, as can be seen in the ordinations of the Pentateuch. To be a Nazarite—to abstain from fermented wine, from animal food, and from sexual intercourse—was, by priestcraft considered as a heinous sin; for thereby only can man attain to a knowledge of God, the Absolute, and thus dispense with the services of priestly intercessors. May not the Nazarites have been a remnant of the ante- and anti-sacrificial system of the divine natural Religion of the Kabbalists? And would not the saying—“Out of Nazareth comes no prophet,” rather be—“A Nazarite can be no prophet,” as he was considered as a sinner (against priestcraft).

balists* (which are mostly more of mystic than of prophetic import) having passed among the people were misunderstood, and thereby a common error, the “Messianic Idea,” arose and became traditional. The “Anointed” of Iesajah, Daniel, Ezechiel, Simon Iochai and other Kabbalists, is MAN REGENERATE AND DIVINE, and what they said of “the days of the Messiah” is to be understood spiritually and individually, and is applicable to every adept.

The saying of Iesajah, for instance, “Behold the virgin [soul] shall conceive, and bear a son, [the regenerate man] and his name shall be IMMANU-EL [within us is God],” relates to every human soul. Christ also said, “The kingdom of heaven is within you.” It is purely a Kabbalistic, and not a prophetic saying.

“He is a man of sorrows and acquainted with grief,” relates to Jesus only in as far as it does to every other adept, each of whom has to pass through the valley of the shadow of death, or spiritual death, and appear in the judgment passed upon himself, where he becomes his own accuser and judge, anterior to his spiritual resurrection and regeneration.

The “seventy weeks” of Daniel refer esoterically to an individual psychological process. Jerusalem is man’s mind, even as the heavenly Jerusalem depicts the regenerate state. If Jerusalem is to be taken literally, then we should also take the Leviathan of Job literally, as the uninitiated Jews do, who believe that God has reserved a male and female Leviathan for them to feast upon. The female Leviathan, they say, God has already slain and pickled, and the male is to

* The Hebrew word “Nahvee” means “one who knows.” That it should have been mistranslated as “prophet,” and that a prophet should have been considered only as a kind of prognosticator of future events, is a very peculiar, but I hope, not an immortal error. A Nahvee, or, “one who knows,” has no doubt also the qualification of a seer; the writings of a Nahvee are, however, not purely prophetic, and least of all have the texts cited by the Apostles the prophetic bearing ignorantly attributed to them. It is not essential that there should be enumerated and elucidated here all the texts of the Hebrew Scriptures that the Apostles have appropriated, and which Bible students are erroneously taught to consider as pertaining, typically or prophetically, to what is called Christology. The mere fact that the invention of so-called types and (mis-)interpretations was, for many centuries, the business of paid theologians, suffices to point out the true character of their system to all serious thinkers.

be killed and prepared by the same cook, when the Messiah shall come at the end of days.

This fable, literally taken, is absurd; yet the Jews believe it. The seventy weeks of Daniel, if literally computed, are productive only of confusion and contradiction (even the Apostles never referred to them), yet the Christians accept them as a veritable prophecy. The true meaning of these absurd fables and misunderstood prophecies is only to be arrived at by esoteric interpretation. Wherefore a Hebrew Initiate said: "Cursed be the man who reads Sacred Writings, as literal tales." He cursed a good many, truly.

It is an error to confuse the spiritual re-birth of Christ with the physical birth of Jesus. PHYSICALLY, Jesus was indubitably the son of a Jew and Jewess. (Although hatred of the Jews has inspired an assertion that a Grecian soldier, named Pandera, was the father of Jesus. This story is a mere indolent invention; nor is the fable that the Holy Ghost was the physical father of Jesus, at all rational.) SPIRITUALLY, the virgin (pure) soul of Jesus conceived the Divine Spirit, and he became Christ (the Anointed), the Son of God, or, the son of his own Divine Being. His Organic Soul had never been contaminated by impure sensual volition; she was a virgin, and this was the secret of the extraordinary degree of his healing power.*

It is erroneous to suppose that Jesus was the only begotten Son of God, and that his death upon the cross on Calvary, constitutes the plan of salvation which the Official Church has subsequently, not very happily, invented. Jesus was, no doubt, an Adept of the Divine Kabbala, and he had great spiritual power; but Gotama was as much a Christ as Jesus, and Jesus was as much a Buddha as Gotama, and every Divine Adept is a manifestation, an avatar of the Deity. Nevertheless, it is a great error to worship any manifestation of the Deity as God. Gotama Buddha and Jesus Christ were human though divine beings; they had latent free-will, and when the God left them they were only human. Jesus on the cross cried, "My God, why hast thou forsaken me?" and Gotama is said to have died of eating pork, which the smith, Chunda, gave him.

There is only One Good and Perfect, and that is God. Human beings, although they arrive to be united with God, have still, through the latent free-will, liberty to fall from the divine state.

The theory that Jesus was the Messiah of the Jews, and because they would not acknowledge him, the Gentiles, who did not expect a Messiah, were to have the benefit of his Messiahship, can be plainly recognised as a bungling invention of the priesthood of later centuries; as is also the "plan of salvation" by justification through the "shed" blood of the lamb. Although many an interpolation has been manufactured for the purpose, both these gospel truths were utterly unknown to the Apostles.

Jesus Christ nowhere encouraged the erroneous belief that he was the Messiah whom the common people expected, nor has he ever asserted that he was a Messiah of the character which the Christian Official Church has subsequently invested him with.

The Messiah (Anointed) of the Kabbalist is the Kabbalist himself, as Man Regenerate and Divine, and "the days of the Messiah" are the days when the Kabbalist or Adept is in communion with God.† Then he is in the perfect or macrocosmic state. The attainment to this Christ state is indubitably The Salvation of every individual soul. Whatever you desire to have done for your soul, must be done by

*The patients of that period were, however, not slashed, drugged, and packed full of diseases, as they are now by treatment of the Faculty. Jesus could not have healed a drugged patient by magnetism, nor could he have reproduced lost organs or limbs.

† On "the days of the Messiah," see the "Sohar," of Simon Iochai, in the "Kabbala Denudata."

yourself. Spilled blood has no cleansing qualification. Would you become good, you must actively exert yourself in the right direction, and cleanse the depravities that unthinking custom has impressed upon you.

What the common people understood by a Messiah was an error and a delusion originating in the foolish desire to have something done for them, instead of bestirring themselves and doing it. But no one man can make all the world good, nor can the death of one just man atone for the sins of the unjust. Sooner or later the truth must become manifest to all rational beings, that each one must work out his own salvation.

The days of the Messiah, the Millennium of Christ, can be said to be at hand for each individual, in as far as he has fitted himself to receive the internal kingdom of heaven. The vulgar tradition, whereof the wish was father of the thought, could not cause an annulment of God's eternal law. That the masses among the Jews expected a Messiah who would be, according to their idea, a Jewish Kosmocrat, does not necessitate that their fallible expectation—which was chiefly inspired by the false pride and over-reaching character of the nation—must be fulfilled; while, the continued misunderstanding of mystic and Kabbalistic texts, for more than twenty centuries, only illustrates how long the most simple truths may be overlooked.

The Jews expected a Messiah, and they expect one still. Because a small section among the Jews may have believed that Jesus Christ was the Messiah they expected, this nowise proves his Messiahship; nor can it be rationally demonstrated that a Messiah was at all to come, and that a Messiah according to the Jewish or Christian idea is a necessary institution for the welfare and salvation of the human race: as even at present—now that Christianity has had nineteen centuries time to propagate its errors by force and fraud, fire and sword, torture and persecution, as well as by wealth and sophistry—are there still more than two-thirds of mankind who believe in God, and in a future state, without the assistance of the Messiah of either Jew or Christian.

The Jews, at least part of them, followed various asserted Messiahs, both before and after Jesus Christ. True, there were more believers in the Messiahship of Jesus Christ than any other of the asserted Messiahs; but what proof is there that truth is on the side of large majorities? As the masses never think, and can be easily propelled in the groove of custom, since Constantine made a creed called Christianity compulsory, how few have cared to probe whether this system was true and perfect.

It was once believed that the earth stood still and that the sun revolved diurnally around it. Was it a special divine revelation that convinced people of the contrary. No. It was left to the reason, the still small voice of the soul, to overthrow the huge venerable error. And so it is in the present instance. Reason is our only guide. Illumination that comes with the Absolute State gives the divine reason. But it will yet take a long time before men and women will make religion their life-practice, instead of following the rut of Church dogma and the rant of emotionalism, and before the erroneous fable shall give way to the mathematical fact.

As only the Christ-like can understand a Christ,* the Adept rarely finds an equal to judge him rightly.

It is the fate of all adepts to be hated by the masses who do not understand them, to be adored by a small circle of admiring friends whose sentiments subsequently tinge the popular imagination, and then the adept is deified and held to be an incarnation of the Deity. This is esoterically true and exoterically false. The ocean of popular ignorance has its tide of blind belief, and its ebb of blind unbelief. In the course of time a reaction takes place, and the irrational affirmation

* Social pretensions do not make one the equal of Christ, but whosoever is on the Soul-plane, is even as Christ was.

gives way to an equally irrational negation. This latter phase we behold in the scepticism of the present century.

During the whole time that Christianity has existed not one individual has given a rational account of who and what Jesus Christ was, and wherein his Mission, Doctrine, and Power really consisted. There are innumerable ever increasing volumes wherein the life of Christ is purported to be given, but from the Apostles' romance to the romances of Strauss and Renan they are all alike fictions. Being written either by blind believers or blind unbelievers, what information can they give?

Spiritualists were the first who attempted to account rationally for the power Jesus Christ had, by making the assertion that he was a spirit-medium. Knowing of no higher Doctrine than the extremely fallible teachings of spirits, where truth and error are so inseparably blended, Spiritualists may think they have made a great discovery in saying "Jesus was a medium," but where is the modern medium that can perform the works of Jesus, that has the knowledge and the power Jesus had, and is as pure and good as Jesus was.

J. K.

(To be continued).

THE OSOPHY.

SPIRITUAL SCIENCE AND THE "FOURTH DIMENSION."

To the Editor.—Dear Sir,—It will, perhaps, have occurred to the minds of your readers, that, spirit action is dual in its nature; energy in action being spent, through the energy, as it were, dividing, and the one portion becoming more positive and spiritual, and the other more negative and material, until a complete separation is affected, and the substance is soulless; that is, the one portion becomes pure spirit, and the other pure matter, with no connecting soul to bridge the gulf between.

Now when we consider that the creative energy is pure spirit to begin with, and the result or ultimate, again, pure spirit and matter, and that the last condition, through the "conservation of energy," is equal to the first, a truth of vast importance becomes apparent, namely, that spirit, through creation or action, becomes more spiritual; creation, as we pointed out, being a negative quantity, to subtract a negative from a positive, is to increase the positive. To some it may seem absurd that the absolute can increase, but if the nature of that absolute be absolute action, and action in its nature be dual,—cause and effect, positive and negative—every creative act will increase both the positive and negative sides of existence. Hence nature is a fount or source through which energy comes into existence in such a way that the universal balance is not interfered with, both sides of existence being always equal and opposite, so that existence as it was, would stand to existence as it now is, as

$$x - 0, \text{ to, } x + y - y,$$

That is, both the positive and negative sides of existence, are increased to the value y , yet existence as it now is, is the equivalent of what it was, Spirit has progressed to the value of y , and creation has increased to the same value, originating in the spiritual or highest; and dual from the commencement, with this difference, that the positive side becomes more so, and uniting with the absolute, its increased spirituality is defused over the mass, while the negative side takes a completely opposite course, becoming more negative by separating from the absolute, and increasing in motion as the soul becomes the more spiritual. From this I would infer, that existence is progressive throughout; creation being the method, and increasing spirituality the continuous result.

Let us take the throwing of a stone to illustrate the principle here laid down. Taking the stone in hand, we commence the action by our will becoming more positive and spiritual; the result of this increase of pressure is, that the intermediate substance between the muscles and the will, generally called magnetism, is rendered pervious to the greater pressure. That is, before the action commenced, the magnetism partly sustained the pressure of the substance of the will, but it (the will) becoming more positive, sustains its own pressure n , and through the magnetism. The magnetism thus released from the pressure of the will, is then occupying too large a space for the amount of substance, consequently, as the will becomes the more positive, the magnetism becomes the more negative, contracts or draws together; and, as you are doubtless aware that a sphere possesses the least surface to the greatest magnitude, the tendency of the magnetism is to contract into the form of a sphere or ball. But through its reduced condition hav-

ing become attached to the muscles, as it contracts it contracts the muscles also, which swell in the middle and draw together length-ways, approaching as nearly the spherical form as their nature will allow. The result is, that the arm is brought forward with a jerk, the will is relaxed, becoming less positive, the magnetism is drawn partly under the pressure of the will, and the stone escapes from the fingers, moving on by what science terms "momentum."

The contraction here referred to is contraction of the mass, which we pointed out in a previous paper to be really expansion; and that the will through becoming more positive, though apparent expansion, is really contraction, for it is coalescing with and coming under a greater pressure; so that in using the terms contraction and expansion, I mean the apparent. Indeed it seems almost safe to infer, that the truth is the reverse of the apparent, arising no doubt from the fact, that the qualities of our soul, are those of our spirit inverted. Soul being the feminine and spirit the masculine, the soul perceives, the spirit conceives; the soul itself being a conception of the spirit. The soul perceives truth without being inverted, the spirit is truth itself.

But to return. I would ask your readers to notice particularly, that the action of the will as the positive cause of contraction of the muscles of the arm, is completely opposite in every detail, to the effect or series of effects, leading to the contraction of the muscles, and consequently to the motion of the stone. Indeed the whole action may be stated thus: as a counterpoise to the will becoming more still and positive, the arm as a necessity, becomes less still, and less positive; or perhaps to make it plainer,—as the will ceases to move, the arm moves, this being necessary to keep intact, the (I believe) unalterable condition of perfect equilibrium.

From this we may learn the useful lesson, that action purifies the soul, by reducing its dross to a more material condition, and makes our spirits more spiritual by increasing their ratio of inward action on a higher plane, than that of consciousness, and if carried to the extreme, would separate the soul and body, by the soul becoming too spiritual, and the body too material. Whence the imperative duty of every one to see that the body has its periods of rest as well as action, for action to the body is rest to the spirit, and rest to the body is action to the spirit; that is, when the spirit is in a quiescent condition, it is the more still and positive, while the body is more negative and active, and when the body is in a condition of rest, the spirit is negative and active. Spirit and body being always opposite, action separates body and spirit, by the material side of the soul becoming more material, and the spiritual side more spiritual; rest reunites body and spirit, by drawing the extremes together, in this way recreating the soul. But too much rest will make the soul fat and sensual, and too much action will make it lean and cold; hence, we should endeavour to strike "the happy mean" between rest and action, for it is the soul that gives tone and colour to the spiritual qualities, and the body is the mould in which the soul is cast, which again remoulds the body, while the spirit, quiet and unassuming, is servant and Lord of both.

There are many who might become good clairvoyants, without the use of a mesmerist, or without sitting in circles for development, by an intelligent application of this principle of action and rest. Indeed, I believe this to be Nature's method, as exemplified by the cycloidal motions of the heavenly bodies, both in their diurnal motions around their own axis, and annular motion around their more positive centres; any point of the earth, except the poles, at midnight being slower than the same point at midday. On this principle vegetable life receives an influx of spiritual energy at night, which the quicker motion of the day expands into leaves, flowers, or fruit; and it was on this principle, no doubt, that Hamlet's Father and other celebrated ghosts, chose "the dead waste and middle of the night," "to revisit the glimpses of the moon." I have found it to work very well in my own case, but at the same time I would point out, that anxiety and worry, are natural enemies to the mediumistic function, while labour of a useful kind, requiring no great mental effort, with the habitual encouragement of a cheerful, self-sacrificing disposition, are its natural friends and allies.

I would not have you to infer, that mental effort is an enemy to spiritual development; what I do mean, is, that thought or mental effort, brings us en rapport, not within individuals, but with deep underlying spiritual principles, through which impersonal truth, becomes intuitively apparent. But this, like rest or action, if carried to excess, some other portion of the being suffers in consequence, and those who wish individual communion with the spirit-world, should avoid all extremes, by diligently attending to soul culture, this being the mediumistic portion of our being. Action consumes the soul, through the semi-material side becoming more material, and the semi-spiritual side becoming more spiritual. Rest produces a contrary effect, so that, if the intending communicant, after being slightly tired with labour of a useful kind, by which the muscles have been well exercised, and the mind not worried, sits down, closing the eyes and keeping the body as still as possible, and the mind passive—with a quiet thankful expectant feeling as if gazing through the organ of veneration—the semi-material forces of the body will then become more spiritual, and the

semi-spiritual forces of the spirit will become more material, through being attracted back, by the body becoming more positive. The result is that the ascending semi-material forces, are resisted by the descending semi-spiritual forces, the point of greatest resistance being the point of consciousness, which, through this means, is lifted a few degrees nearer the spiritual and beyond the normal. Your spirit friend drawn near you by your aspirations, and perceiving the end you have in view, will put him or herself, in a condition the opposite of your own, by the will becoming more still and positive, and the spirit form as a consequence, becoming less still and less positive, until it reaches a point in quality, somewhat below the spiritual level of your point of consciousness.

This condition being reached I would ask you to notice that, as a basis for the action which we suppose about to take place, we have a graduated series of four terms: two extremes, and two means.

- (1.) Your body;
- (2.) The spiritual form of your friend;
- (3.) Your point of consciousness;
- (4.) The positive soul of your friend.

Now bear in mind the law, that substances attract each other directly to their sameness of quality; this being so, the positive soul of your friend is drawn into action by your point of consciousness, which it penetrates. Your point of consciousness, rendered still more positive by the penetration, is drawn into action by the spirit-form of your friend, which it penetrates. The spirit-form, rendered more positive by the process, is drawn into action by the semi-material substance of the body, which it penetrates. This, acting on the brain of the seer, and if the experiment be successful, you not only see the form of your friend, but also receive an influx of energy—for spiritual perception is, to some extent, exchange of soul—and the greater the extent of the exchange, the more perfect the perception. Perception being always from the higher to the lower, it is necessary that the spirit-form occupy a lower spiritual level than the soul that perceives, hence, we see not our spirit-friends as they really are, but see them only to the extent of our souls' development.*

I would point out here that spiritual perception is creation. The creative power being the positive soul of the form perceived, the soul being an idea of the spirit and the counterpart of the more external idea—the spirit-form, but on a higher plane—the soul of the seer becomes pregnant through being penetrated by this higher spirit-form, for such it is; the seer's conception, becoming to some extent the soul of the spirit-form, perceived without, a position rendered somewhat vacant by the will of the spirit becoming more still and positive. First conception, then perception, then reception, the last being conception on a lower plane; the process repeating itself until the energy is arrested by the external form of the seer, and although it takes some time to detail the process, it may be almost instantaneous, the form remaining visible as long as the conditions last.

This, I believe, not only illustrates the method of spirit-perception, but also illustrates the nature of existence throughout from the highest to the lowest.

God, the great positive Soul of the Universe, (for spirit is universal soul) impregnates all conditions of existence through the higher to the lower—is, in truth, the central idea of every individual soul, successively conceived through spheres of angelic fathers and mothers, on lower and lower planes of spiritual existence. Hence, man's spirit is, virtually, the spheres of those angelic beings through whom he becomes an individual soul; extending upward, in geometrical ratio, from our earthly parents to God, the Father of all. I mean by this, that man's spirit consists of individual souls existing on a higher spiritual plane than his own individual soul; and, that the spirit of these again consists of souls existing on a still higher spiritual plane, and this continued right upward (spiritually) to God, the Universal Soul. God the one extreme, our earthly parents the other, with all the intervening spheres of angelic beings, as the intermediate terms of this great geometrical series. The lesser always within the greater, and the greater always in and through the less, this great angelic host of immortal Gods and Goddesses is our Divine Mother, and our Mediator with God; God the Father, containing within His Being, the germ of every possible existence, the lower blending with the higher, and all with God, who is the source of energy and the central life or idea of the whole as one, and of each individual soul as a part. God is one infinite sphere of love, will, and wisdom; our Divine Mother is sphere within sphere, he less within the greater, and the greater in and through the less, and all within God, who, by the law of mediation, attraction, or love, is the central idea of the whole, as a whole—and of the parts, as parts—the whole making one great Being of many souls, actuated by the one spirit, God.

If the reader would now revert to the illustration of throwing the stone, and apply the principle there shewn to the Universe,

as a whole: God, the Great Positive Will, is continually becoming more still and positive; as a sequence to this, the central life or idea of each and all is continually becoming more still and positive; and the result of this would be that the external life of each and all—for even spirit has its external life—would become less still and less positive. But as the external becomes less still, it contracts and draws together, and the ratio of contraction in spirit, by far exceeding the ratio of contraction in the next highest sphere; and the ratio of contraction in the higher exceeding the ratio of contraction in the lower, right downward (spiritually) from spirit to matter—it follows that the highest sphere of our Divine Mother is continually penetrated by the external life of God, which becoming, by the penetration, more still and positive, in the same way penetrates the next lower, the creative impulse passing right downward (spiritually) from sphere to sphere, increasing the spirituality of each, and ultimating on the human plane in You and I. We passing it still downward to a lower plane, become ourselves more still and positive, and, therefore, nearer akin to God. The Will of God being continuous, the result is continuous, and the universe progressive throughout; and through the continual penetration of the lower by the higher, the present is continually pregnant with the future.

And now, the River of Years flows in through man's mortal existence, bearing upon its turbulent bosom the buoyant barque of Progress. The hand of God grasps the tiller, while angel-watchers gaze into the increasing glories of the Future, ready to hail with triumphant shouts each scene of beauty that bursts on their enraptured view. On, on they go, bearing their precious cargo of souls from the whirling eddies of Self and childhood, away! to the boundless ocean of universal love and manhood. But e'er we cut with even keel the bright expanse beyond, we must pass the boisterous billows of Bigotry and Fanaticism, and the treacherous shoals and quicksands of Materialism; but with Wisdom at the helm and angel-watchers at the bow, and the willing hands of advanced Humanity to man the craft, what need to fear? Each, then, to his post, whether it be to take the log and see what headway we are making; or to cast the lead to see that we are not running aground; to trim the sails, or sweep the decks, and make things "ship-shape"; for all is needful, and for real work done the reward is certain, in the sterling coin of heaven—Progress.

Dear Sir,—Having briefly, if somewhat roughly, sketched what I believe to be the nature of existence, and, therefore, Spiritual Science, I may frankly state that I find no trace or need of a "Fourth Dimension" other than that of simple pressure, which we pointed out, will vary inversely to the velocity, or directly to the degree of stillness; and which I thought I would urge on the consideration of your readers, for the reason that, being true—and all phenomena that I am acquainted with, in my opinion, support the position—it reduces the sphere of the speculative, by increasing that of the exact and mathematical; thereby making a broader platform of demonstrable truth, on which we, as Spiritualists, may meet, and from which our various individualities have plenty of room, either to diverge or draw together.

JAMES McDOWALL.

8, Silvergrove Street, Calton, Glasgow.
6th August, 1881.

MESMERISM AND PSYCHOLOGY.

STRAY NOTES ON ORGANIC MAGNETISM.

(For Students)

By MISS CHANDOS LEIGH HUNT.

When you have gained a little practical experience in Magnetic healing, and induced and kept up sound and continuous sleep, during the performance of surgical operations upon your Patients, you will be bound to arrive at the conclusion, that, if the powers of Magnetism were once universally recognised, people would not rest contented until they could both Magnetise, and be Magnetised; for the Magnetiser can remove pains from, and place into a deep and curative sleep, any human being who has once been thoroughly under Magnetic control, and a Subject can be assured, that, should some mechanical injury occur to him, necessitating perhaps the amputation of a limb, he need not endure physical suffering, nor require the administration of any dangerous anæsthetic, or other drug, nor will fever be allowed to supervene, to lower his vitality. I do not mean by this, that none but those previously controlled can be Magnetised in an emergency; but the first operation under such a condition, often occupies a considerable time, and but few are able to succeed, except they are constantly Magnetising; whereas, if the Patient be a *Subject*, and is anxious to be released from pain, he can be quickly placed in a sound and

* It would be well for the reader to bear in mind that, existing as we do, almost on the limit where soul existence becomes impossible, that the difference between our condition of rest and action is very limited, consequently that the power at our disposal is very limited, the velocity of the earth affecting our being in the same way as if our motion through space resulted from our own individual effort.

curative sleep, by any one having but a slight practical knowledge of the science. For these reasons only, an acquaintance with Magnetism should be considered as a duty we owe to mankind, and ourselves, not to mention its great value for many other purposes.

To discover from experience the exact extent of your power, and the class of persons you are able to control, it is necessary to make experiments, and carefully note their results.

Know then, that every person can Magnetise, and every person can be Magnetised, to a greater or lesser degree, but no one person can Magnetise all persons, and no one person can be Magnetised by all persons. Persons who have never been Magnetised, are more difficult to be operated upon, than those previously influenced. Thus it is that you may be quite unable to Magnetise a person at one time, and yet, after he has been Magnetised by some one else, you may be able to operate upon him easily. Under such circumstances you may draw the conclusion that such a person was not entirely positive to you, but only partially so, and might have been controlled at another sitting, or at the first, if you had sufficiently persevered to render him negative to you. And thus by careful observation and practice, you will be able to distinguish by sight, those you can affect, and, at the same time get an approximate idea, as to how far you can influence them, and the amount of power necessary to be expended upon them, to affect them to that degree. If you wish to succeed as a Magnetiser, keep an account of every person you operate upon, whether successfully or not, and study each one in relationship to your own temperament, and by this method you will make your path a valuable and interesting study, both for your own retrospection and that of others. You will find a knowledge of Physiognomy of great aid to you.

Then there is the "Test," by which you can ascertain, and declare whether a person is negative to you or not, and this should be carefully made, before trying to produce phenomenal experiments, so as to avoid failure, and thus protect yourself from ridicule; for of course if you try unsuccessfully to Magnetise a person whom the test has pronounced "positive" to you, your prophecy has but been fulfilled; but, should you succeed, you get all the more credit.

In the course of your experiments you will find the phenomena constantly varying, even sometimes in the same subject, where a regular progressive development should be the rule. The reasons for this have never been properly explained, and indeed I have not yet been able to discover that they are known, though Magnetisers are continually making vague, and numerous speculations upon the subject. By close observation I have been able to make the following analysis, and the legitimate deduction drawn from them, to account for their variations, and at the same time to give an observing Magnetiser the key to the class of persons he can, and cannot influence.

Some persons have the power of Magnetically controlling Subjects merely by a concentration of their Will upon them; without making passes. These are strictly "mental" Magnetisers.

Some have the power of controlling Subjects by passes only, while the mental volition is altogether thrown in another direction. These are strictly "manual" Magnetisers.

Some, and indeed most persons, are unable to produce effects manually, without working mentally, or mentally without working manually, and these are manual and mental Magnetisers.

The strictly mental Magnetiser produces Clairvoyance, Thought-reading, and all phenomena depending upon brain and spirit power. As a Healer he can cure the thorms of insanity, which are not produced by organic disease of the brain, but are Maniacal, Hypochondriacal, and nervous conditions affecting the brain, which can be cured by mental impressions; for the mental Magnetiser gets to the body by the medium of the brain, while the manual Magnetiser, on the contrary, gets to the brain by the medium of the body, and hence produces more physical-mental phenomena, such as Catalepsy &c. As a Healer, he is powerful in removing pain, producing sleep, and calming the nervous system by reducing fever.

The manual and mental Magnetiser can produce all the phenomena to various degrees of expression, according to whether the manual or mental power predominates.

The health of the Magnetiser also varies the expression of either manual or mental Magnetism.

Thus it is, that different Magnetisers produce different results, and different Subjects exhibit different phenomena, and can be controlled only by certain persons.

Having described these three classes of Operators, I will describe the three classes of Subjects, for that which I have said about Magnetisers, applies equally to Subjects, only we have to view a person as a Subject from a different standpoint. Some persons can only be affected by mental, and some only by physical, (i.e. manual) and mental Magnetisation.

The first are inclined to exhibit phenomena the same as I have explained the mental Magnetiser produces.

The second are inclined to exhibit the phenomena producible by the manual Magnetiser.*

The third will display all forms of phenomena, ruled of course by their physical or mental reciprocity.

I have now described the grades of power possessed by persons as Magnetisers or Subjects, in an abstract manner, and I will next point out the nine compounds which necessarily produce nine varieties, or mixed forms of phenomena.

A mental Magnetiser operating upon a mental Subject

" upon a physical Subject

" upon a mental-physical Subject

A manual Magnetiser operating upon a mental Subject

" upon a physical Subject

" upon a mental-physical Subject

A mental and manual Magnetiser operating upon a mental Subject.

" upon a physical Subject

" upon a mental-physical Subject

Here we have nine different causes to produce, nine different effects, and these nine are liable to innumerable variations, according to the physical and mental health of the Operator, and Subject, all of which are influenced by surrounding external conditions. Alluding to this variability of the phenomena without attempting its analysis Baron Dupotet says — — — "yet an intellectual eye will not fail to perceive that these varied effects are in reality modifications of the same phenomena, resulting from the operation of the same cause."

SOME EXPERIENCES OF A LADY MESMERIST.

We take the liberty of extracting what follows from a letter recently received from our correspondent "Fountain of Truth":—

I have witnessed—as the result of mesmerization of non-spiritualists by me—some most interesting scenes; indeed, I may say, tending, for the time being more to my spiritual enlightenment, and advancing me on to a higher plane, than for the quickening of my belief, I could have imagined possible.

A girl totally unacquainted with Spiritualism, the first time I mesmerised her, described the spirit of a girl as present, who was identified as having died twelve months previously. She gave age, name, place of residence, described a Catholic Priest's house in which she had lived, etc., etc.

Another young lady frequently went miles away describing time—places—people—surroundings, things being enacted, state of mind and feeling; and in spirit-life she was most apt in description. My husband, she often told of.—A cousin who had died a year before came, whom she described. To test her power of vision, I bade her ask name, also names of family living and dead,—one who died young, fifteen years ago called Lizzie, she described as "Elizabeth JOHANNA." Not one in our family was aware of the latter part being attached to her name. On enquiring full names, we found it right. A great, great, great, grandmother, (who with husband and three sons,) had been martyred for protestantism on their own estate, had borne the name, and Uncle had perpetuated it in her honour. It never before came to our ears. Emma, who was in trance, knew not one iota of them personally. Many spirits presented themselves, but she knew not one word of it.

I had not gone far in my investigation of Spiritualism, and

* A physical Subject must not be judged of by the size of his osseous or muscular organism, any more than a manual Magnetiser can be; but a physical or mental Subject is one who is physically or mentally sensitive to organic Magnetism, and not necessarily weak, or strong, physically, or mentally, any more than a mental Magnetiser is necessarily strong mentally, or a manual Magnetiser strong physically, it is rather that he has the power of collecting and throwing off Magnetism.

dared not tell her of the sights she saw, fearing to make her afraid, I myself standing in awe, but a splendid test in the form of a bad spirit presented itself. "A man with a bad monkey-face making grimaces and contortions," came once (so she described him) and nearly frightened her out of her wits. I asked did "I ever know him?" "No!" "Mama?" "No." "Herself?" "No," (I drew every answer compulsorily from her, so much she shrank.) "But there is some one he hopes will break his neck." "Who? and for what reason?" The name he gave, and the reason as "He knows," "Give the reason." "He knows." "Well the spirit's own name?"—He hissed it out. Where he lived? Given. How long in spirit land? Given and "Ask if he has no wish to improve?" A violent negative.—The greatest distress and repugnance throughout the whole intercourse on Emma's part.

The sequel. The same evening the gentlemen—whose neck was so fervently wished to be broken—came in. I casually asked, "Did you know any one called—who died—?" "Yes, and one of the worst men I ever knew. About nine years ago, one of the most unpleasant of affairs happened between him and I, and I have lost sight of him since. He had to apologise, but lost his situation through it. He was radically a bad man." Here was proof positive.

This, and much more like it, proves, or goes to prove that Clairvoyance is at least aided in its development by mesmerization.

Those Subjects knew nothing of Spiritualism, I too was a babe in its phenomena. Since I have used it for developing any who have sought it at my hands, and as a means of healing, thank God it has been effectual, in many cases I could name.

HEALING BY LAYING ON OF HANDS.

TREATMENT OF A CASE OF CANCER.

Dear Mr. Burns.—Will you be so kind as to find space for these few remarks.

There appeared in MEDIUM, No 588. A report of our dear friend, Mrs. Robson's disease,—a cancer in the breast of long-standing.

I wrote for Mr. Dobson of Ferry Hill, to pay us a visit at Lands, as Mrs. Robson, who was suffering from a bad breast, and other complaints, had a very great desire to see him. Mr. Dobson's reply was asking to know if the Lady was of temperate habits, and how long the breast had been bad. I wrote Mr. Dobson full particulars, and he came and Magnetised the breast. After he had come about three times, and Magnetised the breast, the pain left the breast, and was quite easy; though there was still a little running from the breast. There is no doubt that if the breast had been properly Magnetised by Mr. Dobson, when the cancer first made its appearance, he would have made a cure of the breast, and other complaints which the Lady was suffering from.

Mr. Dobson is a very kind gentle, and intelligent gentleman well adapted for Healing.—we are yours, M. GOLIETHLY.

Lands Bank, Co. Durham,
August 15th, 1881.

MISS SUMMERSON.
JAMES ROBSON.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MR. TETLOW'S MEDIUMSHIP.

Last evening I listened to a discourse from the lips of Mr. Tetlow (Heywood)—mostly under a control I recognised—of flowing, burning eloquence: logical, grammatical, replete with information—loving, burning words. It was a place privileged beyond the common walks of life, just on the verge of heaven. The afternoon discourse was full of information and very exceptional, but the "Orator" did not come out in it; and for culture, refinement, and elocution it might, indeed, have come out of different lips. Nothing could better prove spirit-control than contrasting the construction of sentences in both lectures. Matter was excellent, but composition and choice of words utterly diverse.

Mr. Tetlow took tea with us, was controlled, and described size, furniture, and position of my dear husband's library most accurately. One row of shelving did not begin as high as the others from the floor—that he pointed out; sofa, easy chair, moveable desk, letter press, size and shape of table, pictures, maps, etc., etc., and their respective positions.

Mr. R.'s attitudes and manner of study—words dropping from his lips, etc.; Woodstock House—16 or 18000 miles away—grounds, gardens, entrances, doors, verandah, balcony, windows. Dining-room—he saw me enter and described furniture. Drawing-room, with ante-drawing-room, with sliding doors and curtains, capable, on occasion, of being thrown into one room; where different doors in that room led to—back verandah, servants' kitchens, staircase of house, coloured windows, and bedrooms—all pictured better almost than I could. Then messages from "Samuel,"

The question, with me, is not how CAN one believe, but how can one NOT BELIEVE, with such ever abundant unsought tests showering in upon me? for I have never gone near a medium without receiving some test or other, so far, strange to say.

"FOUNTAIN OF TRUTH."

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—CIRCLE EXPERIENCES.

It will have been noticed that there is considerable variety in the reports given from week to week respecting the work of Spiritualism in this part. In one are tabulated particulars of phenomena obtained in various circles, and of communications received from friends and relatives who thus manifest their presence and their love; in another, scenes and characteristics of the spirit-land are described; in a third, trance discourses are repeated; in others are respectively given the teaching contained in the simple utterances of spirit-friends, concerning their experiences in passing away, and in their spirit-life, and the interest they feel in those left behind; newspaper discussions, distribution of literature, and work done in connection with the Sunday and week-night public services, etc.

I shall regard my reports of work done as very incomplete until I can say something substantial and definite concerning the good done by Spiritualism in the healing of the sick, and the removal of pain. This is an element that carries with it a power second to none, to awaken, and interest, and convince. A good deal has been done among us in this respect, many well attested cases could be recorded; but we want to see something done in a more systematic manner. Too much must not, of course, be expected from a young and growing cause, but we are thankful to say that power of every kind, and for every purpose, is being developed in our midst, and is increasing from week to week. There are several who have been discovered to possess the healing power, and who use their gifts in a quiet way, and no doubt much more good will be done when these friends can have more confidence in themselves, and when afflicted ones can exercise "faith to be healed."

A PLEA ON BEHALF OF TABLE MANIFESTATIONS.

I purpose, in this report, to again give some particulars of the various circles, and of the results and experiences realised therein. The phenomena referred to may be of very humble character, but these have, none the less, their significance and value. The simplest phenomena, whether in Spiritualism, in physical nature, or in daily life, have the profoundest significance to humble and teachable minds. There are those who think themselves entitled to ridicule the simple phenomena of lifting of tables by spirit-power, but in this they only betray their own conceit; the absurdity is in their pre-conceived notions, and not in the thing itself. I have even heard Spiritualists speak slightly of this, but I am unable to do so, it has always appeared to me an easy, convenient, and agreeable mode of communication between our spirit-friends and ourselves. Table moving has accomplished great things in the history of Spiritualism, and the value of the instrumentality must be estimated according to the results achieved by its means. It is to-day more convincing than even many of the higher phases of spiritual manifestation.

I can claim for myself that it was the simple movement of a table, produced by a power which, though unseen, manifested the attributes of intelligence, wisdom, and affection, that converted me to a faith in Spiritualism, or spirit-communion. Yes, the simple movements of that little table, persistently responding to answers, spelling out messages, and spontaneously expressing feeling, emotion, and pleasure, completely revolutionised my habit of thought and spiritual experience. For many months I knew nothing about Spiritualism beyond that simple phenomenon, but in all my subsequent experiences I have not realised greater blessing than I was wont to do whilst patiently and prayerfully sitting around the table in our, at that time, little circle, and holding sweet communion by that humble medium with our loved ones in the bright world beyond.

Everything depends upon the attitude we assume towards any matter, the view we take of it. Many cannot see, simply because they have no eyes; many cannot understand, because they have no perception; many minds are so narrow and so dark that they have no accommodation for anything beyond a few cobwebs of antiquated opinion, but, however dark and narrow may be the chamber of your mind, around you are displayed, in all their glory and splendour, the wondrous realities of the Infinite Universe.

To the sincere investigator, to the humble, teachable mind, I would say—"Go on with your inquiries at your little table, and do not be deterred therefrom by the ridicule of conceited and ignorant persons; remember the grand and impressive truths which these simple movements teach you." That table is moved by a power, that power is intelligent; and that intelligence is your own loved friend who has passed into the spirit-world. In any case, you hereby have evidence of the presence of a disembodied fellow-creature; thus demonstrating

the continual existence of human beings, revealing the whereabouts and the nature of the spiritual world, and opening up to the teachable mind a vast field of thought and reflection.

NOTES OF CIRCLE SITTINGS.

Monday, Circle No. 1.—Here friends have for some time been sitting for materialisation; the results, thus far, are the improved development of the medium, with lights seen, and knocks heard.

We are about to have Miss Barnes, materialising medium, of London, with us for a few days, and hope to be able to give a good report; an impetus will no doubt be given by her visit to the development of this kind of mediumship amongst ourselves. There were indications during last week of greatly increased power amongst us, and we believe we shall soon have materialisations in different circles.

No. 2.—At the Hall. Extraordinary power realised; outlines of spirit-forms seen by one, healing power realised, and pleasant converse with spirit-friends through the medium.

Tuesday, No. 3.—Mrs. L. controlled and able to give interesting descriptions of spirit-scenes and spirit-people.

No. 4.—A beautiful scene, described through Mr. J., of a "Palace of Harmony," where musicians seemed to congregate. The control began by exclaiming "Beautiful Music! What a glorious future there is for lovers of music, and those who have cultivated the musical art." The interior arrangements of this splendid "Palace of Harmony" were described—the position of the conductor and his vast orchestral band, the nature of the instruments, the delicate and subtle apparatus by which the sounds were transmitted, and the thrilling effect of the whole upon the vast assembly. Mr. P., under control, saw a magnificent artistic display of flowers. This was a good sitting.

No. 5.—A few friends here in communication with spirits, purporting to be certain notable personages who have recently passed away. This is not improbable, judging from the nature of the communications, and the fact that the sitters are highly intelligent and devout.

No. 6.—This circle consisted of some friends from London, who were staying for a few days in Plymouth. I was kindly invited to join them at a seance here, at their residence. One of these friends, a young gentleman of culture and most amiable spirit, is a highly gifted medium. He commenced by describing the spirits that were around those present, and was then entranced and controlled by five different spirits. The first was "Jacky," a youthful spirit, who, though apparently somewhat wayward and impatient of restraint, seemed to be doing good work and promoting his own advancement by taking care of the medium. It was amusing to listen to an altercation between "Jacky" and another spirit, a French lady, calling herself "Felicité," who seemed to want "Jacky" to give place to her, but which he obstinately refused to do. They chaffed each other to their hearts' content. "Jacky" taunted the lady with her vanity; told us that she had got on a new dress, had put flowers in her hair, etc., but as often as she approached, he insisted that she should not displace him. She, however, ultimately did so, and, on controlling the medium, laughed heartily at "Jacky's" discomfiture. It struck me that, after all, there might be a bit of an understanding between them; if so, they played their parts pretty well.

An interesting conversation was carried on with "Felicité," concerning her history, experience, and worth, there was also a discussion upon the subject of "Re-incarnation," in which I received more light upon that subject than I had received from any other source. The next to control was an "Oxford student," who had been drowned at Penzance, whilst bathing. He described his sensations in passing away; spoke pathetically and regretfully of the premature cutting short of his career; and referred gratefully to the kindness of the "French lady" who had helped him. Next came an Indian spirit, with whose proceedings we were greatly amused and pleased. Finally, "Wilson," a bluff, hearty individual, with whom we felt quite at home.

Though there was nothing particularly religious in the intercourse we had at this sitting, yet there was something intensely human and natural about it; and what is there more truly religious than human nature that is true to itself? It is of some importance to have these glimpses of different phases of life in the spirit-world, and to realise the variety which characterises these spirit-people. Are they not all our fellow-creatures, and in disposition and temperament like unto ourselves? Having peculiarities and idiosyncrasies, excellences and weaknesses, corresponding to our own. Are they not all still human, and, being such, they are not all angels, nor all demons, but good, bad, and indifferent; with, under this classification, infinite degrees and shades of condition and character.

No. 7.—I would like to refer to a sitting held this same evening at Ivybridge, described to me by Mr. S. Mrs. P. was controlled by, I think, ten different spirits, one of whom, being an unhappy spirit, earnestly besought the prayers of those present. Here is a solemn feature with which we are often confronted, and whilst carefully "trying the spirits" we should always deal mercifully and charitably with all who come. None will be the worse for our prayers and our sympathy.

Wednesday, No. 8.—Mr. H. was controlled by several, among

them a negro, calling himself "Sam." "Sam" told us something about his earth-life, as a slave on an American plantation; how that whilst he endeavoured to love and serve de Great Spirit, he often felt the lash of a tyrant master. But, said "Sam," some of his old slaves have found him in de spirit-world, in his darkness and remorse, and we have been able to do him much good; thus shewing a beautiful example of returning good for evil. "Sam" spoke in affectionate terms of his wife, "Sally," who was present with him; how she used to make nice cakes, on which account the kitchen had great attractions for him, and we were much amused to hear "Sam" say, when some one spoke of the sugar canes,—"Massa had de sugar, but we had de cane." "Sam" informed us that he was going to do some useful work in connection with this medium, under the direction of the other guides, chiefly to produce physical manifestations.

Thursday, No. 9.—Public meeting at Richmond Hall. Excellent addresses delivered through Mr. H. by several highly intelligent spirits. The one referred to last week, who repeatedly refers to his connection with this town when on earth, spoke with great energy and power; was glad to tell us that the medium was improving day by day, and that he should, ere long, be free to announce himself by name. There were a number of strangers present at this meeting.

No. 10.—Friends here were having the table raised above their heads, and receiving striking communications from friends.

Friday, No. 11.—Good results realised in this circle, chiefly clairvoyant gifts: bands of spirits, and beautiful scenes were seen by Mr. P. and Mr. W.

No. 12.—At house of Mrs. M., a well known and enthusiastic Spiritualist. A young gentleman, Mr. F., was controlled by spirits of high scientific attainments, and remarkable experiences realised.

My object in describing these circle experiences in this detailed and tabulated form is to afford the readers of the MEDIUM a bird's-eye view of the Movement in Plymouth, for these circles are situated at all points of the compass; also that casual readers of this paper might see what is being done, and finally, to encourage the friends here, by showing them that in their respective circles they are not isolated, but that they are connected with a regular organic Movement.

Last Sunday's services were, as usual, attended with good results. OMEGA.

CIRCLE & PERSONAL MEMORANDA.

Mr. Berks T. Hutchinson, L.D.S., Royal College of Surgeons Ireland, has now returned to Cape Town, South Africa. His interest in the Cause is as great as ever, and we hope it will profit by his devotedness, as much in the future as it has done in the past.

Miss Godfrey, 51, George St, Euston Road, wishes to state that—owing to persons calling while she is out, with respect to her seance—all applications must be made by letter, or personally from seven to half past seven o'clock on Wednesday evenings only.

A respectable young man, who is earnestly desirous of investigating the phenomena of Spiritualism, would be glad to join a circle in the neighbourhood of Newington Causeway. Address, Mr. G. Ford, 43, Union Road, Newington Causeway, S.E.

Mrs. Mary Marshall is residing at, 24, Lyme Street, Camden Road, N.W. She is at home from two till six o'clock every afternoon. At these hours she receives introduced visitors, who may desire to investigate the phenomena which occur in her presence. Recent sittings have given much satisfaction.

Mr. T. M. Brown is holding public and private meetings at Nottingham. He will remain over the next week and lecture in the Shakespeare Street Room, on Sunday evening, at 6.30. All letters up to Tuesday, to be addressed, care of Mrs. Rickwood, 70, Moseley Street, New Basford, Nottingham. Belper to follow.

NEW DELAVAL.—Mr. W. Cooper remarks in a recent letter that the Spiritualists have been having good meetings, which have given great satisfaction to many.

There is a pleasant notice of Mr. Spriggs's circle at Melbourne in Mr. Carson's letter. An astonishing number of sitters have already been present, and the manifestations are gradually coming nearer to the Cardiff standard. It is by far the wisest course to keep all circles "private," and go on—it may be slowly—but with certainty. The Cause in this country has been shaken by the results of promiscuous circles, and the encouragement of dishonest adventurers as mediums. Unless a mediumistic person be of the proper quality morally, it is better not to encourage their phenomenal abilities, but in preference give them spiritual strength and balance of character.

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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, AUGUST 19, 1881.

NOTES AND COMMENTS.

Spiritualists as anti-Christians, like Jesus as an anti-Pharisee, fight Dogma with its own weapons; and, no doubt, are therefore regarded by the orthodox as the most heretical of heretics. A new Writer in these columns, "J. K.," takes up a strong position this week, which increases in positiveness as the series runs on. No doubt many will be unable to subscribe to his views—and for widely opposite reasons. There is, on that account, all the more cause why he should be heard; for Spiritualism is not a set of dogmatic assertions, to question any one of which is an unpardonable sin. On the contrary, the pilgrimage of the true Spiritualist is a continuous search for truth; learning oft-times as much, suggestively, from the efforts of the erroneous, as from the doctrines of those he considers nearer the truth. Indeed, to read only those authors that agree with us, is to stand still mentally, and become fossilized within the narrow compass of our own conceits.

We regret that our arrangements would not permit of the first chapter as well as the Introduction of "The Adæptship of Jesus Christ," appearing this week, as they should constitute one continuous reading. This our readers will bear in mind when chapter I. appears in our next issue. The whole Essay will, in addition to the Introduction, consist of—

Chapter I.—The Life;

Chapter II.—The Doctrine;

Chapter III.—The Power.

These will appear in successive issues of the MEDIUM till the whole is completed.

This week Mr. McDowall concludes his series of papers on "Spiritual Science," but without finding space for a "Fourth Dimension," which is no doubt a mere speculative condition used to conveniently represent that which the apparent dimensions of material objects do not describe. Professor Zollner must be not a little amused at those wisecracks who have regarded

his philosophical formula as a literal description of that which is, at the same time, deemed to be incomprehensible.

To master Mr. McDowall's position, the whole of the articles should be studied from the beginning. He seems to be able to apply his science to practical morality and the development of mediumship, as well as to philosophy and theology. In regard to the limit of spirit communion, he and "J. K." state the same truth, viz., that no man can commune with spirits further than his own spiritual development will permit. This law of capacity ought to put all on their guard as to receiving statements purporting to come from certain spirits, and accounts of the spirit world in general. The great want is, apparently, not the mere development of an abnormal state called mediumship, but the cultivation of true spirituality amongst all existing mediums and candidates for mediumship.

Mr. McDowall impinges suggestively on the re-incarnation question. Those spirits next to us in development and sympathy are to us, the first link in the chain connecting with Deity, though individually each human being, in his innermost, is a partaker of the Divine Nature. Possibly it is easy to get into a fog on these points: but it would appear that there is some truth in the doctrine of "salvation through the merits of another" spirit, who may thus form a link in the chain, and aid us in realising our own independent divinity.

At Mr. Hawkins's Sunday morning seance for healing, last week, (held at 15, Red Lion Street, Clerkenwell) two spirits manifested through the table—"Dean Stanley," and "Dr. Tanner," the celebrated "fastist," whose exploit precipitated his exit from mortal existence. Both of these spirits were attracted to Mr. Hawkins because of what he could do for them by the impartation of vitality. Strange corroboration of Mr. McDowall's doctrine of the inner side of human life, but in this case the mortal ministered to the spirits. Thus spirits and mortals may be able to help one another, and yet, for true spiritual growth, each must rely on himself, as "J. K." declares. Men and spirits can only supply one another with conditions; the true life-increase must come from within.

Mankind little know how much of their thought-life is the immediate product of spirit-minds in sympathy with them. Good spirits thus aid us to grow better, and evil spirits to become more degraded. This is a modified re-incarnation, and, in some respects, must serve the spirit better than to be wholly plunged into an organism of its own. "Robert Bruce," once said to the writer: "On earth I fought for human liberty on the physical plane; but, as I had to take many lives, I now come back, through you, to fight the same battle for liberty—but now on the mental plane." Thus the Spiritual Institution has struggled hard, but, like Bruce of Bannockburn, has never been conquered by difficulties; and in the darkest hour it has been felt that a source of strength remained behind, such as the world of plotters could not take away. But to realise that hidden strength, we have had to fall back on our own spiritual forces.

We print with pleasure the characteristic words of the ascended "John Tyerman," given through the organism of Mr. Spriggs. As we write these words and our "better half" near by sets the message into type, the spirit-friend hovers near—so near as to be felt within the spirit. Thank you, friend "Tyerman," for your kind remembrance and hopeful words; and thank you, also, friend Spriggs, for that kindly good-will which forms an acceptable channel for a loving message. If mediums were made of better stuff more

good would come through them. Well, every friend who passes over seems to make us stronger in this work. We have one more disinterested and untrammelled helper at our back.

Our Plymouth correspondent, "Omega," makes a most eloquent and thoughtful plea for table-communications, in his report this week. It is the most accessible form of spirit-communication, and just as reliable as any other. Indeed, it is in undeveloped circles the most reliable, as it gives less scope for the mind of the medium to run away with the message. Only, do not abuse this agency by asking silly questions, or such as only minister to selfishness. In attending to the movements of the table, the minds of the sitters are brought en rapport with spirit-friends, and an impression of things unspeakable may give greater satisfaction than that which is literally communicated.

Miss Chandos Leigh Hunt has nearly ready a new edition of her Instructions to Students of Mesmerism. It is said to be the finest collection of practical information on the subject, that has ever been offered to the student. This time it will be given in printed form, price one guinea. All purchasers will be regarded as pupils, and have liberty at all times to apply for further instruction upon difficult points. Between now and Christmas, Miss Leigh Hunt proposes giving a course of ten practical Lectures from the MS. of her Instructions. Should a sufficiently large class be obtained, the fee for the course will be the nominal sum of one guinea. Her usual terms for three private lessons, is three guineas, so that this proposed class affords great advantages to those who delight in a good bargain. The names of intending students in class, or subscribers for the Instructions, may now be sent in.

The Rev. C. Ware, Plymouth, has in preparation a narrative of the steps which led him from the fold of the Church, of which he was a minister, to Spiritualism. It is suggested that this account of "How I became a Spiritualist," appear in the MEDIUM. Of this, due notice will be given, as it would be advisable to circulate that Number extensively amongst those of that denomination to which Mr. Ware belonged at the time he became a Spiritualist.

There has been a run on the numbers of the MEDIUM, containing the able and interesting lecture by the Hon. J. L. O'Sullivan. We have also been asked, whether it would not be possible to re-issue the lecture in a neat pamphlet form. There could be nothing easier in the world: will our friends kindly say how many copies they may require, at 6d. each, 3s. per dozen, or 50 copies £1. It will make a work of upwards of 50 pages, as no doubt the author would enlarge and improve it, if asked to do so.

Mr. Younger, the powerful Mesmeric Healer, is at present on a short residence at Cliftonville, Margate, where he will remain till early next week. He will be glad to attend to the requirements of those Margate friends who may stand in need of his assistance.

THE "URGENCY" FUND.

We have not been able to make any payments of the sum for which execution has been made upon us, for two weeks, and as £75 only has been paid—being about one-third of the sum—the collecting party, though very lenient hitherto, is getting quite impatient.

We can only say this—that we can beg no more. We will just pull till we drop, or till the traces break, and let Providence do the rest. We have put twenty years of good work into this Cause, and our only mate-

rial reward has been, as yet, increased labour, privation, and responsibility. It is only by all of us enslaving ourselves to the uttermost of our physical ability, that we can print the MEDIUM, as every penny we receive has to go to pay this claim. Those who give their work—their all, should not be required to beg to supply that which is for the benefit of all. Indeed, we have not time to leave off working to beg, and while this is being written, something urgent, on publishing day, is waiting to be done.

We have collected and pled for many a brother and sister in distress, and now we are like him who could save others, but, from the cross, himself he could not save. And yet we ask nothing for ourselves. We earn, weekly, three times more than we consume, and the surplus all goes where the past twenty years' of our lives have gone. It is this work, dear Reader, that craves your consideration; not the workers, except in so far as they suffer from having to bear more than their share of the load.

There are hundreds of our readers enjoying their well-earned, no doubt, annual holiday. Soon they will return to their homes lightened and refreshed, and may have a thought to spare for this work. We ask for no holiday: our work is a holiday, not to be shaken off till we enter upon it, even more fully, in a higher sphere. To work for Spiritualism while nature holds out is no punishment or privation; but the indescribable torture of overhanging claims and opposing influences racking and wasting the very spirit, is more than can be borne for long; and we think it is time those interested in the work should lighten our load and free our hands.

Many correspondents, mostly of strictly limited means, keep writing on the subject, and express surprise that there are no persons with real helping power to take up this matter. We append two communications:

A PROPOSAL FOR GIVING A NATURAL STIMULUS TO CONTRIBUTION.

To the Editor.—Dear Sir.—As so many are afraid of sending what seems to them so mean, would it not be more satisfactory to the givers to state, that so much each man of three quarters the number of MEDIUM readers would, when this fraction had paid, cover the sum required by any Urgency Fund? I say three quarters of the number, so as to leave room for those who cannot spend if they would; and also to give yourself a chance of receiving a surplus, which no one interested in the work will begrudge in the least.

Is it too late to so treat the deficiency? Perhaps some would give over again, if they KNEW so little was required of each one.—yours faithfully,
L. T.
Enclosing 13 penny stamps.

Dear Mr. Burns.—I have very great pleasure to enclose you Post O. O. for 13s., being the amount of a collection made on behalf of the "Urgency Fund," at the meeting held at the Cocoa House, Pond Street, on Sunday last. I was also requested to forward you an expression of our sympathy, both to you and your dear wife, hoping you will soon see the dark clouds that hang about you pass by. Our subject last night was "Faith," so we will say to you, Brother, have faith.

Allow me to make a suggestion to all friends in the country: Open your meetings for once (private circles), and invite a few friends, and make a collection towards the "Urgency Fund," and if each of the circles in the United Kingdom would send the sum of 10s., that would, I think, raise the amount required.—I am, yours truly,
Cocoa House, 175, Pond Street, Sheffield. W. HARDY.

THE SPIRIT-MESSENGER.

A MESSAGE FROM "JOHN TYERMAN."

"The Harbinger of Light," Melbourne, has opened a Message Department, thus introduced:—

The following Messages are given through the organization of Mr. George Spriggs, by invisible intelligences professing to be the

Spirits of human beings who formerly inhabited a physical body. They come spontaneously whilst the Medium is in an abnormal state called a "Trance," and are taken down as spoken by an amanuensis. They are published, not alone for their intrinsic interest, but in the hope that some of them will attract the attention of those to whom they are addressed.

Good morning,—It gives me great pleasure to meet you, as on the last occasion we spoke together, I was in a very different condition to the present. I have been exceedingly busy since I entered into spirit life, and my experience there is more than confirming my belief in earth life. I have seen many of the wonders of spirit life, but the most wonderful of all is my own spiritual power. Our dear old friends, Mrs. Gilbert and George Walker, also Mr. Nayler, are very active in spirit life. They are very anxious for the development of new mediums; but in the developing of mediums, let me advise all who are about to undertake this work to be very judicious in selecting suitable persons, with well balanced organisations morally and spiritually, so as to make it a pleasure for spirits to control, and sitters to listen, or witness manifestations. I now see the great necessity of having suitable mediums. Depend upon it, unless care is taken, it will bring a curse instead of a blessing upon our Cause. But, by proper care the Cause will spread, and shine in all its lustre and pristine beauty.

Tell Mr. Terry and the friends, that I appreciate their kindness in defending me, and providing means for my wife and children. Tell all the friends, that I look upon it as an act done to myself, and their noble deeds have endeared them to me and brought them into closer fellowship. If you are writing to Mr. Burns, tell him I still wish him God speed, and that although I am in the spirit world our friendship is not broken, but I feel a closer and more intense one remains.

As I expected, an interested class of people have tried to blacken my character since I departed. This is as much as I might have expected, seeing the bitter opposition I met with from them in earth life. I shall have more to say to you on this subject. Kind greetings to all friends. From your old friend and fellow-worker in the Cause.

JOHN TYERMAN.

—"Harbinger of Light," July 1, 1881.

MR. SPRIGGS IN MELBOURNE.

A LETTER FROM MR. CARSON.

My Dear Mr. Burns,—At a late sitting of the circle with the Cardiff medium, Mr. Spriggs, "Ski"—for self and others of the controls—said to me, "When you write to Mr. Burns, please to give him our kind regards."

This reminded me that my intention of remitting you my mite towards the maintenance of the Institution for the current year had been postponed, so now I beg to hand you P. O. Order for two pounds and 2s. in stamps, that I trust may reach you safely.

As you will see by the condensed reports of what takes place during the month at Mr. Spriggs's seances, in that excellent monthly paper, the "Harbinger of Light," we have been having by far the best form of materialisations that have yet been seen in Australia. Up to this time about

one hundred persons have been admitted to witness them most of whom knew more or less of the progressive philosophy, and I am pleased to be able to add, all of them expressed themselves satisfied and astonished with what they saw. And having informed their friends of it, it has reached the ears of great numbers of people who were in the habit of disposing of the matter by saying, "Oh, this always happens in America."

And as we expect to have our old friend Dr. J. M. Peebles, and Professor Denton with us shortly, no doubt a great stir will be made in the community, in regard to the subject of Spiritualism.

Another form of Mr. Spriggs's mediumship, that you are acquainted with, viz., the trance messages (in connection with which I now have the place of our mutual and respected friend, Mr. Rees Lewis of Cardiff)—these come from and to all sorts of people far and near, so that I have to send to the neighbouring Colonies, our country towns, as well as a few to the land we still like to call Home. Many of these we have found to be correct in the information given; and to my mind it would require a far greater stretch of the imagination to conceive that Mr. Spriggs could find out the particulars given, than to take them for what they are given: messages from the departed, some of them containing, as they do, the private conversations between husband and wife immediately before death.

Please to give Mr. Towns and all my kind friends you meet who remember me, my kind regards.

Trusting Mrs. Burns, self and family are well.—I remain, my dear Mr. Burns, yours faithfully, JOHN CARSON.

P.S. Since writing you yesterday we have had such a wonderful seance, that I must try to give you some account of it. We have a small permanent circle of two ladies, Mr. Smart, Mr. Terry, and the writer; we admit on the nights of Tuesday and Friday three visitors holding tickets issued to Spiritualists at 10s. each, to pay the passage of the medium and his friend from England. No fees have ever been taken, so that Mr. Spriggs sits only for the good he is able to do. Well, the conditions that were a little out at first have improved of late, and on Friday night last were very good. "Zion" came and shook the hand of Mr. Terry so warmly as to make him call out; a feat he has done in Cardiff with many. We were told to prepare for some of them walking out of the room. "Geordie," who has not lost sight of me since I made his acquaintance in Newcastle-on-Tyne and Edinburgh, when the wonderful photographs were obtained of him in our friend's garden, and were so fully described in the MEDIUM at the time by your worthy correspondent "Beam of Day."

I may in passing note that while your young men could not accept the photos as genuine, "Geordie" repeats the same positions that I have in the cartes now in my possession.

Well as I was going to say, when "Geordie" came he made several attempts to reach the door out of the room, but could not get past an organ. We had opened the circle to let him pass. He signed to close it; then went to the back window looking out into a yard, pulled up the blind by the cord. A flood of light came in from the gas in the kitchen. He desired it to be shut off; so one went out, he remaining in sight all the time. Then he opened the window, lifted his leg over the window sill—that is nearly 4 feet from the floor. All of us very much enjoyed the attempt. He crossed the room for a chair, then tried again; that did not suit, so he put the chair out through the window out into the yard. Still he was not satisfied, so it was lifted in again. He then stepped on to the chair and went out of the window into the yard. When he came in again he brought the chair in after him.

Mr. Terry asked if his feet were not cold being out on the wet bricks. He held up his foot to let him feel; they were quite warm. One made a suggestion that a Scotch tune be played. "Geordie" started a lively dance, slapping his hands together at the end of the bars. He shook hands with all in the room, saying "good-night," yet when we thought he was gone, came again, to make us a final bow, as if unwilling to part.

"Peter," who came after him, said that "Geordie" had enjoyed himself. "Peter" was in good form, spoke freely. I proposed that sometime he should let me stand to be measured with him. He motioned me to him, when I stood back to back with him and felt that his head was about half an inch above mine. He then gave me a crack with the back of his head that was heard by all. I told him that it was too bad to serve an old friend so.

"Zion" came after him, so I asked if he could let me do as "Peter" had done. He did so, and we stood as before; he, like "Peter" with bare feet, was about six inches taller than I. When the seance was over, Mr. Spriggs measured with me; when with his boots on, like myself, he was half an inch above me.

We are promised much more if we can give them good conditions. In addition to what is stated above, we had the same night many other visitors, male and female, but our old friends acquitted themselves so powerfully, that it seems to be needless to refer to the others. J. C.

LITERARY NOTICES.

THE ONE GREAT TEMPLE

Is the title of a work now being published in sixpenny parts by Leon and Harriet Lewis, purporting to be "an exposition of the General Ordinance of the Universe." The first number is on sale at this office. It is printed in a most handsome manner, and is to be translated into "all the languages of civilisation."

The general principles of the work are stated in the following prospectus:—

"There are two Views of our surroundings:

"1. The Geocentric, or the Imaginary, which places the Earth in the centre, and ignores The Universe. This View is wholly erroneous.

"2. The Cosmocentric, or the Real, which places The Universe in the centre, and considers the Earth just what it is, one of millions of worlds in the Immeasurable Heavens. This View is entirely correct.

"The Geocentric View was long held in Astronomy, but it had to give way to the Cosmocentric. 'In the end,' as had been said by Dr. Matthew Arnold, 'the victory belongs to Facts, and he who contradicts them finds that he runs his head against a wall.' No one now accepts Geocentric Astronomy.

"The Geocentric View is still held in Religion, but here also it must give way to the Cosmocentric, the Cosmocentric View being as true in Religion as in Astronomy. Geocentric Religion must share the doom of Geocentric Astronomy.

"A Mighty Change is thus seen to be impending in Religion—the substitution of the Real for the Imaginary, the substitution of the decrees of God for the pretensions of men, the substitution of Universal and Eternal Truths for Local and Transient Errors.

"The One Great Temple is designed to be the Text-book of this Change."

Mr. J. Hands, M.R.C.S., author of "Will-Ability," etc. etc., has in preparation a work entitled "Beauty, and the Laws Governing its Development; with Suggestions on Education Relative to the Attainment of Beauty." It will be most appropriately dedicated "To Woman: The most beautiful of Nature's attractive Creations."

The number of the "Vaccination Inquirer" for August, (London, Allen, price 1d.) is enlarged, and the contents of excellent quality. There is more life than ever in this movement, of which the interesting contents of its monthly organ afford ample testimony.

THE ESTABLISHMENT OF THE UNIVERSITY OF COMPREHENSION.

At the Hall of Comprehension, 25, Great Quebec Street, on Monday, the 8th of August, the Comprehensionists assembled to establish the University, when after partaking of a substantial tea—but in consequence of the wet weather having prevented Radiationists residing at a distance from attending the meeting—it was resolved to delay the proceedings to the 15th and pass the evening in social enjoyment.

On Monday the 15th, as the continuance of the 8th, after grace had been said and a tea partaken of the Radiationists formed the Compass of Comprehension. Mr. White was installed in the Indigo, and Mr. Guy as coadjutor to the Blue, and Mrs. Treadwell to the Citrine transept. Mr. F. Wilson, Radiationist of the Blue, then presented to the Trustees of the University his estates, of 640 acres of plough land and 80 acres of woodland, within a mile of the railway station, Nemaha County, Kansas, U.S. America, in saying: "Brethren, I was disappointed last week in presenting the estates, which bear date of August the 8th, and as this meeting is the continuance of the previous, we, as on the 8th, complete the Establishment of the University of Comprehension in its having its compass complete, and an interest-bearing capital for permanent support, and a foot-hold for permanent existence. As the whole of our teaching is based on Intuition applied to common sense for the classification of facts, and the teaching of the world on fact tempered by superstition, our progress for conversion will be slow; but as our teaching is from a centre, and consequently related, its increasing comprehensiveness is permanently displayed to the mind of the Comprehensionist, and consequently he can see more clearly the causes and consequences in relation to any subject that may be under consideration. We do not entertain a doubt but that the School Board will eventually adopt our system of rudimentary teaching, and so make a flowery pathway to knowledge instead of a thorn-thicket of isolated facts and impractical platitudes that literally destroy the mind and stunt the life of the child, so making knowledge hateful in past remembrance.

"As our 'People's Pocket-Book: the Constitution of Comprehensionism' is our guide for the right, we can proceed without that exciting desire for adherents by platform appeals, in leaving our published statements to settle convictions that the

people shall, of themselves, demand their emancipation, so, in similarity of confidence, I may say, 'Rejoice, Radiationists of the University of Comprehension, for you have lit a candle that will never be put out.'"

PIC-NIC OF MANCHESTER SPIRITUALISTS.

The Annual Pic-Nic (Bank Holiday) of the Manchester and Salford Spiritualist Societies will be long remembered as a red-letter day.

Leaving London Road Station at 9.30, we found ourselves, after an hours pleasant ride, at Macclesfield. On the platform we were heartily greeted by Mr. Rogers, (President of the Macclesfield Society) Messrs. Hayes, Knight, and other old veterans, and familiar faces of friends of the Cause.

Hurdsfield Hills was the first place of attraction, which was reached by a little puffing and blowing, (the weaker sex chose rather to stroll under the brow of the hill, and the green shady lanes.) On the top, a most charming view met our gaze. Here we would linger a moment, and view the magnificent scenery spread out in panoramic beauty at our feet. The richly undulating wooded country, the green fields decked with wild flowers, ferns etc., the waving corn, the rippling brooks, and the songster birds; whilst in the distance is seen the busy hay makers, and the smell of new hay etc. is wafted on the gentle breeze. In the valley is seen the old town of Macclesfield, and the winding river Bollin. "Fancy would carry us back to those old times when this antique place was surrounded by a rampart, or a walled fence, with three gates, viz., Jordan Gate, Chester Gate, Wall, or Westgate, with her ancient court of the hundred of Hamestan."

On yonder distant hills, we get a glimpse of Alderley Edge, Beeston Castle, Stockport, etc.

In the midst of our revelry we are reminded by signal of our friends below. It is time to move on to Pegg's Wood, and a ramble by the Water Reservoir back to Macclesfield.

After a rest, and refreshment and entertainment at the Skating Rink, our next visit was to the beautiful Park. Here we were introduced to the Rev. A. Rushton (Unitarian Minister), who has had the moral courage to acknowledge himself a convert to Spiritualism, and to preach the opening service at the Paradise Spiritual Hall, Macclesfield. He is a most genial and intelligent gentleman.

Passing from the Park, we at once enter the Cemetery, and never do we remember seeing one of such exquisite beauty, and so tastily laid out.

It is now 2.45. To Gawsworth is the cry. A number of coaches are in readiness for the weak and weary, whilst the stronger party chose to walk.

The ancient Parish Church is soon reached; coming upon us all at once in full view, we are charmed with the stately trees, of some hundred years growth. In the midst of this fine avenue are large Fish Ponds, graced with the swan, etc.; here we see the Old Hall of the Fyttons, with its picturesque half timber, black and white front.

On entering the Churchyard, is seen a large yew tree, supposed to be 1000 years old. The Church dates from the 11th century, and it has some very interesting monuments of the great ancestors of Gawsworth, one especially, the petrified bones of the 2nd. son of the Duke of Northumberland, who was beheaded on Tower Hill. They are fully exposed, and the blood stains are very visibly seen on the petrified form.

But we haste on and visit the burial place of Saml. Johnson, author of the burlesque of "Hurlrothumbo," played at the Haymarket Theatre, 1722, he taking the character of "Lord Flame." Here we find the grave situated in a lonely spot in a wood by the way side; he was buried here at his particular wish.

The friends now gathered round this interesting spot, and sang a well known hymn, after which the guides of Mr. Brown, of Manchester, gave us a very suitable address.

Our next stage was the Farm, for by this time the inner man reminded us of the cup that cheers without inebriating, and which was in readiness. About 80 sat down to an excellent tea, after which we adjourned to a field where various games were indulged in, and finished up by an open air meeting, under the presidency of Mr. Rogers. The guides of Mr. Brown, M^{rs}. Rogers, and Mr. Place (Macclesfield), a promising medium, then addressed us.

At the close, Mr. Rogers remarked on the happy gathering of friends, the glorious weather we had that day enjoyed, also, expressing a desire that societies should help one another, a kind of co-operation should exist, an exchange of platform encouraged with local mediums and speakers. Thus, by so doing we should strengthen and build up our ranks, and our societies would not crumble for want of money, or become insolvent by paying mediums above what can be afforded.

Three cheers were now given for the Manchester Societies, and counter ditto for Macclesfield friends.

This ended the most successful pleasure party we have attended.

J. CAMPION.
33, Downing Street.

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

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

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

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

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

I am ever, reverently and faithfully, the servant of God and the angels,

EMMA HARDINGE BRITTEN.

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

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

Foreign Journals please copy.

MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester.

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

PLAN OF SPEAKERS FOR AUGUST.

Sunday, August 21.—„ Place.

„ „ 28.—„ Tetlow.

Service commences at 6-30 p.m.

A society for the free distribution of spiritual literature in connection with the above association. Literature thankfully received by Miss H. Blundell, 5, Summer Villas, Stretford Road, Manchester,

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

268, Chapel-street, Salford. Service every Sunday evening at 6.30.

PLAN OF SPEAKERS FOR AUGUST.

Sunday, August 21—Mr. Garner, of Oldham.

„ „ 28—„ Place, of Macclesfield.

“HOME CIRCLES.”

For the convenience and better development of our “Home Gatherings we have arranged to divide them into Districts, viz.:—

CIRCLE A

Will meet every Wednesday, at 8 o'clock, in succession at

Mr. Brown's, 33, Downing-street;

„ Braham's, 392, Stretford-road;

Mrs. Roberts's, 4 Thomson Grove, Thomson Street,

Stockport Road.

CIRCLE B

Will meet every Thursday, at 8 o'clock, in succession at

Mr. Thompson's, Trinity Coffee Tavern, 836, Chapel-st., Salford

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

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

CIRCLE C

Will meet every Friday, at 8, at

Mr. Gidlow's, 21, Gt. George-st. (back of St. Luke's Church),
Miles Platting.

Due notice will be given as other Circles and Districts are open.

Secretary: „ J. Campion, 33, Downing-street.

Members belonging to the Home Circles will kindly bear in mind that no strangers will be admitted except by ticket bearing the introducer's name, and on no consideration will they be admitted after 8 P.M.

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

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

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

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

CHAIRMAN OF COMMITTEE.

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

TREASURER.

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

HON. SECRETARY.

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

VACCINATION, BLASPHEMY AGAINST THE CREATOR.

I was remarking how our deference to a learned man may be suddenly impaired by his parading of some very weak argument. Nothing more convinces me how great is the infatuation of vaccinators, than the reading of their arguments. Some one has sent me a “Leeds Mercury,” because in it I am personally named as an anti-vaccinator, side by side with Dr. Blanc, whose name I seem to remember as a vaccinator of the first water—that is, as a votary of the real cow. The leading article winds up with a refutation of my letter entitled “Vaccination viewed Politically;”—at least, I cannot doubt that it is to this they are alluding. “What sanitary law,” the writer asks, “can be maintained if parents are allowed to subject the community to perils of disease and destruction, by refusing to it the benefit of a simple and gratuitous preventive?” Permit me a comparison. We read in history cases of political assassination. For instance:—Ferdinand II. of Austria assassinated his great and successful general, Wallenstein; and the court historians defend the deed by saying that the Emperor had discovered that unless he had taken the initiative, Wallenstein was plotting insurrection. In all such cases (of which, alas! there are too many), moralists remark, that the imputed treason is contingent, unproved, and very doubtful, while the crime called prevention is glaring and certain. We must not allow the perpetrator of guilt to shield himself by hypothetical imputation. Apply this to the case before us. Is a healthy child more dangerous to society than a poisoned lancet to a healthy child? The mischief of the lancet is a glaring fact; the future infectiousness of the child is mere hypothesis. What sanitary law can be maintained (asks the ardent vaccinator) if parents are allowed to keep their children in perfect health, to the great and manifest peril of the community? But the vaccinator has not yet displayed to you the full height of his mania. I must add, he winds up his refutation of me with these words:—

“He who shall insist on the right of the subject to store nitro-glycerine in his kitchen, can show quite as good a case as the anti-vaccinator who demands the privilege of breeding a pestilence in our midst.” Well may Mr. Hume-Rothery call it blasphemy against the Creator to assert that a healthy child is a dangerous being until perfected by the cow-pox—if, indeed, cow-pox it were, and not a corruption wholly indeterminate and nameless. A child who is free from all disease according to this wonderful philosophy, is bursting with small-pox, and is explosive as nitro-glycerine; and a parent who keeps the child in health is breeding pestilence! Are our medical authorities bent on forcing us to despise them?

—F. W. Newman (Emeritus Professor).

MEMORIAL BY TSO TSUNG-T'ANG.

At the present time Li Hung-chang and Tso Tsung-t'ang are the leading statesmen of China. The efforts of Tso Tsung-t'ang, the conqueror of Kashgar, to eradicate the poppy in Shensi and Kansuh have been frequently referred to. The following extract from his Memorial presented to the Throne on the occasion of his leaving the Viceroyalty to visit Peking, taken from the translation in the “North China Herald” from the “Peking Gazette,” shows his entire accordance with the anti-opium views of his great colleague:—

“He begs to report that he fortunately met with no check in his progress from Hami to Lan-chow Fu. His observations on the condition of the country along the line of route show an air of comfort and tranquillity amongst the people, that was a marked improvement on what he had noticed five years previously. More land is being brought under cultivation day by day, and the country is gradually arriving at a condition in which it will be able to support the population. White flour now costs ten “cash” a catty, and the prices of miscellaneous cereals have greatly diminished, while the granaries are amply stocked. Since the cultivation of the poppy has been prohibited, the rich land that it used to monopolize has been devoted to growth of the cotton-plant, with the result that complaints of cold are no longer heard from those who formerly had no clothes to cover their nakedness.”

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