



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 595.—VOL. XII.]

LONDON, AUGUST 26, 1881.

[PRICE 1½

THE ADEPTSHIP OF JESUS CHRIST.

I.—THE LIFE.

Without considering the very doubtful and contradictory genealogies which were written under the erroneous impression that Jesus was the Messiah of the popular expectation, we meet at the outset some very mythological statements; namely, that Jesus was begotten by the Holy Spirit (this I have already partly explained in the Introduction), that although born in a cave or stable he was—as soon as born—searched for by Magi, presumably Adepts; and that Herod caused the entire infant population of Bethlehem to be slaughtered, while Jesus was conveyed into Egypt. The object of these fables is evidently to cast a mysterious glamour over the otherwise insignificant early life of Jesus.

It requires a very blind and unreasoning prejudice to believe it necessary that a spirit altogether detached from matter, not an incubus, but the spirit of God, that God himself, must personally and actually generate an infant that it may subsequently become that which other adepts have become, both before and since the birth of Jesus. It imputes to God an impotency, and describes Him to have been in greater predicament in his struggle with Satan for the government of the world, than the Gods of the ancients were attributed to be when warring with the giants. God is here depicted as in extremis, in fact at his wits' end; so that as a last resource a third part of the Deity had to become incarnate and slain, to satisfy the wrath of the other two thirds, and to promulgate thereby a religion called Christianity, which is certainly not of greater value than some ancient pagan system.

The idea of a miraculous conception is not a new invention on the part of the Gospel romancists. Such fabulous accounts are given plentifully in ancient mythologies, and although it may be pretended that all accounts of such miraculous conceptions are false, and that this one concerning Jesus is alone true, still it is a mere assertion being utterly without proof.

A host of individuals, around whom a mythological glamour has been thrown, were said to have had no human father, to have been miraculously conceived and born by virgin mothers. No doubt an esoteric meaning

can be traced in these fables of the twice-born, where the spiritual and physical births have been ignorantly blended by uninitiated historians, but the exoteric, literal interpretation of such fables, is absurd and untrue.

Assuming Jesus to be the only begotten Son of God—wherein is he greater than Gotama Buddha? and, wherein is his doctrine more exalted than that of Buddha? Both Christianity and Buddhism are branches of the same truth, only, Christianity as we see it, is by far the more crippled and dried up branch.

"Christ" is the Regenerate Man in the Soul-state: as such, he is the only begotten Son of God. The man Jesus was only Christ, the Son of God, when he attained to this Soul- or Christ-state.

No one can point with certainty to any child, be it born even under the most favourable circumstances, and say: This will become an Adept. For then mere astrological configurations, combined with personal surroundings, would make good and evil inevitable destiny, destroying all individual free-will. This narrative does not preclude the possibility that travelling merchants may have made some presents to the poor, but highly spiritual family, with whom they were pleased, but the Apostles conjured from ordinary gossip a tale of marvels. Neither kings nor adepts would be likely to journey from a far land to worship a child just born, and leave that child, when a man, to the mercy of his enemies, when in the performance of his messianic mission. To take no further notice whatever of the Messiah, beyond worshipping him when he was born, would be rather a peculiar procedure on the part of kings and wise men. Astronomers have, also, not as yet decided what kind of a star it was that fooled the Magi: Was it a comet, a meteor, or a planet specially created for the occasion? This important question should really be settled without delay. A computation of the orbit of this star, or whatever it may have been, would be a valuable addition to the science of astronomy.

The assertion that Jesus Christ was born as God, conscious of his divinity, destroys the argument it is intended to support; while, again, if he were God all throughout, Why had he to fast forty days in order to attain to the Christ-state?

It is scarcely credible that Herod could have caused such slaughter among his own people, and no mention

be made of it in those vast collections of historical anecdotes contained in the Talmud and Midrashim.

If the "innocents" slaughtered were adepts dwelling in Bethlehem, (including Essenes, Nazarites, and Ebionites, of whom Jesus was one) and who by their spiritual power and knowledge were dangerous to the Jewish kingdom and priestcraft, then could the Talmudic silence be understood; but a slaughter of children caused principally by the birth of Jesus, would certainly be cited by the inimical Jewish records, as a demonstration that even his birth brought great sorrow on his people.*

Joseph may have dreamt that such calamity was about to happen in Bethlehem, and taking fright thereat he may have gone into Egypt with his family; but that a slaughter must follow, to accomplish a dubious prophecy, is an idea more romantic than true.

As regards the life of Jesus in Egypt, we find no information thereon in the New Testament, but the so-called apocryphal writings indicate that Jesus was a Soul-medium already at an early age. The modern spiritualistic theory, that Jesus was initiated in Egypt, is not a very tenable one. Some Adepts hold that Jesus by his predisposition and pure life became a spontaneous Adept, and following his Soul-guidance was not bound to be initiated as ordinary individuals. If, by "in Egypt," we are to understand that Egyptian priests initiated him, then it is at least highly improbable, and in any case the initiation could not have been to a high degree; for the priests of that people were too exclusive, and although they may have utilised the highly spiritually gifted child for clairvoyance, &c, it is doubtful whether Jesus was indebted to them for his spiritual knowledge and power. Taking also into consideration the early age when he was again taken from Egypt, (being then still quite a child from 5 to 10 years) it is absurd to presume that Egyptian Hierophants, who were the most inaccessible, and purposely mystifying of all guardians of the Occult, would initiate a child, however spiritual he might be. They may however have impressed on his plastic mind the truths of a rational life, and he may, by following their instructions have greatly profited thereby. The Adeptship of Jesus Christ is of indigenous and spontaneous growth, and if we are at all to trace it to its original source and school, we must look to the natives of Judea, as Jesus from his childhood to his death continually lived among them. Philo in his treatise on a "Contemplative Life" informs us of the mode of life followed by the Essenes or Therapeutæ, who were anterior to, and contemporaneous with Jesus, and although they were without notoriety, had the same divine knowledge and power. The striking similarity that exists between their teachings, as far as these are recorded, and those of Jesus Christ, proves conclusively that Jesus belonged to that order, and if he was at all indebted to any human beings for his Adeptship it must be to them.

The history of the Occult Church has yet to be written; suffice it to say, for the present, that there exist, in the East, schools and tribes of Kabbalists, who, in unbroken succession, have unobserved and unobtrusively continued for thousands of years, and who are still in existence. Among these orders there is one—the "Ssabeans." Some of these are also ignorantly called "John the Baptist Christians." They who are so called are as much Christians as John the Baptist was. It is, however, highly probable that John the Baptist was one of their order, namely, a Ssabean, that is to say, a bather. Baptist has a too sectarian twang. The name "Ssabean," is derived from the Semitic "Ssabb," to bathe, and the Ssabeans, to whose doctrines and practices I may revert in another article, are in no wise connected with the Astrolatry,

* The accounts given in the "Toldos Jeshu" are inventions of a later date, and some are even borrowed from the New Testament.

or star worship that is commonly attributed to them. *

To us, John the Bather appears as an ascetic, who had spiritual power, but whether he attained to adeptship can not be gathered; the record of Matt. iii., v. 11, would point against it. In the same chapter, v. 13, it is related that Jesus came to John to be developed, but he was already so perfect, that the mere magnetic contact brought the manifestation of the divine Soul. "And Jesus when he was baptised (or bathed), went up from the water, and the heavens (within) were opened unto him, and he saw the Spirit of God descending as a dove, (that is to say, gently, but not in the form of a pigeon) and coming upon him; and a voice out of the (internal) heavens (of the soul) saying: "This is my beloved son, in whom I am well pleased," i.e., the Divine Soul spoke.

Then was Jesus led up into the wilderness, and tempted by a spirit of the threshold. Every Adept, before he attains to the exaltation, will be tempted by spirits, or by his own lower self. With a being as pure as Jesus, the temptation was a mere shadow compared with what others have to endure, whose previous life was not as holy, and who have still a secret hankering after the impure pleasures of the old Adam; with these the temptation would assume such a form, as they would be ashamed to relate.

And Jesus, when he had attained to the Christ-state, went about the land teaching in the doctrine of the kingdom of heaven that is in the Soul, and healing all manner of disease among the people.

It would be merely tedious to give a detailed account of the public life of Jesus, wherewith the reader is no doubt acquainted from the accounts given in the New Testament. Suffice it to say, that as his life was very pure and spiritual, and he lived under favourable surroundings, Jesus attained to the Christ state, the Divine Soul became manifest in his Being, and the chief expression was in the healing gift of a very pure and powerful magnetism. How was he to impart that knowledge which is incommunicable to the multitude? By generations of false teachings they had been thrown into total darkness and error, with regard to the real Being of God, and His relation to man. They regarded God as a capricious Being, who could only be propitiated by blood sacrifices and ridiculous ceremonies. To them, God was what the Jewish priestcraft had made him out to be: The God of Israel is also the curse of Israel. While on the other hand, the Sadducees, who were the Atheists of that period, kept nearly the same tenets that can be gathered from the, in part, erroneous works of the Free-thinkers of the present time. There were sections, tribes or schools of Kabbalists, who kept the true doctrine by tradition and practice. Essenes, Ebionites, Nazarites, Ssabeans, and the ancient schools of Kabbalists (misnamed the schools of the prophets) still existed, but they were numerically few and comparatively powerless. It was as difficult to impart the knowledge of the Absolute to the people in the time of Jesus, as it is at present.

There being no other means of promulgating the true doctrine available, Jesus was continually engaged in teaching,† chiefly in parables, as the multitudes

* To understand the relation of the Ssabean, ascetic John, commonly called John the Baptist (or the Bather), to Jesus Christ, it is necessary to study not only the New Testament, but also the so-called apocryphal writings, and the accounts given of the Ssabeans by Chwoblsohn and other modern competent scholars. John was said to be a cousin of Jesus, and no doubt all the members of this family were highly spiritually developed. Many so-called miracles are related of Mary in the apocryphal writings, while Joseph was a just man, and gifted with prescience.

† The mythological interpretations that Strauss and Renan give to the entire life of Jesus, are most ingeniously fallacious. As they are merely ephemeral theories, which are admired for a time and are subsequently most elaborately forgotten, there is nothing to reply.

were incapable of receiving the simple truths of the Kabbala, and healing the diseased by his Divine magnetism. The vital power being as illustration to the mental truth.

Thus he continued, until he incurred the displeasure of the self-satisfied Pharisees, as would also be the case at present with the medical faculty, clergy, and others, if anyone should attempt to teach the same doctrine, perform the same works, and live the same life openly and publicly.

"Thou art a Samaritan and hast a devil," was the Pharisaic argument. They were quite as expectant of a Messiah as the rest of the mob, and anxiously questioned Jesus whether he was the Messiah of the popular expectation or not. But Jesus never humoured that folly.

The trial of Jesus was NOT on the accusation that he asserted himself to be the Messiah, but because as a Mystic, he identified himself with God. The Jewish mind had become so clouded by false teachings and the errors of ignorance, that no one among these Pharisees could grasp the truth of the Divine natural religion of the Kabbalists, as expressed in the simple words of Jesus. During the mockery of the trial, no one among them knew what he was doing. Jesus alone understood, and pitied them, and even on the cross prayed for these deluded beings: "Father forgive them, they know not what they do."

When he who had lived as God, died as man (for the Divine power had previously left him), never was a greater agony suffered than when the cry was heard "My God, my God, why hast thou forsaken me!" He is said to have then died. At least an apparently lifeless body was seen hanging on the cross; but it is doubtful whether any medical man, would upon examination of the body, have concluded that the man was dead. The pure mode of life of Jesus being that of all Adepts, his body had become such a concentrated mass of vitality, as would make it impossible to extinguish it by such a vivisectional operation as the crucifixion. When we behold the marvels that Yogis, Fakirs, and Sufis perform with their bodies, the tortures they complacently endure, indicating plainly that the external visible body is not the Self, one strongly doubts whether so pure a being as Jesus could have died in this wise. That he fell then into a death-trance may be admitted, but not that he died.

Once apparently dead, the body was taken down and placed in a cavern. With pure livers, wounds heal so rapidly by first intention as to appear magical. The mere probability of Jesus awakening from the death-trance, at once places the account of his resurrection, from the dubious haze of inexplicable miracle, into the clear light of a matter of fact occurrence. Jesus could not possibly have died on the cross, except he was inferior to Yogis and Fakirs, who allow themselves to be buried for months, while they are in the death-trance, and then revive. Had he died, he could not have been an Adept. But his works, or miracles as they are ignorantly called, prove that he indubitably was an Adept, and consequently he had also the power to throw himself into a trance, as a last resource, when all his other and greater powers had left him. What has finally become of the body of Jesus, is as little known as what has become of the body of Lao, or of Gotama Buddha, or of the body of Moses, of Elias, or of Enoch. Where the physical body has become the temple of the living God, it is no more subject to those laws that rule it while it is the instrument of depraved animal propensity. "There is a physical and a spiritual body," and these Adepts had definitely so refined the physical body, that it became spiritualised.

When Jesus saw how the divine power had left him, he would probably attribute it to the cause of having too freely communicated the divine mysteries to the

vulgar people. Supposing him now revived from the trance, eventual inculcations of other Adepts, who enjoined secrecy, would forcibly come to his memory, and he would totally change his course of life and attitude towards the people. All humane and benevolent as he was before, he would now become seemingly severe and morose, although really sorrowful and pitiful. If there was but certainty as to the period when Simon Iochai, the great Hebrew Kabbalist lived—whom some historians place as nearly contemporaneous with Jesus, while others have it that he lived ten centuries later—it would give some basis to a suggestion which arises here; as the life of the latter appears like the shadow or opposite character of that of Jesus, who was all open hearted, and who judged all mankind favourably until he left that class of people, while Simon Iochai was firmly closed from the world, and is said to have lived in isolation the greatest part of his life; and as the records give no information with regard to the birth and family of the latter, and depict him only as a man who lived with his son in isolation during the time of the destruction of the Temple, and who at the latter end of his life, only allowed some disciples to gather themselves around him—there are such remarkable Lacunæ with regard to the end of the history of Jesus and the beginning of Simon Iochai, that they form almost fitting counterparts.

When we take all the circumstances into consideration—which would be amply sufficient to change a Jesus into Simon Iochai—they are so forcible, that one feels irresistibly inclined to regard the life of Simon Iochai as the second part of the life of Jesus.*

The character of Jesus was that of a highly benevolent and self-sacrificing, but, at the same time, a strictly just and uncompromising man, who could make the determination when occasion was necessary, to leave all his former associations, and commence a new life. Jesus was not the maudlin sentimentalist, most Christians suppose him to be, on the base of some interpolated texts, of which more anon.

A brief delineation of what the practical life of Christ was, and how it is to be followed, shall conclude this article.

Abstinence from all animal food, is the first essential element of justice to the lower animal creation, and is also the first law for perfect health and physical welfare.

A right use of things, and self-denial of all impurity and perversions, be these ever so pleasing to the depraved taste, is the clue to be followed physically.

Fervent aspirations to the Absolute and identification of the individual Self with the Soul, the vital principle. A life of strict integrity, and uncompromising duty to self and others.

In brief, a life of absolute Purity, Reason, and Justice, tempered with Mercy, and Charity, form the highly important spiritual part.

Those who desire further information concerning the Christ-life, are referred to those teachings of Jesus, which are unperverted by the Official Church; and to the articles in the "Spiritualist" by

J. K.

The "Cornubian" has issued another Spiritualistic Supplement.

* Jesus may, however, have lived, after his crucifixion, under a different and historically unrecorded character. The above theory is not an essential part of the treatise, as it is also of no consequence whether John the Baptist was a Sabeian, or whether he was merely an isolated hermit.

BIBLE SPIRITUALISM.

THE ETERNAL PENALTY OF SIN.

Mr. J. Mylne, Shahabad, India, sent a copy of the *MEDIUM*, of June 3, to a gentleman in another part of India. In acknowledgment the gentleman wrote to Mr. Mylne, "What says Mr. Burns to 'Ouranoi's' doctrine of 'Centralism,' at page 340 of *MEDIUM*? I would be very, very grateful to Mr. Burns if he would only explain the following for my enlightenment;" quoting the passage given, and commented on below. The query was sent to "Ouranoi," who thus replies:—

My dear Mr. Burns,—I am much obliged by your sending me Mr. Phillips' letter, which I now return.

He asks about a point in my article on "Centralism," quoting the difficulty: "Instead of lowering the estimate of sin, I know of nothing that so deepens it. The doctrine of Centralism reveals how much depends on our every act and thought. Instead of diminishing the idea of penalty, it increases it. It may negative the brimstone hell and an arbitrary vengeance for sin, but it proves, beyond the shadow of a doubt, that a man suffers to all eternity for wrong done. He has lost his opportunity, he has failed to rise by obedience to the call of the Almighty voice, and that he never can recoup."

The doctrine, I know, is a terrible one. I remember preaching it fully at a country town, and the deacons, who thought me a heretic, cried at supper, "Why, Mr. —, your hell beats all the orthodox hells into nothing." My reply was, "I know it does, because the orthodox you instinctively feel is a lie, but this view makes you tremble because it looks like true."

The fact is, sin is a fact as well as a mistake or a blunder. I am alluding now to the wilful lapse from the higher life a man might have taken to a lower life than he stood in, for he does not keep where he committed the act. Mistakes and blunders are, of course, no sin. Take a case. Joseph is in Potiphar's palace. His mistress, a lustful woman, attracted by the beauty of Joseph, tempts him. The way of duty is plain, but will the temptation and its seeming good for the present overpower the higher motive? That is the struggle. Now on that act was hanging the destiny of a nation for centuries. Take another case. In Exodus, chap. ii., you will read of Moses being hidden in the bulrushes, and Miriam watching. Now think of what was hanging on that watching. If Pharaoh's daughter had missed that mother as a nurse, the probability is Moses would never have had the patriot love he did have in later times, at any rate, she might have taken one of the Egyptian women. But Miriam is faithful, and the whole of what came out of that life turned on that.

I quote these cases from the Bible not because I am any believer in it as authoritative on me, except so far as I am able to see it true, but because such incidents will rapidly be paralleled by any readers in history.

It may be said this is exaggerating sin. But I fail to see that. It may be said that the mere act of intercourse with Potiphar's wife is, after all, not such a sin as to make all that hang on it. The objection is a trivial one, for Joseph knew he had no right to do it, and if he did, any sequence of it is only fair. Sin impairs a man's own character, too, and that should make him act rightly.

It is one of the most thrilling studies I have made in my mediumship—these centuries meeting in a momentary act. Take James Watt away, and what becomes of modern civilisation. Take Faust of Gutenberg away, and what becomes of the Reformation, the awakening which literature widely distributed has produced. The more I think of this point, the more I am persuaded it is one of the most thrilling facts of human life.

It is quite true that the after-service of a Mary Magdalene is a rich outcome—a service vaster and nobler than could possibly have been but for that penitence and its ensuing love. Out of evil comes good. Still there is always the shadow to make more vivid the light, the tear of sorrow to make sweeter the tear of joy, and intenser the service of love.

I apprehend, too, that wider knowledge shows a man in heaven the meaning of action, and its solemnity. The weight of that earth-life, or hell-life as well, if he has been there, will act as a useful corrective to him. It will implant

deeply in his being the meaning of acting, for at any moment through eternity wrong action may paralyse worlds, where a good action may manufacture an additional heaven. That lesson must never be forgotten; hence, the other side of life a man will see how much he has destroyed. Take a Napoleon as he was in fact. Compare this man and his works with Napoleon as he ought to have been, and his works. Sin is subtraction, with multiplicative force; goodness is addition, with a cumulative power that is overwhelming.

It will yet be seen, too, that sin is against man. It is a robbery of man. The solidarity of the race is a doctrine far more potent in heaven than in the dulled intellect of earth. We shall see that a neglected Malay in the East, or Eskimo in the North, is as much against our interest as neglecting my wife or my children.

No doctrine is more important than this. It was all but the doctrine Christ preached. "These are my brethren," the Samaritan, etc., show what he felt about human beings. Yet, in 1881, so little has this doctrine been taught by the church, men would smile, and especially Christians, if you said that to save a Hottentot was another brick in their house. They can understand their Tom affecting them like that, but not all men. The Church has ruined the earth by doing the very thing it ought not to have done. It has preached an outside salvation, and therefore a sham, instead of an inside salvation, a man being saved from himself every day. The atonement by substitution has ruined so many souls that with the habitual control of years I never think of it but I am unmanned. The angel of darkness in the guise of light never deceived the Church more than by the popular evangelical dogma of somebody else bearing our penalty. The fact is, the Gospels are scarcely preached as yet, and the Sermon on the Mount has been realised in no Church, unless it be the Quakers.—Yours truly,

OURANOI.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

MEDIUMSHIP.

Modern Spiritualism could not exist without mediums. Their importance, then, is great; attention to their proper culture ought also to be equally great. At the present moment it is not so, the result being disastrous to the Movement. It is desirable that all who are interested in the well-being and success of this angelic Movement shall attend to this "one thing needful," and take heed that things wear a new and brighter appearance. Mediumistic culture, and proper moral and religiously inclined individuals for culture, should be attended to, that the Movement may be a true representative picture of its origin and constant assistant. We profess to hold intercourse with minds superior, whose intelligence and experience of two spheres ought to instil in us germs of spiritual wisdom for daily practical unfoldment. The motive is high, but is the result an equivalent? If it were, the Movement would be the most successful of this or any age. But the result is not an equivalent. There is, therefore, a wrong somewhere. To this wrong we address ourselves:—

What is Mediumship? A gift of nature; as much so as any channel through which mind can express itself. Mediumship is a channel, as its name implies. This channel is such that, if it were open in its cleanliest character, would allow the brightest thoughts and noblest conceptions to pass through, having infinite purifying results. Mediumship, physically considered, is a sort of porosity of physical existence, a capacity of rapidly throwing off and generating magnetism, or some subtle ethereal fluid—which fluid acts as a medium, or link, by which the spirits can link themselves on to physical existence. The greater the volume and quality of this fluidic emanation, with the greater porosity of physical conditions, so is an individual the better for the spirits to exercise their power, and to manifest their continued existence beyond mortality.

One of the first conditions, then, to the manifestation of the highest medial gifts, is a sound, healthy condition of body. Individuals, providing hereditary conditions are right, who have sound, well-balanced minds, have also well-balanced constitutions. These are the sort of individuals wanted for medial development. Silly hysterical women,

and half idiotic men are not the mechanism for angels to speak their highest thoughts and brightest conceptions through. Fancy a "Webster" controlling a dwarfed brain, a "Shakespeare" breathing his soul-stirring thoughts upon an individual of whimsical unstable habits, sickly constitution, and untuned brain. What would be the results? Gratifying in the extreme? Yes, to those who look upon Spiritualism as a sham and Spiritualists as dupes. To those who love and revere it the reverse. It is essential then, that our mediums, as far as can possibly be obtained should be those of the best physical conditions.

Psychological power is immense; how far its ramifications extend, as yet is not known. This we do know, that individuals can, though for the time being entranced by external mind forces, influence the character of such communications as come through them. This being so, there is one important qualification necessary for mediums who are our public teachers, viz., sound moral and religious qualifications or tendencies. This cannot be insisted on too much. If the angel-world is to give us true, pure, angelic thought, expressed in refined and cultured language, the channel through which those thoughts must come must be "pure, undefiled." Then the prize we shall obtain will be fadeless, undying, a gem for all time, quickening everlastingly. A certain amount of mind training is also necessary. We do not mean that an individual shall be well versed in the various sciences, literature, and history; but that training which shall give him a capacity to take a broad, clear, and concise view—as well as a capacity to express such view—of things in the ordinary course of daily affairs. The channels being open, the angel-world will only need to bring its knowledge and cultured will to breathe its bright inspirations upon humanity.

Speaking mediumship may be said to have three phases: possession, control, and inspiration. A spirit having full possession of a body, that is, having entered therein, and capacity to use it when thus entered, we think is the best method of demonstrating spirit existence beyond mortality. In this state the body becomes, as it were, the spirit's own, and it can exercise its influence in giving expression to thought as when in earth-life, providing there are conditions, bodily ones, of giving such expression. Though in this state there are many impediments in the way beyond the physical one. There are the psychological influences of the medium and memory's life-record to overcome, and to link the spirit's self with its own record. The stronger the cord the better and truer the peculiarities and specialities of individuality of spirits is made manifest.

A spirit controlling a body does not necessarily mean "possession." By will-force and fluidic emanations a body may be controlled and compelled to do what the controlling force desires. Identity of spirits can be made very manifest by this method, as the spirit is not so closely connected with the nearer psychological influences of the medium, though they have to be overcome, or there is not a clear manifestation of individuality. By this method of communication the spirit maintains, to a certain degree, its own surroundings. The bodily psychological impressions are the greatest difficulties that stand in the way of the controlling spirit; the stronger they are, the less is the individuality of the spirit made manifest. Thus, an individual who has strong feelings of hatred, prejudice, or any special distortion of mind, to a certain degree, all communications coming through such individual, will be contaminated by these special peculiarities of mind. Therefore the more negative an individual is, the truer are the spirit's conditions made clear.

Inspirational utterances are not the outgrowth of bodily control, but the result of two minds linked together. For this phase of mediumship to express itself in its truest manner, the medium should be somewhat cultured in mind. The thoughts come, as it were, by flashes, and should the medium not apprehend their meaning they would be either lost or distorted. No doubt this is very often done by inspirational mediums of low culture to-day. The results are not so soul-elevating as they otherwise would be, if rightly understood.

All men are more or less subject to this phase of mediumship. A man's nature must be terribly gross and brutal, if surrounding mind force cannot influence him somewhat. All warnings of impending danger, instantaneous suggestions flashing across the mind, that have, as it were, a quickening effect upon the whole being,—these, and many other cases, are instances of inspirational mediumship, and contact with the spirit side of life.

Inspirational mediumship, with a few exceptional instances, cannot be very reliable at present from lack of mind culture, and the influence of surrounding minds and conditions upon the medium. The more spiritual we get and less critical—that is, doubtful, whether spirits are speaking to us or not—we shall get better and nobler discourses. The angel-world, feeling that it is in a realm that confidently receives it the repellant forces will be gone, and therefore are not to be battled against. The flood-gates of inspiration being open the full tide of spiritual light and glory will breathe itself upon us with the most gratifying results.

How long, O Spiritualists, must we wait for this? It rests with you. Shall your faith be a living or a dead one? If a living, then it is well. A glorious triumph awaits you. The barriers of wrong, crime, injustice, ignorance—all shall vanish, and all shall own each as a brother and friend.

"PERICLES."

MESMERISM AND PSYCHOLOGY.

NOTES ON ORGANIC MAGNETISM FROM VARIOUS WORKS.

BY MISS CHANDOS LEIGH HUNT.

(For Students.)

HENRY CORNELIUS AGRIPPA.

I am now reading "Three Books on Occult Philosophy", by Henry Cornelius Agrippa, published 1650 or '51. There is also a fourth book, but I do not see anything concerning Animal Magnetism suitable for quoting, and the fact of its being written by Agrippa is not to be accepted, though like the other "Three Books" it draws large sums for so small a work. Of course the true meaning of the statements made by him is purposely written in concealed language, but that relating to Magnetism is plain enough. Chapter I. is "Of Fascination, and the Art therefore." He tells us that "Fascination is a binding which comes from the spirit of the Witch" (i.e. Magnetiser) "through the eyes of him that is bewitched" (or Magnetised) "entering to his heart." Now the instrument of Fascination is the spirit, viz, a certain pure, lucid, subtle vapour, generated of the purer blood by the heart. This doth always send forth through the eyes, rays like to itself,—those rays being sent forth, do carry with them a spiritual vapour, and that vapour a blood, as it appears in blue and red eyes, whose rays being sent forth to the eyes of him that is opposite, and looks upon them, carries the vapour of the corrupt blood, together with itself, by the contagion of which it does infect the eyes of the beholder with the like disease. So the eyes being opened, and intent upon anyone with a strong imagination, doth dart its beams, which are the Vehiculum of the spirit, into the eyes of him that is opposite to him, which tender spirit doth strike the eyes of him that is bewitched, being stirred up from the heart of him that strikes, and possesseth the breast of him that is stricken, wounds his heart, and infects his spirit. Whence Apuleius saith, "Thy eyes sliding down through my eyes, into my inward breast, stir up a most vehement burning in my marrow."

Every Public Magnetiser knows the characteristic look of those who are unintentionally fascinated by him when he is Magnetising others. He has but to raise his eyes, and with Magnetic intention, beckon them to him, and they must come, whether their reason bids them or no, for they are as certainly Magnetised, as are his Subjects on the platform, though they have never been subjected to any Magnetic manipulations; also every Magnetiser at once recognises that, at first furtive, and then fixed gaze of a Magnetised Subject towards a bystander, or of the Magnetised Clairvoyant when fascinated, bewitched, or Magnetised by some individual she is Clairvoyantly beholding, and the instant he becomes aware of the danger, he proceeds to change this course of events, so calculated, to produce unhappiness both to Subject and Magnetiser. Agrippa says, "Know therefore that men are most bewitched, when, with often beholding, they direct the edge of their sight, to the edge of their sight that bewitcheth them, and when their eyes are reciprocally intent one upon another, and when rays are joined to rays, and lights to lights, for then the spirit of the one is joined to the spirit of the other, and fixeth its sparks."

One more extract from this work, concerning the influence of mind over mind, and upon the well known phenomena of the transference of mental, moral, and physical virtues and deformities, through the constant association of one person with another. The truths contained in this lesson must be admitted by all who are acquainted with the elements of the science of Magnetism, if they but bear in mind that the whole of the inhabitants of this world are Magnetisers, and Subjects.

"For it is manifest that a body may most easily be affected with the vapour of another diseased body, which we plainly see in the Plague, and Leprosie. Again, in the vapour of the eyes

there is so great a power, that they can bewitch and infect any that are near them, as the Cockatrice, or Basilisk, killing men with their looks. And certain women in Scythia, amongst the Illyrians, and Triballi, killing whomsoever they looked angry upon. Therefore, let no man wonder that the body and soul of one may in like manner be affected with the mind of another, seeing the mind is so far more powerful, strong, fervent, and more prevalent by its motion, than vapours exhaling out of bodies; neither are there wanting Mediums, by which it should work, neither is another's body less subjected to another's mind, than to another's body. Upon this account they say, that a man by his affection and habit only, may act upon another. Therefore Philosophers advise, that the society of evil and mischievous men be shunned, for their soul being full of noxious rays, infects them that are near with a hurtful contagion. On the contrary, they advise that the society of good and fortunate men be endeavoured after, because by their nearness they do us much good. For as the smell of assa-fetida, or [musk, so of bad, something of bad, of good, something of good, is derived upon them that are nigh, and sometimes continues a long time. Now, then, if the foresaid passion have so great a power in the phantasic, they have certainly a greater power in the reason, in as much as the reason is more excellent than the phantasic; and lastly, they have much greater power in the mind; for this, when it is fixt upon God for any good with its whole intention, doth oftentimes affect another body as well as its own with some divine gift. By this means we read that many miracles were done by Apollonius, Pythagoras, Empedocles, Philolaus, and many Prophets, and holy men of our Religion."

DR. JUNG-STILLING ON THE SOUL.

Dr. Jung-Stilling was Professor of the Universities of Heidelberg and Marburg, and private Aulic-Counsellor to the Grand Duke of Baden. He had great natural ability to perceive the presence of spirits, and he arrived at a highly proficient comprehension of the laws of spirit life. His *Autobiography* (two vols.)—a remarkable narrative—is in the *Progressive Library*; also—in one vol.—“*Theory of Pneumatology*, in reply to the question, What ought to be believed or disbelieved concerning Presentiments, Visions, and Apparitions, according to Nature, Reason, and Scripture.” From the English translation published in 1834, we extract the essence, in the following paragraphs from chapter v. :—

BRIEF SUMMARY OF MY THEORY OF PNEUMATOLOGY, AND INFERENCES FROM IT.

The more the soul is divested of the body, the more extensive, free and powerful is its inward sphere of operation. It has therefore no need whatever of the body, in order to live and exist: the latter is rather a hinderance to it; it is exiled into its dull and gloomy prison, because it is its medium of communication with the visible world, of which it has need in its present state, in order to its ennoblement and perfection.

The soul, in this state, has no perception whatever of the visible world; but if it be brought into reciprocal connexion (*rapport*) with some one, who is in his natural state, and acts through the medium of his corporeal senses, for instance, when the latter lays his hand on the pit of the heart of the former; it becomes conscious of the visible world through him, and in him is sensible of it.

When the soul is in this exalted state, it certainly exists in time, because it cannot do otherwise than think in succession: all finite spirits are in this situation, so that they only reflect upon, and form an idea of one thing at a time, but they do not live in space.

Space is merely the operation of the material organs of sense; out of them it has no existence; therefore, as soon as the soul forsakes the latter, all proximity and distance ceases. Hence, if it

stand in rapport with a person who is many thousand miles distant from it, it can impart knowledge, by an inward communication, and receive it from such an one, and all this as rapidly as thoughts follow each other.

When the soul is separated from the body, it is wherever it thinks to be; for as space is only its mode of thinking, but does not exist except in its idea, it is always at the place, which it represents to itself, if it may be there.

Time being also, in fact, a mere mode of thinking, and not existing in reality, the departed soul may be susceptible of future things, but only in so far as the laws of the spiritual world permit.

By magnetism, nervous disorders, long continued efforts of the soul, and by other secret means a person who has a natural predisposition for it may, in the present life, detach his soul, in a greater or less degree from its corporeal organization; and in proportion as this takes place, it comes into contact (*rapport*) with the world of spirits. I call that, by which it becomes susceptible of the objects of the latter, its faculty or organ of presentiment, and its detachment from the most refined part of the nervous system, its development.

For as time and space are only modes of thinking suited to the present state, but by which we are unable to comprehend original existences as they really are: it is impossible that rational inferences, though mathematically just, can serve to guide us into the truths of the invisible world. Hence arise nothing but horrid contradictions and pernicious errors; and this is just the case with the rationalism of the present day, in reference to spiritual things.

If a person obtains a developed organ of presentiment, entirely without his own wishing or seeking it, either through illness or any other not sinful cause, he is in a dangerous state; for it is amazingly difficult, and requires high degree of divine light, to avoid the abuse of a thing so extremely attractive.

When far advanced and enlightened persons fall into this state, they attach no value to it; on the contrary, they humble themselves before their God, and fervently implore wisdom and protection against the abuse of it. If they then come into situations, where they think they may be of some service, they employ this disease of soul for that purpose, in the fear of God.

When unconverted, worldly-minded people develop this faculty of presentiment, they fall into danger of idolatry and sorcery. Preachers and physicians ought therefore to instruct the ignorant upon this important point.

Real presentiment, that is, when Providence causes a man to be warned of some impending misfortune by the ministry of angels, ought to be well distinguished from a developed organ of presentiment. The former has always some suitable object in view, the latter generally none at all.

When a man dies, the soul gradually divests itself of the body, and awakes in Hades; it is no longer conscious of the visible world; the world of spirit appears to it as an interminable

glimmering space, in which it can move itself with the rapidity of thought; and as its organ of presentiment is now fully developed, it likewise sees the spirits that are in Hades.

The case is the same with the gift of prophecy, which must also be clearly distinguished from the developed faculty of presentiment. The former has always some sublime end in view for the good of mankind, whilst the latter often prognosticates funerals, and things of no importance.

Souls and spirits communicate their thoughts to each other through the medium of the will; when one soul wishes another to know any particular thing, the latter immediately knows it; the one reads it in the interior of the other, even as the somnambulist reads in the soul of him, with whom he stands in rapport.

The souls of the wicked on departing from the body, are surrounded by evil spirits, that torment them in various ways, the more wicked they have been, the deeper they sink. Their sufferings are dreadful.

Departed souls have a creative power, which during the present state, and in this rude and material world, can only be exercised with trouble and expense, and in a very imperfect manner; but after death, the will of the soul is really able to produce that which the imagination conceives.

Those souls, which are not yet dead to the world, and whose imagination is still occupied with the favourite ideas of their former life, seek to realize these ideas; but after all, they are mere atmospheric forms, which are unable to afford any enjoyment; the soul is also as little capable of enjoying; it has no longer any of the organs of sense. Hence the notorious haunting of old buildings, where these wretched spirits seek to renew their former revels.

There is no foundation in the nature and laws of the spiritual world for the doctrine of transmigration [re-incarnation]. A soul may pass centuries in Hades before it advances any further, but it never returns into a human body. The spiritual world has sufficient means of purification: there is no need there of a return to a life of sense.

When the soul departs out of this life with an unsatisfied desire, it experiences painful sufferings, although it might be otherwise capable of heavenly felicity. To be delivered from these sufferings, it often longs for some one still alive, who may fulfil its desire, and employs the means, which are known to it, to gain its end: hence the apparition of spirits.

Every man has one or more guardian spirits about him: these are good angels, and perhaps also the departed souls of pious men. Children are attended solely by good spirits; but as the individual gradually inclines to evil, evil spirits approach him. The good, however, do not forsake him on this account, until they see that he is hardened in sin, and become entirely reprobate: they then depart from him, and leave him to his awful fate.

As the individual turns from evil to good,

the good spirits draw near to him with great delight; and the more he increases in faith and sanctification, the more active and beneficial do they become. Good spirits have power over evil spirits; but the will of man is free; if it inclines to evil, the good cannot help him.

It is an evident and manifest truth, that the soul, when delivered from the body, acts more powerfully, and freely, and that its powers are much superior, than whilst imprisoned in the body.

PROSPECTUS

"THE TWO WORLDS,"

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

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

THE FIRST NUMBER TO BE PUBLISHED SEPTEMBER 15, 1881.

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

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

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

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

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

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

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EUGENE CROWELL, Publisher.

Office, 100, Nassau Street, New York.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 26, 1881.

NOTES AND COMMENTS.

This week's MEDIUM treats almost throughout of the Soul. It will well repay careful reading, and the articles are so harmonious and instructive, that there is no need to specify.

In the gospel records a vivid and dispassionate account is given of the obstructions which spiritual work received, as well as the result of the work itself. In like manner we report Mr. Burns's address as a record of facts, the study of which may help us better to understand the workings of this Movement. Our object is not to censure, but to instruct.

How about Dr. Tanner?—A spirit purporting to be the fast-fet defunct, has been lingering about Mr. Hawkins's circles since Wednesday fortnight. The "Graphic" of Saturday last, states that Dr. Tanner died lately at Amsterdam from falling down stairs. He was at the house of a Dr. Croff to do another fast for a wage of £2,000., and that gentleman being absent, Dr. Tanner occupied the time, with "consuming five or six huge meals daily, besides drinking a large quantity of spirits." This we thought very unlikely conduct on the part of "The American." Mr. Towns writes: "Dr. Tanner is still alive and well." Here are three statements, which is the true one? We have neither seen Dr. Tanner nor his ghost, and so cannot decide: we simply report, we do not manufacture events. Our interest in the matter was wholly centred in the fact of spirits coming back to persons of certain temperament, for purposes beneficial to themselves: that is indeed an important question.

It would appear that the spirits of those still in earth-life sometimes communicate. On Sunday I (the writer) again attended Mr. Hawkins's sitting, at 15, Red Lion Street, Clerkenwell. There were 12 sitters in all, and some young men sang hymns very harmoniously, while Mr. Hawkins healed. There were table communications afterwards. A "Friend" purported to come for me, a male, but still in the flesh. By calling over the names of the countries I found that he lived in America. Then I named certain cities, and located him at New York. I next named certain individuals, and discovered that Dr. Crowell was the communicating intelligence. Mr. Hawkins was impressed with the burden of the message, which was to the effect that Dr. Crowell would be glad to have a "nice friendly letter" from me. I said I had had no correspondence with Dr. Crowell for many months, and that on my part there was no occasion for a reply. I said I would write him, as from my heart I could at all times extend to him my best feelings.

On opening the letters on Monday morning, one was found from Dr. Crowell, containing the prospectus of his new spiri-

ual paper, printed in another column, and hoping that it would meet with our friendly recognition. Dr. Crowell lives at Brooklyn, but the office of the "Two Worlds" is in New York, so that the communication received at the circle on the previous day was literally true. There was no external clue whatever, which could have given an ordinary origin to this incident.

We are glad to see that a new Organ of Spiritualism is about to appear in America. We hope it will be worthy of the Cause, which for a long time has been unrepresented or misrepresented in American periodical literature. We have been intimately associated with American periodicals, bearing the imprint of Spiritualism, for the last 20 years: but what a sad falling off there has been! We say no more, but hope for the best: the new aspirant comes at a redeeming time. We would be glad if all of our readers would call at the nearest post-office, and send out one shilling to Dr. Crowell, in return for which he will send the new Paper for three months.

CIRCLE & PERSONAL MEMORANDA.

Miss Chandos Leigh Hunt will not have the syllabus of her forthcoming course of Lectures on Mesmerism to pupils ready till next week. They will be ten in number, and commence in the early part of October.

The Rev. C. Ware, Plymouth, intimates that he will send us another sermon for publication soon, after which the account of how he became a Spiritualist will follow at some convenient season.

Mr. T. M. Brown is so unwell that he has had to depart from the scene of his labours at Nottingham, for his home at Howden-le Wear. He is sorry to thus break the engagements that awaited him on his way North.

Mr. Cornelius Pearson, an ardent friend of Spiritualism, is sojourning in that favourite ground for Artists, Henley-on-Thames. He has already produced several finished drawings from sketches of river scenery, which have been greatly admired. We hope he will return with health and spirits renewed by the pleasant change.

We have received a visit from Mr. Patricia Perez Alarid, of Mexico, introduced to us by Mr. Leymarie of Paris. Mr. Alarid is a writing medium, and having lost his right arm, he uses his left hand. He is the first Mexican Spiritualist that has visited us, and his presence is so pleasant and truly spiritual, that it speaks well for the high tone of the Movement in that country which he represents.

A Lady says in the course of a letter:—

I had a seance on Thursday Evening; 12 or 14 persons present, Mr. Husk, Medium, every one charmed. It was a dark seance; "John King" and other spirits were present. They played beautifully, "Church Bells," "Home Sweet Home," with variations, "Last Rose of Summer," etc., etc.

Spiritualism is being investigated privately in this manner, to a great extent in London: and though the proceedings make no noise, yet never before were the facts so keenly sought after, and reliably obtained.

THE VACCINATION CURSE IN INDIA.

A Reader of the MEDIUM in India thus writes to Mr. Myné (at present in London), acknowledging a packet of publications sent to him by that gentleman:

The anti-vaccinator pamphlet will accomplish its object eventually. We cannot expect to break through the crusts of custom so speedily as we would desire. The mammon which forms its substratum is hardest to pierce through: but yield they must at last.

While in the Punjab cultivators, and farmers have frequently spoken to me on the subject, emphasising on the numerous deaths of children vaccinated through the delusion of the Government. They assured me, that during the Sikh regime, when there were none to appreciate the fatal plague of Jenner, their little ones mostly recovered; but the British rule has brought with it a curse that they know not how to avoid. I am no advocate for it, nor am I a believer in its infection or of cholera either, and this after I have been in their midst over and over. This legal paedoktony [slaughter of children] is a disgrace to this progressive age.

Mr. Towns will give a seance at 15, Southampton Row, on Friday evening, September 2nd, at 8 o'clock. The collection to go towards the "Urgency Fund" of the Spiritual Institution.

THE "URGENCY FUND."

The Friends of the MEDIUM are determined to see us out of the difficulty in which untoward circumstances have placed this work; and, indeed, they have done exceedingly well these two months. Busy hands and warm hearts are busy collecting means, while we work to the full stretch of ability.

We acknowledge with best thanks the receipt of many kind letters, inclosing, in some cases, small sums from very poor brethren. Our hard working Readers will know how precious every sixpence is, when two of us work till three in the morning, up and at it again at six,—all to save a very small sum indeed, and get the MEDIUM ready without fail for its thousands of expectant Readers. Thus working "while it is day," and often all night in addition, we really have no time to "Beg," but there are others who will do their share of giving and collecting, and thus amongst us all, the difficulty will be overcome in the "fulness of time."

Mr. Tebb has kindly inclosed one guinea, to this Fund, and another good and true Friend has left £5, being a repetition of similar kindnesses on his part during these few weeks.

INTERNATIONAL ANTI-VACCINATION CONGRESS.

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

THE TESTING TIME IN SPIRITUALISM.

A few weeks ago Miss Samuel journeyed from Brighton that she might spend ten days in London, for the purpose of holding meetings to augment the funds of the Spiritual Institution.

The first meeting of the series was held at 15, Southampton Row, at which Miss Samuel remarked in her opening speech, that this is a Testing Time in Spiritualism: that all are being put through a process to prove their quality, and fitness for spiritual work; and that Mr. Burns had borne a heavy burden in this respect. She said many complimentary things as to the mode in which he has stood this painful testing process, which remarks, as they were of a personal character, we did not take notes of. Miss Samuel's kindly observations, however, met with unanimous acceptance from her audience.

After Miss Samuel had concluded, there was an opportunity to speak, when Mr. Burns gave a short address, of which the following is a revised report:

ADDRESS BY MR. BURNS.

I must acknowledge to Miss Samuel the great kindness with which she has spoken of myself, and my relations to the spiritual work; but I do not regard her statements as personal adulation. She has recited in your hearing what she believes to be facts, as a portion of the history of the time, and though I can testify to their accuracy, yet I take no personal comfort from them. Suffering and misrepresentation have been much more my lot than flattery or popularity, so that I am wholly indifferent to mere opinion, either in favour of or in opposition to my personal acts. I regard myself in this work altogether in the "third person," and speak of events in which I have taken part as if I were speaking of an entire stranger, having reference to the facts alone—not to my personal relation thereto.

Why should there be praise or blame due in such matters as we are discussing this evening. The table before us will bear a certain weight before it break down, and no praise is due to it for carrying as much as it is capable of, be it great or little. It stands there on its four legs, and, in effect, says "Pile it on! If you break me down by overloading me it is your affair—not mine; I did not make myself, or choose the position that I am now placed in."

Thank you, table, for your little speech; you have expressed

my position exactly. As a spiritual worker I have been placed where I am, and it is only as a co-worker with good and wise spirits that I could have been the instrument of that which has been accomplished through my agency. But here is where the test comes in: ARE YOU WILLING TO BEAR ALL YOU ARE ABLE? The faithful table before us relies on its own four legs; it does not lean upon the chairs, the sofa, or some other piece of furniture to help it out with its task in case of need. It trusts solely to its own innate strength.

The table, then, is a true Spiritualist (and so it ought, after having been the centre of so many convincing seances; unless it be even more wooden headed than some that have sat around it and gone away unconvinced), and it is to prove whether we are possessed of a similar internal self-reliance that the Testing Time has been introduced amongst us.

We are, individually, only parts of a whole, and we must stand or fall with that "whole" with which we are associated. If the floor tumbled in the table—however great its merits as a separate piece of furniture—would have to go with it. Before, then, I speak of the Testing that has been undergone in my immediate sphere, I may perhaps be permitted to look a little further abroad, and show how the Movement, as a whole, has fared.

Let me remark, before starting, that this present meeting is an altogether peculiar one. Why! all the women are at one end of the room and all the men at the other. Is this not, indeed, a manifest separation, and what does it imply? Does it mean that between man and woman in this Movement there must be greater order of relation? Does it imply a new order of procedure, of which this meeting is an initiation? Does it set forth that there are two modes of doing spiritual work—the masculine mode, and the feminine mode; the external, rationalistic, and worldly mode, and the more spiritual, interior, and intuitive mode? Possibly both are right in their time and place, but we have had too much of the former, and that is what is the matter with our Movement at the present time.

We have relied too much on external agencies, and sought too little to be guided to spiritual results by that inner light alone, by which man can see spiritual things. The Testing Time is the process of knocking down these external props, and those alone will stand who have spiritual legs of their own to stand on.

What masculine modes of unspiritual externalism have been knocked down during this spiritual game of nine-pins.

Firstly, we have that hollow pin, "Organisation," in various forms of "associations" and "committees." A number of people have been misled by the notion that by putting their names down on paper, meeting together to talk business matters occasionally, and spending a few stray coppers in rent, postage, railway fare, etc., they would thereby increase the spirituality of themselves and the world at large! Don't laugh, but such is, in plain English, the policy of political Spiritualism. As well might we hope to refresh a thirsty multitude with a collection of empty jugs, one of them here and there having a penny piece jingling at the bottom of it. If we intend to spiritualise the world we must first see that we have some of that article for our own use.

Secondly, we have the talking-shop pin, made on the same tubular pattern as the other, but rather more solid towards the base. Certain business firms thought that by opening shop on Sunday for the retail of trance-talk obtained at a low figure, wholesale, by quarterly or yearly contract, that they would thereby do a good trade; that is, they would have plenty of customers and be able to show a periodic balance-sheet on the winning side. As to what true Spiritualism is, or how to promote it, these good merchants did not take the trouble to inquire. Being in the mercantile line they thought they could annex Spiritualism as an additional article of stock, and tax the profits in the usual way. The whole thing has been everywhere a lamentable failure, leaving the balance altogether on the wrong side. Lately one of the leading "brands" of the trance-talk article has been offered free, gratis, and for nothing, if the recipients would pay freight. Even at that figure—if 0 be a figure—the article proved a drug, and as much as £5 has been lost on one transaction.

Thirdly, we have Professionalism, a stout stump, made of rather good material but wrongly fashioned. The thought has been largely indulged in that men and women could be made Spiritualists by hiring somebody to "make them"; as you would give out a piece of cloth to a tailor to have a coat fashioned from it. Physical mediums, trance mediums, test mediums, clairvoyants, and all kinds of specialists have been put in the professional market, but, unfortunately, with a decrease of spiritual results, till now, after extended practice of ever so many "adepts" the question remains with many whether there be any such thing as genuine mediumship at all—at least, on the market. This is not my opinion—for I know better; but I am alluding to the effect which the Professional system has had on public opinion. On the "profit" side of the account must be placed the noble and valuable gifts of mediumship which have had an immense weight in this work, notwithstanding the waste of material brought about by the professional method.

A fourth pin is the "Control" idea. Spirits having on

occasions—and in accordance with conditions of which they are the best judges—manifested themselves to mankind, and given a “piece of their mind”—more or less—it has occurred to several that they could “summon spirits from the vasty deep” at pleasure, and not only so, but for purposes of their own: depending on the venerable fathers of literature to furnish so many columns a week for the newspapers, or as a sensation for the Sunday talk-market. It has always seemed to me that this wholesale way of doing it has taken the matter altogether out of the hands of the spirits, and placed these unfortunate beings under the “control” of mediums and recorders, who “fly” them much in the same manner as the sage Chinese fly kites during hours of relaxation; only the Chinese, no doubt, retain the proviso—“weather permitting,” while the control-mongers must have a certain measure of “spirits,” at a certain hour on a certain night,—not because the said spirits are able or willing, but, forsooth, because an appointment has been made with the medium for that occasion. Need we wonder, then, that characteristic traces of spirits may be found in the controls occasionally, but the pattern of mind of Medium, Recorders, etc., are evident always, running through every line of the report.

The fifth pin stands to the front, defiantly catching the blows, and in its overthrow jostling other pins, and rendering their footing less sure. The “Rogue and Vagabond” element by which Spiritualism was reduced to a mere question of position, popularity, power, and plunder, could not expect to stand longer than its real nature and tendencies could be discovered.

Thus so many of the nine-pins went to disaster because there was too much outside in them—no central sustaining spiritual life. Mrs. Richmond, in her discourses last year, told us that we should take heed that the body of our Spiritualism was not soulless. The Testing Time is to carry out from our midst the spiritless carcasses, that the living may be separated from the dead.

I must not omit to observe that Miss Samuel's kindly mission amongst us is connected with the acquisition of money for spiritual purposes. Is such a quest, in view of what has been just stated, a legitimate one? What is money? It is the representative of material things—“The god of this world.” No expression of spirit can take place in society, or to external apprehension, except through matter; so that material things constitute the Macadamised road upon which spiritual progress is effected. This is the true use of money, material agencies, in spiritual work—a road to travel on, a means to an end. To break up stones to make a road for the Car of Progress, is vastly different from carving a stone image and falling down and worshipping it. In the latter case the stone is our master, whereas it ought to be our most humble servant. So it is with worldly means in spiritual work: they are needful as an adjunct, but not essential as a principal element. Seek the spiritual kingdom first, and the material adjuncts will be added.

Part of my Testing at the present time is to see how few of these external props I can do with. The whole tendency of the Testing process throughout the Movement is to teach us to do away with externalism, and go to the centre and rely on true spiritual forces and methods alone; and though, from the nature of my position, I have suffered more from this process than any other, even more than those who have been imprisoned, yet I am truly thankful, as a spiritual worker, for all that has occurred, and I bear no malice to those agents of the external power who have taken away, for needful spiritual growth, these external supports.

The knocking down of the pins above alluded to, and the distracting embroilments which they occasioned, so pre-occupied my attention, and that of the Movement in general, that the business in literature fell off all at once, as also did voluntary aid to the support of the work. This was, however, not sufficient. The endeavour was made to ruin, also, my reputation by the circulation of libellous pamphlets, printed from type that earned bad money, and industriously disseminated by the secretaries of associations and committees, lecturers, trance speakers, etc., etc. Often has my soul earnestly desired that my “brother” Spiritualists had as great industry to serve God and circulate His Light as they have been to obey the behests of the devil in this matter; but it is a saying—“Give the devil his due,” and, for my part, I can truly say, his servants are welcome to deprive me of any worldly element that they think belongs to them and their master. All is being carried out under the direction of higher powers, for good—good to myself individually, and to the Cause as a worker therein.

When this work of detraction had run its course, two joint stock companies were set on foot and helped by the parties which had so industriously circulated the defamatory statements. Many good people who had been my friends and co-workers from their first introduction to the Cause, and who regarded me as their “spiritual father,” thus had their minds set against me, and they accordingly took shares in the new companies and of course did not deal at my establishment any longer.

By these and other schemes the friends of Spiritualism have been drained of many hundreds of pounds during the last twelve months. Times are confessedly bad, money is scarce; and is it to be wondered at—if such a draft be made on the

resources of the Movement, and, at such a critical time—that the perennial and actual work of the Cause can be otherwise than depleted of needful support? Look back over the last five years, since the Slade affair, and add up what has been spent in defending mediums, legal expenses, testimonials, and what has been wasted by “organisations,” competitive speculations, professionalism, and the “Rogue and Vagabond” element, and it will be found to amount to thousands of pounds, resulting in disgrace, disunion, and anarchy, while the needful means utilised by the Spiritual Institution have been but a fraction in comparison.

But I thank God that the work has gone on; and yet a dictatorial desire that that work must be done to suit our fancy may be, in itself, a form of worldliness. I have come to this—That I am willing to work, or not to work, in any way that the directing Power may decide. It was that Power that first made me a spiritual worker, and has, thus far, sustained me; and if I have striven, “tooth and nails,” to work and to beg that the work might go on, it has been in the name of that Power, and for the welfare of humanity, and not for any purpose of my own or on my own account.

These facts I name without the slightest blame to anyone: I have done as I was led, and so have those who have counter-worked me, and possibly they were and are more opinionated that they were right than I am—let them, for so long they are happy;—and these facts explain most amply why this work requires “Urgency” aid that it is so kindly receiving at your hands. For though everything else has gone, yet the truly spiritual part of our efforts at 15, Southampton Row, have not only gone forward steadily, but have, it is said, improved in quality.

The important lesson has been taught us individually, and demonstrated to the whole Movement collectively, that spiritual work can flourish without any of those external things that others have considered a first essential. The spiritual germ—the life at the core—is the only one thing that must be retained; for it has the power to gather to itself all the appurtenances necessary for its external manifestation and usefulness.

Many unsolicited letters have reached me during the last few months, stating that the MEDIUM has greatly improved in “tone” and spiritual interest. It would be difficult to adduce any intellectual cause for this wide-spread opinion. Since I began printing the MEDIUM I have discovered the cause of this wide-felt improvement.

It has been repeatedly stated in the MEDIUM that sensitive persons can be influenced favourably or unfavourably by aura which reaches them in a very indirect manner. On one occasion a writer had face-ache when he penned an article. A lady at Brighton, who knew nothing of the fact, was distracted with face-ache and mental anguish when she read that particular article, but when other parts of the paper were perused there were no unpleasant sensations. When I am setting up the type of certain articles I can get beyond the mere subject matter before me, and enter into the mental sphere of the writer. Sometimes the result is profound and satisfactory; at other times there is a hollowness and deficiency which either repels or leaves a void in my mind. The same influence affects type, and thence the paper printed from it. Type that has been handled by a person of fine sympathetic mediumistic temperament is agreeable and easy to work with. I have been amused on hearing compositors who knew nothing of Spiritualism say “Oh, how nice and soft this type feels,” when it had passed through certain hands. Now type can't be “soft,” it is hard metal at the best of times, but the feeling to the fingers of a sensitive person is “soft,” because it is the magnetism that is felt, and not the type merely. Compositors who are sensitives, therefore, desire to reserve for their own use the type which they had previously set, so that when a last week's MEDIUM is broken up to reset the type for this week's MEDIUM they may have the same type to set over again. A cross, nasty temper in a printing office leaves an influence on the type which predisposes to the spilling of lines of standing matter, and other ways of destroying and impeding the work in hand.

To give an illustration: I was reading proofs after midnight one week, as I frequently am, and observed that a very sick, disagreeable sensation began to steal over me. On searching for the cause, I found that the type of that piece of proof I was reading when thus affected had been set up by a compositor whose personal odour had a similar influence on me when I went near him. All the impressions taken from that type would in some degree partake of the same influence, and would be felt by readers in a condition to receive it.

Now Spiritualists are naturally sensitives, or they would not have the taste for spiritual studies, and they therefore experience to a greater degree than they imagine these things that I am pointing out. This, coupled with a like motive in those who furnish the articles, is really the true explanation of the higher influence of the MEDIUM of late.

It has been chiefly produced by workers whose whole soul has been in the work, and a similar tone of devotedness is communicated to all who read it, and can enter into sympathy with that kind of thing. Those, however, who are in a different spiritual state will be enraged at that self-sacrificing influence, and, like the Adversary, will do all they can to oppose it and

misrepresent it; hence there are those who see nothing more in spiritual work than "begging," while the hearts of others are moved; to help those who are really bedewing their work with the sweat of their souls.

I see that the spirit-world has, by the pressure of circumstances, brought about this printing work for a grand and a spiritual purpose. I feel that I must, as soon as possible, get machinery and print the MEDIUM wholly under the auspices of the Spiritual Institution. I desire to gather together a band of faithful workers of the true spiritual temperament, who, while they are earning the bread that perisheth, will, at the same time, be doing soul-service for God and their fellows.

These simple facts show why we have trouble in Spiritualism, and how it may be minimised. No one of us is perfect, but we can have true spiritual motives in what we do. The spiritual worker who works with a selfish motive is an agent of the Enemy that sows tares, which choke the crop of spiritual grain. This Testing Time is the harvest, and the tares are being burned up; the wheat will be garnered—no fear of that.

But all other departments of human action are in the same condition of antagonistic turmoil as Spiritualism. "The end of the world" has come, in a sense which is not generally perceived. It is the end of Self-Aggrandisement. The change first begins in the interior of certain individuals, and outwardly in interior movements like Spiritualism, and thence to mankind generally. All tyrannical, despotic governments, social and commercial methods, will pass away—even as the same kind of factions in Spiritualism have failed. In the New Age every man will only possess that which is the legitimate outcome of his own spirit, and for the uses of his own spirit it will be abundant and to spare to the needy.

Within the next few years millions upon millions of "property," and worldly idols of various kinds will change hands. The most wealthy of ill-gotten gear will become the most absolutely needy; and mankind, no longer bolstered up by money, land, position, and other artificial pedestals, will come to their true level, and their attention will be forced towards the behests of that inner kingdom of self-helpful power which never yet deserted its loyal subjects in their hour of need.

To all I would say: set your house in order. Be prepared for the worst, and that "worst" will be in the end the best; the taking away of impediments to soul-growth, and the ultimate salvation of the human family.

There are great pretensions as to "initiation" and the sufferings it inflicts upon those who are being developed into occultist powers. Do your duty to your conscience and the spirit-world, and you will require no other initiation to bring out the best powers of your divine nature. Go in the front of the battle of Spiritualism, and the tortures will not be only twelve in number, but they will be continuous, but varied by recurrent paroxysms. Illnesses brought on by worry and fatigue, and the malice of your "friends," will weigh you down to the gates of death. But cling to the spirit within, and it will speedily raise new outer works for your soul's protection.

How rich and comfortable mankind would be, if they could realise that all of earth's sufferings are means of spiritual imfoldment! they would be much more so, if we only knew their import, and how to turn them to their proper use. Then the cloud of sorrow and pain would not want its silver lining, and our bitter foe would be transformed into a simple operating knife which wounded for a season, to rid us of a dangerous parasitical growth.

Various speakers followed, and expressed the opinion that Mr. Burns had done his duty fully as a spiritual worker, and that other friends of the Cause should be recommended to do their share in like manner, and thus the work in hand would be sustained.

During her visit to London, Miss Samuel lectured on two Sunday evenings at Goswell Hall, and attended six meetings and seances, the whole of the proceeds of which she handed over, without deduction, to the "Urgency Fund."

AUCKLAND PARK CAMP MEETING.

The Spiritualists of Auckland Park, and the surrounding locality, held their Annual Camp Meeting on Sunday, August 21st, in a field adjoining the village in the morning and afternoon, and in the Good Templar's Hall, in the evening.

A large concourse of people assembled at the respective services—notwithstanding a disastrous fire, that occurred at the colliery in the early morning.

The following speakers took part in the meeting: trance—Mr. Lupton, West Auckland; Mr. Hopwood and Mr. Hill, Auckland Park; and Mr. Dunn, Shildon. Normal—Mr. Oyston, Hunwick; and Mr. Dobson, Ferry Hill Station.

The result of the day's proceedings will give prominence to Spiritualism, and a propitious impetus to its advancement.

Tea was provided at 6d. each.

Ferry Hill Station, August 23rd, 1881.

A. DOBSON.
Secretary.

"AM I MY BROTHER'S KEEPER?"

(Genesis iv., 9.)

This is surely a most solemn and serious question, which we may well ask from time to time, for self-examination is most becoming in us as Spiritualists, in that we know whatever opinions we may form, cherish, or delight ourselves with about our own condition, "all things are naked and open" in the sight of that spirit-world "with which we have to do." And although individual spirits may flatter us on our fulfilment of duties to our neighbour, nevertheless, it behoves us not to forget that spirits (like our earth-friends) may occasionally be biased in our favour, or even, as appears to my mind very likely, be unable to express themselves as they would on such matters, or to administer rebukes, through the medium's inability to be controlled so thoroughly as to express views of this kind wholly repugnant, it might be, to his own predilections. That mediums can be so utilised, I am far from denying, for I have heard of instances: but in the case of habitual sitters I believe such reproofs would be less likely to occur. It would be exceedingly interesting to have details of this kind (of course they could be anonymous). If the "scripture" "is profitable" "for reproof" amongst other things, surely the "living word" of "prophecy" will also lend valuable aid in the same direction. "A word to the wise is sufficient" and "a word" (surely of timely reproof as well as others) "in season how good is it!"

Now the reason why our duty towards our neighbour is to be regarded as of such high importance is at once manifest on reading 1 John iv., 20. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." In other words, if a man professes to have profound admiration for a transcendent ideal being, and has no sympathy with the sick and suffering humanity around him, he is a liar, and his professed love of the ideal is a base sham. And it seems desirable that at the present time warning should be given on this point, lest, led away by such phrases as "well-wishers of humanity" etc., we should any of us fail of our duty by trusting to our allegiance to abstract truths and neglecting to carry out schemes of active benevolence. A very opposite case is that of Mr. Burns, whom, so far from cherishing, we Spiritualists, ("well wishers" no doubt and all the rest) allow to languish "ready to die" so to speak. "Be ye doers of the word and not hearers only, deceiving your own selves." And it is not as if a mere selfish or personal (in respect of Mr. Burns) end would be served, were we to accord the needed support in this case, but it is we, our own darling selves, who would reap the advantage. What a spectacle for just ridicule we present to the world when we fail to support our own agencies! "My brethren, these things ought not to be." Let us look to it, and render timely help in the quarter where it is so urgently needed.

"Am I my Brother's keeper?" Every action, nay, every thought is of importance in this relation. If it is wrong to sin against ourselves, how much more wrong to inflict injury on an innocent second party? Moreover, thoughts of evil will vitiate and cloud what may be termed the thought-or moral, atmosphere, and diffuse their sickening odour in our habitations. Watchful then must we be over our thoughts if we would be guiltless of a brother's contamination. "Actions speak louder than words," but both should be guarded and well-considered. How often does an incautious remark draw away the minds from good and elevating topics of discourse to that which is profitless and trivial! How much idle chit-chat, too, might be avoided, if we would each devote, say, but half an hour a-day to some useful and interesting study, and when we feel we must talk, instead of discussing the weather and the usual gossip, communicate to one another knowledge thus previously acquired.

From a spiritual point of view the question, "Am I my Brother's keeper?" cannot fail to be momentous. I, a mortal, responsible if a spirit errs? But if we in the flesh set an evil example to spirits who may surround us expecting help, truly our offence, secret though it be, may afterwards rise in judgment against us. Who can wonder, then, that men of shaky morals are not peculiarly willing to adopt Spiritualistic tenets, especially if their present worldly position secures them from detection of their evil actions. However, sooner or later, the question must be faced: who then would fain "enjoy the pleasures of sin for a season" first? Assuredly we are highly favoured as Spiritualists; but let us strive to remember how onerous are our responsibilities. "Woe is me if I preach not the gospel," and no effort for our fellows' good can be lost, even if it seem at the time to fail of its effect. And our "gospel" was never more needed than at present, now that the rank crop of distrust and utter disbelief is springing on every hand. "Who will shew us any good?" Oh Spiritualist, "thou hast," for into thy keeping have they been given "the words of eternal life." With-hold them not from thy materialist brother, but by posting MEDIUMS etc., if thou canst not speak, do thy utmost to break down that barrier of unbelief. And to the orthodox, shew by thy life that thou livest and movest as in the sight (and as thou knowest, in the sight) of invisibles, and in the full knowledge of (not belief alone in) the life immortal.

"OAMBOR."

THE DIFFUSION OF SPIRITUALISM.

SCRIPTURE PARALLELS USEFUL IN INSTRUCTING INVESTIGATORS.

To the Editor.—Dear Sir,—Nearly two thousand years ago, when Jesus of Nazareth taught and preached in Judea, the two most notable opposing influences were orthodoxy, as represented by the Pharisees—whose portraiture is so graphically and accurately described in the parable of the Pharisee and the Publican who went up into the temple to pray; Luke xviii., 10, also xi., 39, 40—and materialism, as represented by the Sadducees, who neither believed in the resurrection, angel, or spirit; Matthew xxii., 23, Acts xxiii.

A careful attention will demonstrate that the incidents, now transpiring in connexion with the investigation of Modern Spiritualism, are history repeating itself. The class of objectors the nature and character of the objections, are precisely similar.

To all who are devoutly desirous of witnessing the spread of spiritual truth, it must be a subject of anxious solicitude, how best to accomplish that desideratum.

The fields are white unto the harvest, but the labourers are few. Go work to-day in my vineyard, was the injunction of the Anointed One Jesus; no procrastination, no delay, but go to-day—no proxy, no substitution, but go thou,—begin at once.

A little more personal zeal wisely directed, a little more self-sacrifice and self-denial, would be of immense advantage. Our efforts at practical work, our prayers, our gifts would do much towards holding up the arms of those engaged in the conflict, to whose care and custody the safety of the ark of spiritual truth and purity is committed.

The public press, the distribution of literature, the platform, and the family, are all useful agencies, when judiciously employed, and have accomplished much. If these could be supplemented with a friendly interchange of sentiment between sincere and earnest seekers after truth, of the Philipian jailor type, it would be desirable. There is the more real need of this being attended to, seeing it is very difficult to get these two classes of objectors to attend a public meeting of Spiritualists.

The difficulty of arranging of conversation—so as to avoid a waste of time in an unprofitable discussion with those who are opposed to Modern Spiritualism on theological ground—arises primarily from the want of a true perception of what it is, and what are its aim and purpose.

The best way to succeed in securing respectful attention, and eliciting friendly criticism in discussing any of the varied aspects of Spiritualistic phenomena occurring in recent investigations, is to take a similar, a parallel case, recorded in the Scriptures, whatever its nature or character may be: whether trance or inspirational speaking, speaking in unknown tongues, levitation, materialisation, clairvoyance, clairaudience, etc.

The adoption of this method will be found to be most successful in preventing the conversation from drifting into meaningless and unsatisfactory generalities, from which it is impossible to arrive at any satisfactory and useful conclusion.

Take the outpouring of the Holy Ghost on the day of Pentecost, recorded in the 2nd chapter of Acts, and, from that report, deduce the varied phenomena occurring on that occasion, and there would be no difficulty in showing that exactly the same phenomena are occurring now: "the rushing wind," "the cloven tongues," or speaking languages diverse to their own, and which they had not learnt; again, the courage and heroism of the Apostles, the tumult, excitement and confusion, consequent on its being "noised abroad;" the wicked, blind and unreasonable charge—preferred by the "mob," led on by the constituted teachers of the people, the Priests—that they were all drunk.

The boldness of Peter's vindication, and the exposure of their ignorant infatuation, with the Prophecies of the old Testament in their hands, not to perceive it was a fulfilment of the prophetic teaching of Joel, might be dwelt on.

Moreover, all the circumstances, surroundings, and conditions in every particular are exactly similar to those adopted and observed by the investigators of Modern Spiritualism: They were secluded, they tarried from day to day in compliance with the instructions given by Jesus, when he was about to be parted from them on the mount of Bethany.

They were all of one mind, in one accord, engaged in acts of devotion and praise, providing and furnishing the conditions absolutely indispensable to render them receptive of the spiritual influences that had been promised; they tarried until the time was fully come, they could not command results, only furnish the conditions for their consummation. And herein is involved a sufficient answer and deserved rebuke to the presumption and impertinent interrogatory with which those engaged in elucidating spiritual phenomena are so repeatedly assailed by objectors: that, if they would do these things publicly, and show them this that and the other thing they would give it their countenance and probably accept it. But there is no royal road, it is only by humble, patient, persevering effort that the goal can be attained.

The narrative of the seance, preparatory to the bestowment

of the spirit on the day of Pentecost, suggests another important consideration.

Theologians teach that for an individual to be fully equipped and qualified for the successful preaching of the gospel, it is indispensable for him to be indued with the Holy Spirit. They teach, moreover, that the executive authority and power, involved in its bestowment, was vested in Jesus. Granted. But then he had on more than one occasion given them his benediction and imparted unto them the Holy Ghost. Why, then, this additional instruction to tarry at Jerusalem etc. etc., had they, as is asserted, previously received the needful power? There are needed no works of supererogation; it was because it was essential for the perfection and completion of their mediumistic development, and hence the grand results subsequently achieved.

It would give dignity to the teaching of spiritual truth, and a great impetus to its onward march, if investigators would take the trouble to familiarise themselves with the narratives that abound in Scripture, and that could thus be utilised by intelligent treatment accompanied by affability and courtesy, united with a careful abstention from personalities and undignified language. Treat all with forbearance and good-will, yea even the perverse and froward.

Fearing I have already trespassed too much on your space, I must leave some other matters to be dealt with at a future time.

At our circle on Sunday evening, we had a most interesting discourse from Wm H—'s controls accompanied by some instructive delineations of spirit-scenery and spirit-exercises. We felt it good to be there.

Ferry Hill Station,
August 15th, 1881.

A. DOBSON.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—SPIRITUAL FRUIT.

On Thursday last at Richmond Hall, a paper was read by the writer, to a thoughtful and attentive audience, on "The Utility of Spiritualism," the attempt was made to answer comprehensively and suggestively the question so frequently asked, Cui Bono? A profitable discussion followed. Last Sunday, services were attended with very good influences; we have not had a larger or more attentive congregation than in the evening. The Subjects selected were in the morning, "The power of the inner-life;" in the evening, "Spiritualism as illustrated in the life of Cornelius." One interesting incident took place. One brother Mr. H.—whose mediumship contributes so largely to the interest and success of the Sunday services, had expressed a desire and an intention, not to be controlled, but to have perfect rest. The congregation were therefore requested not to expect anything in particular. Whilst, however, we were singing the last hymn, "Frank" took control of his medium without asking any one permission; and sang, prayed, and spoke, with unusual power. I don't know what impression it made upon others, but I felt much amused and gratified that our invisible coworkers were able thus to assert their independence, and to so promptly act upon the principle that each one best understands his own business. The medium's protest did not much matter, after the work was done.

I wish to refer to another matter. There was one sentence of an editorial paragraph in last week's MEDIUM, that especially attracted my notice, viz., "that 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." I wish also to refer to the remarks of Mr. Teague in the MEDIUM of the previous week. "When will our friends see that spirit-communion does not alone consist in table-rapping, but should lead on to Bethels, real Jacob's ladder's, with angels descending from the Great Infinite spirit down to mortals bearing the blessings suited to the wants of each one, and ascending, carrying back the aspirations of his children here. We could have another Pentecost if our circles would meet with one desire, and consecrate their gifts to the honour and glory of God, etc."

I do not know to where this friend's observations are intended to refer, but I can humbly and gratefully speak for myself, and the friends who are identified with the cause of Spiritualism at Plymouth, that at no time have we considered Spiritualism to consist in table-rapping, or in any objective manifestations whatsoever. Our idea of Spiritualism is, that it is a matter of subjective experience purely and simply, true spirit-communion, i.e., the friendly, social, loving, earnest intercourse of individual spirits in the body, with identified spirit's disembodied; and with the great spirit, the "Infinite Father of all," by which communion and intercourse our own personal spiritual advancement is promoted and realised. Hence our individual intercourse, circle gatherings, and public services, are to us real Bethels, where we realise the "ladder," i.e., the intimate connection between earth and heaven; and the regular systematic intercourse—"the angels ascending and descending"; and thank God we do, in a measure, realise the Pentecostal blessings, the out-pouring of the spirit, imparting spiritual influence, and developing spiritual gifts and powers.

We do not claim to be better than others, but we do say that we regard the growth and development of our spiritual life as the essential matter, the primary object of Spiritualism; if this be not done, nothing is done. To employ an imperfect figure, we might say that the phenomena are the blossoms of the spiritual tree; the fruit, the precious fruit of goodness, love, wisdom, intelligence, benevolence, etc., must appear in ourselves, for these are the "fruits of the spirit." Spiritualism does not consist in table-moving, materialization—etc., any more than Christianity consists in splendid edifices, grand organ, gorgeous ceremonials, and all the architectural æsthetic, and histrionic display that characterises the fashionable religion of the day.

We cannot too often ask, what is Spiritualism? Many definitions might be given, but the truest is that Spiritualism is spiritual life—"the Fruits of the spirit are love, joy, peace, long-suffering, gentleness, meekness, goodness, temperance, etc." These are the fruits we are seeking to cultivate, as truly as the farmer is, his corn, and his crops; and we frequently appeal to the people to judge concerning us, according to the presence or absence of those results.

Hence we heartily endorse the words quoted above from the editorial paragraph; we must ever keep in view the essential matter, the primary object, our own spirituality, the other will follow in due course; hence every sitting becomes a means of grace; a love-feast, a fellowship meeting, a communion service. In view of this, I am thankful to be able to say, that the past week has been remarkable for the spirituality that has characterised the sittings; the hallowing influence, the spiritual blessing that has been realised in personal experience. In the nine or ten circles held during the week, there has been striking and encouraging uniformity in the results, viz., spiritual refreshing and blessing in the experiences of the friends. I might mention that our compact harmonious circle of ten last Thursday evening at the Hall, was remarkable for this feature, and the spirits controlled one of the mediums specially to congratulate us on this account. The first object of sitting then is to obtain spiritual power; the second to cultivate social intercourse, and finally to promote the development of spiritual gifts and power, that we may become instruments of blessing to others. OMEGA.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday, August 21, we had our camp meeting at Woodhouse Eaves. The morning was very fine, and we spent about three hours rambling on the Mill Hill, where the scenery was most beautiful to look upon. The handiworks of our Father, God, were delightful, also the corn was in its full ear and ready for the sickle.

At half past two in the afternoon we were making preparation for the afternoon meeting when it came on very wet, and we had to make the best of our way down to the village, where we got accommodation in a very large "upper room." There we had tea.

After tea we had an excellent evening service, when the following ladies and gentlemen took part. Both trance and normal addresses were given: Mr. Bent, a short impressive trance address; Mrs. Burdett, an inspirational address; Mrs. Gutteridge, of Loughborough, controlled by a negro spirit, an eloquent speech was given; Miss E. Skerritt controlled by a slave, and gave a grand poem which was delightful to hear; Mr. Holmes gave a normal address, it being an eloquent speech; Mr. Larrad gave a short trance address for the first time; Mr. Clarke, of Belgrave, gave a normal address; and Mrs. Hawkins gave a trance address from a dear friend who passed away nearly twelve months ago. Thus was brought to a close one of the most happy meetings that has ever been held on such an occasion.

I am particularly requested to state that in the waggonette that I was in, coming home at night, three of our mediums were under control by three foreign spirits and other spirits. They kept our company till we arrived home again. One of Miss Blinkhorn's guides came and told us that they had landed safe in America. I now must say it was a grand outing, and there was a good muster of friends rallied around us; it was a success to the Society.

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

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last, Mr. Goss gave a lecture upon the subject, "The Pantheon of Spiritual Pioneers, Brahma to Jesus." The lecture was one of the best it has been my privilege to hear at the Hall. It was practical and philosophical in its bearings. It was very interesting to all present, showing that in all ages there have been men inspired as teachers to the human family. One only regret was, that it was not heard by thousands.

Next Sunday morning Conference, at 11 a.m.

In the evening, Mr. Wallace will give a trance address, at 7 p.m.

I have pleasure in acknowledging Mrs. James's quarterly subscription, 10s.

161, Manor Place, Walworth. W. TOWNS, Sec.

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

On Sunday, August 28, at 7 p.m., Mr. Wilson will again discourse on "The Religion of Comprehension, an explanation of Spiritualism." The meeting last Sunday was well attended, and a very lively interest manifested in the subject.

Monday, the 29th, at 8.30, the Comprehensionists will meet. The subject is evidently furthering itself upon the mind of humanity, as members greatly increase and attention paid to it.

Tuesday, at 8.30, Mr. Eagle holds a seance, under the New Dispensation of Spiritualism.

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

Thursday, at 8.30, a physical seance; Mrs. Cannon medium, but at present notes of admission are required by those desiring to attend.

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

All the above meetings on the Voluntary Contribution principle.

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

J. M. DALE, Hon. Sec.

ERRATA.

In Mr. McDowall's article in last week's MEDIUM, page 515⁴ second column, fourteen lines from top, for "expression" read expansion. In "the Sequel to Poe's 'Annabel Lee,'" MEDIUM July 8th, page 425, the second line from bottom should read. "I have told when malice had power o'er her."—

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

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

APPOINTMENTS.

All engagements cancelled until the Autumn, through illness.

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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 28.—Mr. 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 28—Mr. 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, 336, Chapel-st., Salford

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

„ Taylor's, 43, 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.

WALSALL SPIRITUAL SOCIETY,

No. 1, HIGH STREET.

We, the Members of the above, having struggled hard for two years to establish a Society of Progressive Spiritualists, and having been rewarded with intelligent audiences and many having received the truths for themselves; and are now holding seances in various parts of the town—are, with this encouragement, stirred to make further effort to overcome our debts incurred, and also endeavour to establish a fund to provide more speakers for our platform: We now appeal to all persons to aid us with articles of any kind for sale, so that we can open a Bazaar towards the close of this year.

Goods can be forwarded to the Committee as follows:—

Mr. G. COATES, Stafford Street, Walsall;

Mr. J. VENABLES, Mount Street, Walsall;

Mr. W. ROBERTS, 8, Mount Street, Walsall;

Mr. O. FLINT, Adam's Row, Walsall;

or the Secretary—

Mr. J. TIBBITTS, Junction Street, Walsall.

BARROW SPIRITUALIST ASSOCIATION.

Public meetings held in the Rooms, Cavendish-street and Dalton-road every Sunday at 6-15 p.m. and every Thursday at 7-30 p.m. Trance addresses on each occasion.

President: Mr. J. Walmsley, 28, Dumfries-street.

Secretary: „ J. J. Walmsley, 40, Brighton-street.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. James Murray, secretary, 17, Eden Street, Frank Hill, Oldham

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

SOUTH LONDON MEETINGS.

8, Bournemouth-road, Rye-lane, Peckham.—Sundays, at 8-30 p.m. and Thursdays, at 8 p.m.

22, Albany-road, Camberwell or Old Kent-road.—Sundays, at 7 p.m.

157, Bird in Bush-road, Park-road, Peckham.—Developing Circle, Tuesdays, at 8 p.m.

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