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AND TEACHINGS OF

SPIRITUALISM.

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BIBLE SPIRITUALISM.

XIV.—COMPENSATION.

Few things are sublimer than the philosophic and theologic sides of Spiritualism. We apprehend no system ever yet made known to the world will exercise so profound an educative influence upon it as Spiritualism, though now so much despised, because it throws a man into and upon himself, to find his penalty for every wrong action in himself, and his reward in the same place.

When men and women realise that every thought, deed, emotion, is telling upon *themselves* for their own good or evil, they will revolutionise their present methods of living. For man was intended to be profoundly selfish. The Golden Rules—Love to God, and love to man, seem what we call unselfish. They are, however, complete Number Oneism; for they are really the method of self-happiness and profit. Do that, and as a result you will have the kingdom of heaven within you. So that these golden commands of love to all outside me are really this—Love to Self in another form.

The Church has never failed more than in this one thing. It has *not* taught spirituality of life. It has made more of an external hell and heaven than it has of the inner hell and heaven, without which the outer environment is worthless if it do not correspond. So with its holy places, holy duties, holy days, &c.—all these are the letter, the form; the spirit knows nothing of such barren things, as being authoritative, till it sees that they are of use to the man himself.

Few things are more distressing than the doubt of this age on the self-answered query of Job—"Shall not the Judge of all the earth do right?"

It is a marvellous thing that an agnostic can say—God is, but we can know nothing about him, and ask at the same time, "Is life worth living?" We remember reading J. S. Mill's *Essays on Religion*, where he weighs the old argument for the benevolence of the Deity, and decides for malevolence. We would say far more than Mill, on his line of argument, if man be not immortal. Anything more diabolic, more schemed to inflict torture on men, it is impossible to conceive. With another life the thing becomes one of the sublimest facts the mind of man can reach at.

This question of Job's is a fair one. We decline to be silenced before God. Ask questions of Him we will—and ask till we are answered. It is the only way of progressing.

We fail to see the Evangelic dogma that man is under any debt to God as yet. What has man got that is worth having? Is it not one great travail so far, as the Bible says? Every human soul is or will be in a labouring pain, to give birth to his spiritual self. Every man, so so far as life has gone as yet, might say to God—"You have treated me badly!"

But with another life, and with the tendency of spirit nature that we see within us, we can discern that all this is working sublime good, and with such cumulative force that these "light afflictions" are not worthy to be counted. The time is to come, as may be seen by the soul's own prophecies, when every knee shall bow, and say—with Intellect, Conscience, Heart, and Will, in full ecstatic blending—"Thy will be done, for Thy will is best." The time will come when man shall feel an eternal debt of obligation to God for the great blessing of life.

The many things of the "reductio ad absurdum" class that result from denying immortality are a sure proof that it is not the right theory of

human life that it should die. Perhaps the most powerful inference of this kind is the immense amount of injustice that would meet all if Death ends all. There is not one crime adequately punished, and the greater number and worst of crimes are never reached at all this side the grave. If this be not an inductive fact pointing to an unmistakeable correlative called never-ending life, then Science has *no* inductive facts that point necessarily to other facts. A geologist can read an universe in a pebble. A palæontologist with a fossil can lead you into the romantic life of millions of years ago. Why? BECAUSE ONE FACT ALWAYS MEANS ANOTHER FACT. And we hold that this scene of vast injustice has only one fact that can meet it—Immortality.

There are two classes of men and women in this sphere of life—the oppressed and the oppressors. To those two classes it is necessary for harmony of thinking to bring two words or ideas—Compensation and Retribution. It is with the former of these we have to do for the remainder of this article.

If man does not meet Compensation in the course of life, then he has a grave charge to bring against the Creator. He has received a deadly wrong in that case. But so far as we can study the outer world and its laws, with our inner world and its laws and prophecies, we are compelled to admit that there is every sign—indeed every proof—of sublime justice being done, and, therefore, of Compensation with its antithetical fact, Retribution.

For there is not only suffering—the resultant of our own misdoing, but there is pain, and often the cruellest—so far as this life is concerned—which is the result of the misdoing and malignancy of others. In the quickened conscience and sensitive emotions, and sharp intellect of another life it will seem as horrible to do wrong to another however distant from us, or even not to do right to him, as it now seems for a mother to murder her own child. You can see a parallel to this in the sentiment towards women, say, 500 years ago and now. A man would think himself a barbarian to do now, what a noble would have done unblushingly then. Compare a Catewayo and a Garfield, and you can see the difference between cultured and uncultured conscience.

It is little known the intense anguish the wrong-doing of a real villain causes to a good man or woman. A Christ weeping on Olivet is a sign of the one end of human life; a Caligula or Nero is the other. The finer a nature grows the more acute becomes this sensibility. Hence we believe that in Heaven there is more pain at times than there is in Hell. In fact we doubt—and ourself are sure—whether any person suffers *for* sin, that is, feels its iniquity, till the whole soul sees it in penitence, and, like Mary Magdalene, loves much because forgiven much. Only then, I believe, does real punishment begin. Up to then it is the pressure of the outward environment not in harmony with the man, causing him pain, deprivation, perhaps remorse, but not punishment, for that must be spiritual and self-inflicted.

It is, indeed, here that all true Compensation and Retribution must be. What is the use of the Duke of Norfolk's heir being his heir? He might just as well be the son of a traveling tinker. He is blind and idiotic. What was the use of the late Duke of Portland having a magnificent estate—one of *the* palaces of the land—and a great name and title, if, cruelly diseased and burdened with life, he constructs a vast subterranean palace that he may be away from his kind? Each of these would say—Let me be a peasant, if only I am in self able to live so as to be at peace and happy.

Now the fact is, there is not a moment but in this, the true and only sense, we are being compensated or retributed. We take a boy who studies at school. He gets new ideas, but every idea means a bigger soul. That law holds good all through an intellectual man's life. Every effort made to get knowledge is itself a reward. Who would not rather be a Newton than a chief of the American Indians? Compare, also, the toil of the former and the ease of the latter. The same holds true of the conscience. Let a man obey that at all hazards, and it brings the peace that passes all understanding. Let him neglect or refuse obedience, and at once the curse begins. So with emotions. Love the right thing in the right way, and the passions of one's nature become a constant glory. But love the wrong thing in the wrong way, and they are like so many tearing, grinding Furies. The same with the will. Let a man persist in doing what intellect, conscience, and informed love tell him, and the good thing at first hard becomes easy, then habitual, and at last part of his eternal character. Let him not do it, and that will-power is either the servant of a fiend-like passion, or is shattered so that it wobbles this way, that way, any way,—leaving the man in a continual state of spiritual palsy.

We cannot express our sense of horror at the neglect of the Church in teaching this law of spiritual life: that right doing in intellect, in conscience, in heart, in will, in body, means blessing there and then, and in no other way can blessing be obtained. Through teaching an outside salvation, as done for us, our religious teachers have not only deceived the people, but ruined them for many an age.

We take, for example, an orthodox specimen of the Saved. The utmost that can be said of his goodness, if it be such, is, that he has not done much evil, at all events not the grosser form of it. It would be very difficult for him to find any positive good that he has done in the world besides subscribe to some charities, or his wife attending a Dorcas society, or some few things of that description. He has been told of salvation—that it consists in resting on another's doings, and by no means to do anything himself with a view to salvation. Salvation as an object is not now, he is told, but to be taken in full-orbed completeness the moment after death. If you ask him to agitate against the Drink Traffic, the Opium Trade, the War Policy, Representation of the People, Public Education, he tells you it

is political, not religious, and he probably views it as some thinkings of the devil. (We are not exaggerating; we can bring forward thousands on thousands of this very specimen.) If you ask him if he has read any book above Horatius Bonar's gushing twaddle, he tells you that he is afraid you are "worshipping the intellect." These characters die by the million, empty of ideas, with conscience by no means keen to sin, with wills untrained to do much, and with hearts, if loving, very childish. That is an average Christian as he or she enters that other life. In the name of common sense, can this be called Salvation? A life-time has been wasted under a false idea, and at death nearly everything has to be done, in what alone can be called salvation.

This life brings with it a great deal of suffering, from the want of At-one-ment between our environment and us. The inductive study of outside Nature, and its influence on us; the same study of inner Self, with, as we hold, the necessary sequential idea of never-ending life; and the study of the facts of Spiritualism, would show that the violence of the present system of things, the immense distance between some souls—as Jeremiah, Buddha, Christ, and many others—and the present harsh environment of human nature more than that of physical nature, leads to a great pain in and to them.

It is hard on these purer souls, in a vicarious form; it is hard on souls like Caligula, Nero, and Napoleon—and all false in self—in a punitive form. That is God's thought, in this Universe of in-self and out-of-self, that "the wages of sin is death." Those laws wage eternal war to the death of all that is false in self.

To the good and pure and obedient to duty in all circumstances it brings present pain, but that pain is itself a germ of untold blessing. For it develops a character that will be to itself a blessing, and a blessing to all around.

For, study carefully the Pauline idea of the effect of nobly met and acted suffering. It is full of Compensation. It develops the virtues of patience, or self-control in face of the sublime laws by which we are environed; long-suffering, a mingling of patience and love and kindness—active love; and the deepening of that noblest emotion of God and man—Love.

We do not anticipate that the pain of a human spirit parting with its old conceptions and relations to all around, under the dominance of truer and newly-gained ideas, will ever be absent from us. It would not be well that it should. It is the divine corrective to a morbid conservatism. But we apprehend that as the race progresses, the travail birth is made less violent, because the environment of opposing spirits is less severe and harsh. As the race advances with unanimity of will to the higher life, and with a perception of the true method—to let every one have free play to speak the truth that is in him, because vile passions will be subdued, and sincerity in all be manifestly seen—as the race progresses, this vicarious and punitive pain will be all but *nil*, if not altogether absent, and the pain of ascent from the

lower to the higher form of life be comparatively nothing.

It must not be forgotten that the spirits "of the just made perfect" are still environed, burdened, with the immense amount of lower, and a large part devilised, humanity below them. They are blessed in this, as it still operates in eliciting the noblest life and purest passions of the human breast. It is a sorrow till the travail of their warfare is accomplished, but they feel as a Christ felt that a Gethsemane is in itself a noble reward to self, as Immortal life in its evolutions will abundantly prove. Their aim, as of every truly regenerated soul, is to make that human environment of lower heavens, a teeming hell, and darkened earth, an environment of peace, love, and God-like beauty. And the mission of Spiritualism is to accelerate this end by showing the true facts and the true method of human life and human progress.

We are conscious we have only cursorily treated this immense subject, but we leave these germ-ideas with our readers. Since starting this paper we have read Mr. Harrison's article in this month's "Nineteenth Century." We commend it to our readers, as we do anything written by him. He is a true thinker and a devout and pure soul, one of the best we know in this age. If we are different from him it is only from our knowledge of the splendid facts and philosophic theology of Spiritualism, derived from a personal mediumship that has been to us a great pain though a far greater happiness. Had we not known Spiritualism, we think we should have settled down into some form of Comtism, as to our mind the loftiest system of human life and emotion this age with its bewildering facts and hard theologies has produced. It is not a true system, even on Comte's own principles, as we think that psychology inductively studied brings in two scientific facts which he did not reach—Immortality and a personal God. But it is a system every Spiritualist should master, a system, we believe, inspired by angel genius as a counterfoil to the letter theologies of Christianity, and a system that if below—far below the glorious ideal of Christ and the Bible—is far purer, immeasurably better than any Christian system that now rules the age.

We cannot imagine a greater good than is before Spiritualism if, in its preaching and writing, it throw men and women back into themselves for their reward, or Compensation and Retribution. As a system it must feed the Mind of man with *all* ideas that can be reached, with analyses of moral life, with culture for the emotions, and with schemes of enterprise for the activities of the soul to employ themselves in and grow thereby. In the total manhood thus created and sustained will be the glorious basis for true angel communion, for the eradication of all disturbing powers, and for the regeneration of a race that without it would be lost for ages to what is truly good.

OURANOI,

THE ADEPTSHIP OF JESUS CHRIST.

III.—THE POWER.

The "Unknowable" is a convenient fig-leaf phrase whereby pretenders to science and divinity cover the nakedness of their ignorance. The assumption is: No man can know anything that we do not know. Should one object that some individuals, by attaining to a higher state of mind, have known the Absolute, the ready reply is: Pooh pooh, they were ecstasies, swindlers, Cagliostroians, &c., &c. The motto is: Better absolute ignorance, than science from a strange source. Thus while paid Theologians brazenly insist upon blind belief in their teachings, and have succeeded in making out an imaginary God who is the very reverse and opposite of what God, the Absolute, really is, the Scientists again on the other hand deny the existence of anything spiritual or divine in the Universe, and inculcate a blind unbelief of all, but what they teach, demanding, however, as implicit a belief in their latest ephemeral theories as the Theologians demand for their most ancient and most rotten errors. Where are we to look for the truth? It is believe here and believe there, and know nothing on both sides. For as long as we permit these gentlemen to play their confidence trick they will indubitably continue in that performance, and as long as they are not arrested by Constable Common-Sense and arraigned before Chief Justice Reason, they will consider their nefarious avocation even lawful and meritorious.

Leaving behind us both the teachers of blind belief and of blind unbelief in spiritual things, let us now boldly enter the realms of the so-called Unknowable.

Behold Life, the kernel of existence, is unrecognised and not understood; although some scientists are of late lazily making enquiries into Animism, but as they follow the blood-stained track of the Vivisectionists—who foolishly think to pry with curious eyes into Life's Sanctum Sanctorum by rending asunder the quivering form of living and sentient beings—the life-principle, which is the unknowable and denied Soul in man, is not recognised by these vile abortions of a depraved race. Ignoring the Soul within, they turn their backs to the Divine Light, and in a foul blood-delirium of torture-mania they grope for the flashes of Hell fire. To the divine, and not to the devilised, does God, the foundation of Life, reveal his secrets.

No one can deny that man lives and thinks, and that the vital and mental processes in man are manipulated for him independent of his volition, according to laws of Absolute Thought. Man consists of an invisible duality of Life and Thought, and this is the real, eternal Being of man. Life and Thought are convertible terms, and originate in the One, the Absolute, the Soul, God.

Man's real Self is the latent and eternal, unselfish Self that, as the life and growth principle, is ever active and sleepless, and this Real Life and Thought is the Macrocosm, God; while the manifest temporal, mental, volitional, Self, is the unreal, lesser and lower, Self,—the Microcosm, Man. Whether we now call the Life, the greater Self, Soul; and the Self-will, the lesser Self, Spirit; is of no consequence. Soul and Spirit exist, no matter whether we recognise pure give a name to them or not.

Self-will is the human Self; Life and Thought (the involitional principle) constitute the Divine Self.

It is evident that if we have a Divine Self within us we can only hear its voice when the human Self is silent, for while the human self is manifest, any expressions of the Divine Self—which is the true Self—must become so blended with the lesser Self, as to be unrecognisable.

It is not sufficient that one should have no self-will,

but that he also should not allow another's self-will to rule him; he should have no will but the Divine.

There is a long and tedious process necessary to cleanse the human Self of the impurities that generally are impressed upon it, and this process—until its consummation,—which ends in a union of the human with the Divine—is called the regenerative process.

The Self-will of the unregenerate is a mental patch-work that custom, education, habit and surroundings have so manipulated as to give the individual a pronounced—more or less—depraved inclination. The Divine Self has, by continual over-ruling of the depraved human will, too, become depraved, and from being originally Divine, has become diabolic, that is to say, perverted and perverse by the course of man's wordly life. Regeneration is the destruction of evil and the establishing of Good. The death of the Devil causes the re-birth of God.

The ideas that custom, education and surroundings impart to us, are mere shadows that have been impressed by ignorance, and have not that existence that we erroneously attribute to them. The mind of most men is a collection of stray crumbs of thought, that the tortured Soul, whenever she has the opportunity to make herself heard, throws into the mind in spite of the Self-will, and which the latter perverts according to his depraved inclination; and man, when he perverts his intuition, thinks that he thinks, while he does not think.

It is evident that this volitional lesser Self—which has no will of its own, but is a slave to his own depravity and is chained to what custom has made of it; that which says, "I am," without really being, which says, "I think," without really thinking, but goes by manipulated ideas and customary cuckoo cries;—it is evident that this lesser Self can have no real eternal existence, and forms no part in man's eternal being, as it is neither Life nor Thought, but is merely a shadow, and is not the true Self, but a temporal conglomeration of erroneous impressions. While the non-existent is manifest, the eternally existent is latent. While man says—I will, God says—I won't. For it is a divine law in the eternal: Force should not meet force. While one is active the other is passive. This is the true meaning of the Yen and Yang of the Chinese Occultists. A contemporary of Jesus, the Initiate, Gamaliel, gave the following valuable instruction for the attainment to the Divine State: "Do His Will as if it were thy will, that He may accomplish thy will as if it were His Will; abolish thy will for the sake of His Will, and he will overthrow the will of others for the sake of thy will." This text, by itself, is a guide to Adeptship.

In every individual being, there is latent the vital principle. Depraved as it mostly is by man's habits, it nevertheless is of Divine origin, and we are absolutely dependent on, and blind slaves of, that latent principle which acts according to the immutable laws of eternal Thought, and which are, at the same time, expressions of infinite Love. Absolute Thought is absolute Power, absolute Power is absolute Justice, absolute Justice is absolute Love.

The Self which is not the volitional Self, yet is the innermost Self of the Self; the Being which is the centre of Being; the latent "I" which is the true "I am"; the Real Self which is the Eternal, Absolute Self;—this Self is the Soul, the God within us.

Man living under the rule of the false Self, necessarily has his knowledge circumscribed. The view ever adapts itself to the standpoint, but he who clears his mind (the aggregation of impressions) of the errors and perversities that by custom have been acquired; who lives rationally and in accordance with the Divine design of the Deity; and who persists—physically and psychically—in uncompromising purity;—and instead of being dis severed from God the Soul, by a depraved Self-will, he gradually ascends and becomes united with the Deity. Attendant

upon this union there will be manifested such phenomena as form the base of all true and Divine Magic. When united with Life, Thought is infinite, and then the Thought of the Absolute is known and experienced; but while man is dis severed from and inimical to the life-principle, he is divided against himself, and as such, finite, erroneous and deluded.

Living purely, rationally, and in strict mental and psychical isolation; aspiring and praying continually for knowledge of, and communion with the Real, Absolute Being, man can gradually cast off one by one the shells of delusion and unreality, and ascending mentally and vitally until he reaches the apex of his being, the centre of all knowledge, the Absolute Thought, the Soul will become manifest to him. Man ascending to God and God descending to Man, form the Regenerate God-Man, which is the highest state of Being attainable on Earth or in Heaven.

Ruysbrock, speaking of the inner life, and the union of the soul with God, said: "God dwells in the highest part of the soul. He who ascends this height has all things under his feet. We are united with God when, in the practice of the virtues, we deny and forsake ourselves, loving and following God above all creatures. We cannot compel God by our love to love us, but He cannot sanctify us unless we freely contribute our effort. There must be a reciprocal desire on our part, and that of God. The free inspiration of God is the spring of all our spiritual life. Thence flows into us knowledge—an inner revelation which preserves our spirit open, and, lifting us all above all images and all disturbance, brings us to an inward silence. Here the divine inspiration is a secret whispering in the inner ear. God dwells in the heart pure and free from every image. Then first, when we withdraw into the SIMPLICITAS of our heart, do we behold the immeasurable glory of God, and our intellect is as clear from all considerations of distinction and figurative apprehensions, as though we had never seen or heard of such things. Then the riches of God are open to us. Our spirit becomes desireless, as though there was nothing on earth or in heaven of which we stood in need. Then we are alone with God, God and we—nothing else.* Then we rise above all multiplicity and distinction into the simple nakedness of our essence, and in it become conscious of the infinite wisdom of the Divine Essence, whose inexhaustible depths are as a vast waste, into which no corporeal and no spiritual image can intrude. Our created is absorbed in our uncreated life, and we are as it were transformed into God. Lost in the abyss of our eternal blessedness, we perceive no distinction between ourselves and God. As soon as we begin to reflect and to consider what that is, we feel, we become aware of such distinction, and fall back to the level of reason."—R. A. Vaughan's "Hours with the Mystics," vol. I., p. 328, edition of 1880.

Clear and open as the foregoing description is with regard to the mental phase, the mediæval mystics were either by the Church compelled to be utterly silent with regard to the vital power that attends the union with God, or this mystic possibly may not have got beyond mental Adeptship. The Absolute State is attended by a manifestation of absolute power, as Life united with Thought is the force of forces. In that state only can man be said to be inspired and infallible. It is God the Soul that speaks, and becomes manifest.

Spiritualism as an agglomeration of imperfect beings, is often preventive of the progress of the individual. Animism is the growth and development of the individual Soul to its highest degree of perfection. Although, "Obey your Guides," may be the doctrine of all the earthbound perversities of "that sphere," "Obey your Soul, and thus guide yourself," is the text for the aspiring. Man having within his

own Being a particle of the Omniscient, what necessity has he of other imperfect Beings as Guides?

Even as outer world men are unconscious of the Spirit-world, so are unregenerate spirits unconscious of the existence of the Soul-world. Physical death does not greatly enlarge the faculties of man. Although he has the bird-like faculty of flying about, in place of having a fast hold on matter, man continues to be as a spirit, what he was while in the body. Only the Soul knows the Soul, and whatever is not Soul is not true Being. Spirits see Souls as rarely as ordinary men see Spirits. The existence of the Soul-world is to Spirits a matter of belief, highly advanced Spirits only know of its existence. The Great Work of Adeptship is to penetrate beyond the Spirit-world, and attain to and remain fixed in the virtues of the Soul-life, by subjugation and regeneration of the own Spirit.

Whoever lives the Christ-life can attain to the Soul-State and Soul Power. It is not the spilled blood of the Lamb that saves, but when our flesh and blood is even as the flesh and blood of the living Christ, when our Being is even as his, when we attain to the Christ-State of innocence; we know then what Christ knew, and have become Christ-like. And when we are finally one with the Christ-State, that this Christ-State liveth and abideth lastingly in our Being, then, Christ, the Divine Soul is our very and true Self, and we, too, can say, "I and my Father are One."

During the irrational sensual life of man there is more vitality ignorantly scattered, than would be sufficient to animate the solar system, under favourable circumstances. Life is the force of forces. The conservation of vitality in the organism is the physical base of the ladder of aspiration on which the Adept ascends to God. Man in his rightful state becoming united with his own true centre, beholds in himself the centre of the Universe. The Soul is the Life, and the Life is the Soul, and her outward sensorial expression is known as Organic Magnetism.

The following extracts from the third edition of Miss Chandos Leigh Hunt's excellent and most valuable "Private Instructions on Organic Magnetism," will give a scientific description of the Soul Power, and the means to attain thereto:—

"Organic Magnetism can be directed for curing mental, moral, and physical diseases, producing refreshing sleep, rendering the body insensible to pain, developing spiritual gifts, artificial somnambulism, cultivating plants, taming animals, etc. . . .

"The means to be employed are mental, psychical and physical, separately or combined. The mental alone . . . the silent Will; the physical alone . . . magnetism from the human body. . . .

"The primary qualifications of a Magnetiser, are a great and good spirit, great power of mental concentration, and a powerful magnetic gaze . . . A great and good spirit of course can not be imparted. Its development means the development of the Holy seed within us, or the outward expression of the Divine within. The greatest recognised Adept . . . has been . . . Jesus Christ. An Adept of this description is known to the true Occultist as the Red Magician. To become one, you must follow strictly Christ's laws and life to the letter, and in the spirit, till it becomes your nature to be good. . . . Your physical life must be entirely subservient to the spiritual. Your observation of externals must be simply to make a right use of them. Food and drink must be taken merely as necessary supports to the body. Fish, flesh, fowl, alcohol, drugs, tobacco, mineral substances, and every perversion of the natural appetite must be religiously abstained from, and one's tastes therefore re-directed into their proper channels. . . . To become a Red Magician, you must become all-perfect, even as the God within you is perfect—I do not say all-powerful. You are always perfect as long as you act absolutely up to the light within you, and ever

* Further on he explains: "We are one with God, but yet always creature existences distinct from God."

pray and strive for more light. This light will grow infinitely. It is Deity and cannot die, because it is Life. . . . God, Life, Light and Good are synonymous terms. This Light is fed only by constant prayer, a desire for Good. I am explaining facts to you, not mythical imaginings. If you wish to become a Red Magician, mount the ladder, and you will find your kingdom of Heaven, which is within you, and our Father, which is in Heaven, and you will be at One with God.

"The White Magician is a high form of Adeptship, and few there are who reach it; fewer still who become Red Magicians. The difference between the former and the latter is, that the senses and the world possess certain temptations for the White Magician, which he sees and feels though he conquers. But nothing can tempt the Red Magician to evil any more than God can be tempted. The passive White Magician is to be found in the Religieuse. The active White Magician (with which we have to deal) in the Magnetic Healer of mental, moral, and physical diseases. The end of the White Magician's path is the beginning of the Red Magician's.

"En passant, Black Magic is (in part) the art of applying the science of Magnetism to the obtaining of worldly riches, and to the influencing of persons to obey your Will, with results injurious to themselves. This part of the art I do not teach."

And I am exceedingly pleased to hear it. For if my accomplished friend were to teach Black Magic, she would teach it most effectively, and we should live in constant terror, as not one of us would be safe.

In another part the gifted Lady Magnetist says: "My intention is to explain in as clear and concise a manner as possible, every class of phenomena resulting from the magnetic state, and how best to induce these phenomena and develope them to their greatest value. * * * To indicate the many dangers which often arise through ignorantly tampering with the human organism, and to give full instructions how to avoid and meet any contingencies which may arise."

Whoever is desirous of more of the scientific and practical information on this Occult subject, I heartily recommend the acquisition of the invaluable work that I have just quoted, while those who are by locality favoured, should not fail to get personal instruction.

To give a more exact account of the manifestations of Soul Power of Jesus Christ, and in order to explain the so-called miracles according to the laws of spiritual science, I take, besides the New Testament, also the Gospel of his Infancy into consideration, which is one of the now-called Apocryphal Writings, but which was received as canonical by the Gnostics. This Gospel of the Infancy serves to throw a new light upon the character and Adeptship of Jesus Christ, and, also, gives us the clue why he suddenly lost the Soul Power. For the so-called plan of salvation is palpably an erroneous human invention, and it is also not demonstrated that Jesus thought it necessary to meet death. For on the Mount of Olives he strives again to attain his Power, but could not. The death-trance if less dignified to his mind, was therefore his last and successful resource. It is not for the purpose of degrading Jesus that this treatise has been written, but to place the Christ Life as an example which can be practically followed, and to give an absolutely rational account of the Soul Power.

The Demon, who once tempted Jesus, was attracted by his lower self, and the temptation was exactly adapted for his temperament. On this occasion Jesus resisted, but who can tell whether this temptation was the last, and whether an act which was not recorded, and whereof Jesus himself gives warning instruction as the sin against the Holy Spirit, a fall from the Divine State, was not the real cause that the Soul Power suddenly left him, as the mournful exclamation—

"My God, My God, why hast thou forsaken me!" indicates?

Certainly the Apostles, who believed Jesus to have been the Messiah, would not admit that he lost his power through a fall from grace and could not regain it. They would rather deceive themselves with the theory, that because he was not a terrestrial King, the death must have been the great object of his coming, and Jesus seeing there was nothing more to be done with this class of people, having sown Soul-seed on fruitful soil he consequently left them.

In the mentioned Gospel of the Infancy there are actions recorded of the child Jesus, which certainly would make him out to be the opposite of the meek and gentle Jesus of the Church, as the following instances will show:—

2 Infancy ii.—"The son of a scribe was standing with Joseph, and took a bough from a willow tree and scattered the water, which Jesus had gathered into a lake. But the boy, Jesus, seeing what he had done became angry and said to him, Thou fool, what harm did that lake to thee, that thou should'st scatter the water? Behold, now, thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit. And immediately he became withered all over.—Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder; at which Jesus being angry, said to him, Thou shalt go no further. And instantly he fell down dead.—Then the parents of the boy going to Joseph, complained, saying, You are not fit to live with us, in our city, having such a boy as that. Either teach him that he may bless and not curse, or else depart hence with him, for he kills our children. Then Joseph, calling the boy Jesus by himself, instructed him saying, Why doest thou such things to injure the people, so that they hate us and prosecute us? But Jesus replied, I know that what thou sayest is not of thyself, but for thy sake I will say nothing. But they, who have said these things to thee, shall suffer everlasting punishment (bombastic nonsense). "And immediately they who had accused him became blind."

1 Infancy xx., relates:—"They brought him to a master, but when he lift up his hand to whip him, he had his hand presently withered and he died. Then said Joseph to Mary, Henceforth we will not allow him to go out of the house; for everyone who displeases him is killed." That is to say he killed them, for these were all volitional acts of Jesus. The manifestation of the Divine Soul imparts good, but not evil; it vivifies, but does not slay. The Soul Power can, however, at times be abused like any other power.

We must take into consideration that the Jews are passionate people who curse each other most heavily at the slightest provocation, and who educate their children by cursing them. Jewish children hear more curses than blessings. Jesus, unwittingly, may have repeated those salutations which are common among the Jews, or he may also have had a little of that passionate nature imparted to him by neighbouring surroundings, which to one who has the Soul Power is a dangerous thing, as he has the power to inflict the evil he wishes, simultaneously with the verbal expression. This misuse of power would be forgiven by the Divine Soul to the boy, but not to the man, when any fall would be regarded as a sin against the Holy Spirit. Jesus had only this one childish cultivated passion to overcome: that was, the self-will expressing itself in anger. It was the only remnant of the old Adam. Lust, envy, pride, ambition, and all other snares of the unreal Self, had no place in his pure Being. We find him, therefore, as soon as he had subjugated the will of the lower Self by a forty days isolation,—which does not necessarily imply a physical fast,—he became united with the Divine Soul, and the words came from the internal heaven: This is my beloved son in whom I am (now) well pleased. But as soon as the lesser Self manifested itself, the greater Self would fly away; as is the case with every other individual.

If the cursing of the fig-tree be not an allegory intended for the Jewish nation, it would indicate a fall of the Red Magician to a lower grade of White Magic. If the old passionate nature asserted herself, then the Soul Power would, as a matter of course, leave him suddenly. This performance would show the direction of the influence, as it certainly was no divine act, but points, rather, to a return of the lesser state.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR 200.

In the "Echo," (Dunedin, New Zealand) of July 16, appears a review of a work with the above title, by Charles B. Waite, M.A., published at Chicago, by C. V. Waite, & Co. We have not seen the book, but as the review alluded to, touches on matters being treated of by writers in the MEDIUM at the present time, we think it will interest our readers, and accordingly quote part of it:—

The book, Judge Waite tells us in the perface, "is the result of an investigation, extending through several years, and instituted for his own satisfaction." Two years of the time were spent in the library of Congress, which is peculiarly rich in Biblical literature. We cannot say the book is a connected narrative of the events connected with the Christian religion. It is rather the facts to be discovered about the period to which it refers, collected and published in their chronological order. There is no rhetoric, no fine writing. Indeed the book looks more like a lot of cases collected, with notes, bearing on some law point. Perhaps Judge Waite's training may have had something to do with the method he has adopted. But whatever fault may be found with the rather unattractive way in which the facts are presented to the reader, no complaint can be made about the matter. It is full, careful and yet concise. And after carefully perusing it and comparing it with other works, we think the Judge is entitled to say that it is "the most complete record of the events connected with the Christian religion during the first two centuries ever presented to the public" in one treatise.

The book is arranged into six periods. First—the Apostolic age, A.D. 30 to A.D. 80. Second—Apostolic Fathers, A.D. 80 to 120. Third—the three Apocryphal Gospels, A.D. 120 to 130. Fourth—of Christian writers, A.D. 130 to 170. Fifth—the four Canonical Gospels, A.D. 170 to 185; and sixth—close of second century, A.D. 185 to 200.

The manner in which the Christian writers are chronologically arranged will give an insight of the results at which the author has arrived. For example, he places Oracles of Christ, by Matthew at A.D. 50, but he says that our Gospel of Matthew was not written till 180. The earliest-written book in the New Testament he believes to be the 2nd Epistle of the Thessalonians, A.D. 52, and the latest the Acts of the Apostles, in 180. The author's aim is to find out what the facts relating to the Christian religion during the first two centuries are. In doing this he takes all the authors—Christian and Pagan—who wrote, and from them he tries to find out the writings of the early Church. He says there were a Gospel of Paul and a Gospel of Peter and a Gospel of Marcion, and many other writings now lost. When we state that all the ante-nicene fathers are carefully referred to, and the passages in their writings bearing on the canonicity of the books we now call the Bible compared, it will be seen that the Judge's task has been onerous. The authors in the original have been referred to, and where the translations in the ante-nicene Christian library are inaccurate, they are pointed out. But not only are the sources of the History of the Christian Religion been investigated, but what the ablest historians have said on the subject has been noted. Indeed, the author seems acquainted with the most recent German and English criticism.

The result after his many years of investigation are, we need hardly say, such as will not be received as orthodox. The incident of Herodias dancing before Herod's captains and guest is mythical. Phillip was not the husband of Herodias. As to the divinity of Christ, this is what Judge Waite says:

"He is said to have been begotten of a virgin, by the overshadowing of the Holy Ghost. This event does not appear to have been mentioned in Heathen, Jewish or Christian history, until more than a hundred years after it is said to have taken place. The doctrine of the immaculate conception, when it was promulgated to the Christians of the second century, was found to be so congenial to the prevailing disposition to deify Christ, that it was at once taken up by the Bishops, and incorporated among the foundations of the grand religious structure then being erected. Paul, who had already laid the foundations of the structure, seems to have known nothing of the doctrine. It was somewhat incongruous to deify a person born in the or-

dinary course of generation. The immaculate conception was needed, to give form and consistency to the doctrine of the divinity of Jesus. Many attempts have been made to write the life of Christ. But it is difficult to see where, outside the Gospels, the material for such a work is to come from; while if the gospels are to be taken as a basis, it is equally difficult to understand what is so to be gained by rewriting what is contained in them. Any such attempts only brings out, in a plainer light, the discrepancies in those accounts, and finally results in a mere display of ingenuity on the part of the biographer in his efforts to reconcile them; or, as in the case of some writers, in a sublime unconsciousness of any discrepancies whatever."

How long did Christ's ministry last? "The plain inference," the author says, "from the synoptic gospels is, that the ministry of Christ lasted but one year. Everything related appears to have taken place in or near Galilee and within the year. He goes up to Jerusalem to but one passover. But according to John, the ministry must have lasted much longer, as he goes up to three or four passovers at least" (p. 324). But Irenæus, in his treatise against heresies, says the "ministry lasted about twenty years." It is admitted Christ's birth is four years wrong, why not fourteen or twenty?

Then as to the resurrection of Christ. This is what Judge Waite says:

"The resurrection of the crucified body of Christ is a doctrine which cannot be traced back beyond the second century. Paul, who believed in visions, thought he had seen Jesus, and enumerates various other occasions when Christ had been seen by his disciples. . . . It is a fair inference, that these were all apparitions. . . . That such was the nature of his own vision of Christ is evident, not only from his explanation of the nature of the resurrection, but from the fact that the appearance to him was after the time when, according to the canonical gospels, Jesus had ascended to heaven."

The extracts we have given will show some of the results at which the author has arrived. Our space does not allow us to quote what he says about the gospels, etc. We may mention that their authenticity is denied. The mass of authorities he has consulted, and the manner in which he has classified them, can only be learned from a perusal of the book itself. It will, we believe, form a ready hand-book or repository, from which persons anxious to know of the progress of the Christian religion will glean valuable information and learn where to look for authorities.

LITERARY NOTICES.

We have received from the publisher, A. Deichert, Erlangen, the seventh volume of Dr. Franz Hoffmann's Philosophical writings. The author is an eminent German Professor, and his work is fittingly dedicated to Dr. Maximilian Perly, who is also a celebrated man of science, and a voluminous writer on Spiritual Philosophy. This seventh volume extending to 464 pages, is not the largest of the series. It is devoted to Spiritual Studies, being a series of some forty-seven essays, or critical reviews of the teachings or published works of well known thinkers on psychology and spiritual phenomena. Though we cannot on the present occasion give an analysis of the author's views, yet we may state that he appears to handle the vast subject, included under the term, "Spiritual Studies," in a very broad manner, and that he furnishes mental food for the theologian and philosopher, as well as for the collector of phenomenal facts. We hope to give a fuller account of Professor Hoffmann's work in a future issue.

The "Phrenological Journal and Science and Health" for September, price 1s. (Fowler and Wells, New York), is filled with excellent matter. A portrait is given of Giteau—the assassin of President Garfield—a criminal-looking, hair-brained creature. The temperament is nervous and wiry, the head wide, selfish and egotistically imaginative. A restless self-mania indicates that such a mind is on the lowest spiritual plane, and only capable of sacrificing to his own advantage everyone who crosses his path.

An account is given of a medical man, who cured a desperate case of cancer on his own lip, by the use of wood sorrel. "An infusion of the wood sorrel, or *Oxalis Acetosella*, was made and applied to the cancer as an escharotic, with the result in a few days of destroying the morbid growth and detaching it entire from the healthy tissue. Afterwards the lip rapidly healed, resuming its natural shape, and now scarcely a scar is noticeable to remind one of the painful and swollen lip the doctor had carried so many years."

It is stated that cotton-seed oil is a most satisfactory substitute for lard, and only half the price of the vile grease of filth-fed swine. It is said that 10,000,000 gallons of cotton-seed oil are used in Europe annually to adulterate olive oil. If so, why not use the article under its true appellation? We have used rape-seed oil for cooking; it is cheap and good. Mankind will have to dispense, sooner or later, with the grease of dead animals. If we are to have animal fat at all, let it be the butter of the living cow.

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The MEDIUM is sold by all newsvendors, 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, SEPT. 9 1881.

NOTES AND COMMENTS.

Thus writes a correspondent:—"The infliction of remorse for sin after it has been repented of and atoned for, would be a piece of gratuitous cruelty, with which even the Hebrew Yahweh was not credited that I know of. Why even Manasseh was not treated like that according to the accounts we have."

"Ouranoi's" other side of the question to his penalty for sin views, is given this week in his essay on "Compensation." We see repeated some of the notions on the conditions of the "redeemed," upon which we animadverted last week. Now it is part of the work of Spiritualism to make clear all these matters, and guide the mind of man to all forms of spiritual truth. Let us, then, comment freely on all views expressed, and take the results in good part. Are those who have repented and made atonement actually redeemed, or is redemption a separate, and altogether different matter?

"Ouranoi's" article is worthy of careful study. Having set it all up into type, letter by letter, we have thoroughly digested it, and can recommend its nourishing properties to others. As men go on in the study of Spiritualism they require more and more brain power, and less self conceit, to master the task before them. Think clearly, decide coolly.

"J. K." is provoking the agitation of thought. A perfect storm of keen discussion is brewing. Let them knock their heads together who will; be it the privilege of our readers to stand by and profit by any sparks of knowledge that may be emitted from the severe concussion of enlightened—we hope—minds.

A Medium recently sat in a circle where there were several ladies. The medium, soon as the influence became developed was greatly distressed with a tightness and pain in the waist from which he suffered for two succeeding days. Speculating on what could be the cause of such a strange experience, his spirit-friends told him that it proceeded from the tight lacing of the lady sitters. If a mechanical injury done to sitters can thus affect a sensitive medium more than it does themselves, we have a clue to much that interferes with the physical and moral welfare of mediums, and the lucidity of communications. On the other hand some sitters' intellects are tight laced while their morals are much too loose. Poor Mediums!

Indignant at the reports of his death, Dr. Tanner is anxious to startle the world into a new sensation in the voluntary skeleton line of business. He says he is ready to fast for 95

days if the air in his room is charged with a strong current of electricity. If the doctor can demonstrate that we can live on electricity, he will effect a commercial revolution. American corn will cease to be imported, though this will scarcely benefit the British farmer. Everybody will apply the storage of electricity theory in a new sense, and it will be impossible to shako hands with a friend without getting a galvanic shock. Butchers and bakers will be ruined, and the world turned upside down. Dr. Tanner is in a false way to become immortal. —"Western Morning News."

CIRCLE & PERSONAL MEMORANDA.

Dr. Mack returned to London from the United States last week in excellent health, and ready to resume his occupation as a healer by laying on of hands. He had a pleasant time in his native land, and brings welcome tidings of Mrs. Hollis-Billing, Major Forster, and other friends. Dr. Mack may be found as usual at 37, Upper Baker Street.

Miss Lottie Fowler writes from Boston, U.S.A., that she intends sailing for London in the Cunard Steamer, "Atlas," on September 10th. But, do not the Cunard Steamers sail for Liverpool only?—perhaps she implies that London is her ultimate destination. The former announcement of Miss Fowler's visit has created a warm interest amongst many friends, who entertain a lively recollection of her straightforward mediumship. She will meet with a cordial welcome.

Mr. R. Brunskill, of West Auckland, is about to depart for America. This, in the interests of the local movement, is to be regretted. Mr. Brunskill is an excellent medium, and a truly unselfish man. He has done much to demonstrate the truths of spirit-communion, chiefly by materialisation phenomena, and has never made his powers an element of self-aggrandisement. We hope he will have more prosperity in his new home than the adverse circumstances of the times have lately permitted here.

Mrs. Davenport gave her first healing seance at Quebec Hall, on Tuesday evening. Two patients presented themselves whose conditions were promptly diagnosed, and their sufferings, relieved. To meet the requirements of ladies and children, Mrs. Davenport will attend in future, from two till four o'clock, on Mondays at the same place.

70, MARK LANE, CITY.—On Sunday evening at 7 for 7.30, several well-known mediums will hold a seance. A collection will be taken, the whole of the proceeds of which will be given to a distressed family.—JOHN CHANDLER.

MANCHESTER "HOME CIRCLES."—On Sunday, September 18, at 2.15 p.m., it is intended to have a Conference and Social gathering of members only, of all Circles, at the "Trinity Coffee Tavern," 83, Chapel Street, Salford; trusting every one will make an effort to be present, and take part in the proceedings. Tea will be provided at 4d. each. Sec., J. Campion, 33, Downing Street.

OLDHAM.—On Sunday, September 25th, the Oldham Society of Spiritualists, intend holding a service of song in their Assembly Room, 176, Union Street, at 2.30 and 6 o'clock, when it is hoped the friends of the Cause in the surrounding districts, will assist in making it a success in every way possibly.

7, Eden Street, Frank Hill, Oldham.

JAMES MURRAY, Secretary.

"WHO FORGIVETH ALL THINE INIQUITIES."

(Psalms ciii. 3.)

The forgiveness of sins, I take it, is the subject of a popular misconception. God never saves man from the consequences of his sins, for to do so would suppose a veritable miracle and a suspension of laws, which in their ultimate result are as beneficent as they are wise. But when sin is repented of and atoned for by a "penance" or penal suffering, none the less real because not accorded that name by "Protestants," then it is that the "tender mercy" of God is shown in the blotting out of transgression, in the destruction of that "worm" of inavailing regret for past misdeeds that otherwise "dieth not" (otherwise, i.e., unless forgiveness were vouchsafed), and in the extinction of that "fire" of secret and heart-devouring remorse that otherwise "is not quenched." To believe less is surely to deprive God of one of his most important attributes, and to abolish one of the grandest of his mercies to "us-ward," while to believe the popular doctrine is not only unreasonable, but detracts at once from any conception of the all-wisdom of our Father, who is thus constantly obliged to suspend His own laws. I have written the above few remarks as a pendant to the article by "Ouranoi" on the "Eternal Penalty of Sin" on page 532, with the last paragraph of which I must heartily concur.

"CAMBOR."

THE "URGENCY" FUND.

A LETTER FROM DR. BROWN, OF BURNLEY.

Our steadfast friend Dr. Brown, of Burnley, who is spending the summer at the seaside, has written the following letter, which we hope he will excuse us for making public:—

Dear Burns,—I know you will be pleased to have a line from me. I am much grieved to see by the MEDIUM, that you are still in the mud. I would that all the Readers of the MEDIUM could see what is their duty, and do it. But we have too much talk; it is all very good of us to keep saying, "Trust in God, and He will bless you and your labours." In my opinion, unless we as a body of Spiritualists do our duty, we have no right to say this. Granted, a word of encouragement is good at all times—it foretells a good feeling. But the harvest might be lost for want of labourers. Would not a little help along with our sympathy do better? If we can not all be shearers, we can gather up the short ears, and by so doing we can soon gather in the harvest.

Sir, I think, if some able penman with a good influence would write a good letter, accompanied by a small donation, with a determination to raise £200, I have no doubt it might be accomplished this month. Say if one hundred gave ten shillings each; fifty one pound each; twenty-five two pounds each: that would be £150, the other fifty pounds to be given in five shillings, half-crowns and such. That would be gathering up the short ears. I think this would help you out of your present difficulties. Although my expenses at present are very great, I will forward two pounds more, if the ninety and nine are forthcoming. Then the present dark cloud will be gone, and you will be in sunshine once more. Others can please themselves, I will send my mite. I can then say—Fellow Spiritualists I have done my duty, go ye and do likewise.—I am, dear Burns, your Faithful Friend,
Strawberry Bank, Nr. Bellevue, Blackpool. W. BROWN.
September 2, 1881.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

STRANGE PHENOMENON AT MOSTON, NEAR OLD HAM
NOT THE "BURNING BUSH"—THE BURNING TABLE-CLOTH.

To the Editor.—Dear Sir,—I send the following account of a phenomenon, which took place at Chain Bar, Moston, near Oldham, which I have received from Mr. John Holt, Manchester Street, Oldham, who along with others can bear testimony to its truthfulness.

Mr. Edward Glossop, Grocer, of the above named place, on the 14th of August, 1881, had a cart load of flour delivered at his shop, after which, he, along with the carter retired into the house, behind the shop, to have a little chat together. When on happening to look round, behold a table which was covered by a table-cloth, was seen to be in a blaze of fire. They both hastened forward to put it out, and when they succeeded and examined it, it was found to be as perfect as before the fire, and strange to say there was nothing near it to cause such a thing to happen. Mr. Glossop is a well known Spiritualist, but the carter was not, which made him think the devil was not so very far away. Hoping you will insert this in your next issue, as they desire it to have publicity, and oblige, yours etc.

J. MURRAY.

MR. MATTHEWS' MEDIUMSHIP.

To the Editor.—Dear Sir,—In the MEDIUM of last week you noticed how Mr. Matthews at the house of Mrs. Makdougall Gregory, on Saturday, 27th, prophesied my having to receive a letter from a nobleman in Italy, and by which he would make a proposition advantageous to him, but not to me; and how on my reaching home a few hours later, I found the letter, as described by the medium, on my table.

In acknowledgment of the high gift of Mr. Matthews as a clairvoyant, let me tell you the sequel of that prophesy, not less astonishing.

On the evening of the day after, being Sunday, Aug. 28th, I went to Ladbroke Hall to the service conducted by Mr. Matthews, who passing into the trance, addressed me as follows:—

"You have written two letters this afternoon."

"I have."

"One of them was in answer to the letter you received last night."

"It was."

"And you followed my advice and your better judgment by refusing to comply with the wishes of that nobleman."

"I did."

Yours very truly,

G. DAMIANI.

MESMERISM AND PSYCHOLOGY.

NOTES FOR STUDENTS FROM VARIOUS WORKS ON
ORGANIC MAGNETISM.

BY MISS CHANDOS LEIGH HUNT.

II.—"A PROPOSAL TO THE LADIES FOR ESTABLISHING AN HYGIEN SOCIETY IN ENGLAND, TO BE INCORPORATED WITH THAT OF PARIS; BY DR. DE MAINAUDUC, 1785.

CONTENTS.—Mesmer refuses to take two hundred guineas for his Secret. Cases of cures through Magnetism published. Twenty one Physicians expelled from the Medical Fraternity for curing by Magnetism. Magnetism non-existent, yet injurious to those Magnetised. An absent Investigator signed against the Art. The first Teacher of Magnetism in England. Magnetism a Healer. Transference of pain.

Dr. de Mainauduc, it appears from his own statements in this work, desired to become a pupil of Mesmer, and offered him two hundred guineas for his secret, but was refused because he was "an English Physician." Teachers and practisers of the science of Animal Magnetism in those days seemed to have been well patronised, besides being well paid, for Dr. de Mainauduc tells us that he then went to Dr. d'Eslon for instructions; who was then "first physician to his Royal Highness the Count D'Artois; whose house and treatment I found to be the resort of the first personages, who generously published their cases and cures, to remove incredulity, put envy to the blush, and encourage their suffering fellow creatures to seek relief."

But then as now, Magnetism was the "subject of opposition from those who were likely to be injured in their interests by its inculcation."

"Here," "continues the Doctor," I was witness to twenty one Physicians, who were then receiving instructions from Dr. d'Eslon, and practising Magnetism, being reduced in one day to the alternative of quitting the treatment, and promising under their signatures not to practise that science, or of having their names scratched off the list of Physicians by their envious brethren. No wonder, when such tyranny as this could be put into execution, that the first commission of enquiry into Magnetism, which contained four of the Medical Profession should be against the art. This ludicrous report stated that there was no such thing as Animal Magnetism, and yet they decried it because it was dangerous, and produced convulsions. It is well for the history of this mock investigation that Dr. de Mainauduc records "that the American, Dr. Franklin, ill and confined during the whole time at his house at Passy, some miles from Paris, was of the number of those who signed the report, which it was hoped would have induced the King to prohibit it."

Dr. de Mainauduc was the first teacher and propagandist of the science of Magnetism in England, though at that time he states. "There is scarcely a town in France where it does not at this instant flourish, and scarcely a corner of the globe in which it is not introduced, either by gentlemen from France, who have nobly undertaken the task, or by some sent for instructions by the several potentates."

A few quotations will suffice to show that the whole object and intention of the Doctor was to found a Medical Magnetic Healing School in England. "It may be expected that I should here give some hints of what Animal Magnetism is, but it is so foreign to anything as yet known in the healing art, and a description of it would appear so improbable, that ocular demonstration, explanation and conviction, as well as regular instructions and practice, can alone prove satisfactory. I can only say in general terms, that it is the very original method, pointed out by Nature, independent of the art of Physic, for relieving the sufferings of mankind; that it is reduced by experiments, observations and reason, to the power of feeling, in the Operator's own person, the pain which another suffers; and, by rules laid down for that purpose, to judge of the nature of that complaint which produces the pain, and means of removing it. It is within the capacity of every human being to become perfect master of this most essential science; and in that of many to contribute to its still greater improvement; thereby preventing, relieving and curing, almost every disease to which the human body is subject, without the assistance of any preparations or machinery whatsoever. The great Maker of all having wonderfully given us the means of alleviating our own and our fellow creatures sufferings, and perhaps of enabling life to continue until some material part of the machine wears out."

Historically this little work is most valuable. It reveals the state of the science at that period, and the many oppositions it had to contend with.

My notes upon the following published Letters further indicate the position assumed by the medical fraternity.

III.—A LETTER TO A PHYSICIAN IN THE COUNTRY, ON ANIMAL MAGNETISM, WITH HIS ANSWER." London, 1786.

The writer of this letter tells us that the Professor of Healing Magnetism, whose motives he satirically and severely

* Dr. de Mainauduc was the Professor whose lectures he attended, though he does not mention his name in any page of his pamphlets.

ly criticises, "pathetically laments the backwardness of the Faculty, in applying to him for instructions and initiation; and very generously pledges himself to discover his secret, without fee or reward, to any six regularly bred Physicians, upon their giving him their honour only, that they will afterwards practise upon nine poor subjects gratis every morning." He next quotes the words of the Professor of Magnetism concerning the founding of a society for the promotion and practical application of the Healing Art.

Now his reply to his medical friend's letter, opens with words which disclose the true cause of the animus existing then as now. He begins: "Your very anxious and particular enquiry, concerning the progress of the new science, which bears the name of Animal Magnetism, does not very much surprise me, as it seems to spread a general alarm through every branch of the medical profession, by hanging out a speedy, certain and effectual cure for every disorder to which our poor imperfect frame is exposed, either by inheritance, intemperance or decay." This then was the cause of his medical friend's anxiety and alarm, which the writer so sympathises with, that we are disposed to suspect him of belonging to the same frightened clique. Is this alarmed practitioner of the "most noble and benevolent profession," a specimen of his class? Of all, certainly not; of the large majority of them, most emphatically yes. If you wish to distress a medical man, inform him that you have discovered means of curing the consumptive by Magnetism, diet, hydropathy or any other method; for it is not the method that alarms him, but the fact that his patients diseases can be cured, and his well remunerated attendance dispensed with. At first he vigorously denies that any organic disease ever was cured by anybody either in or out of the profession! What does this expression of obstinate incredulity cause him to unwittingly acknowledge? Simply that every time he receives a fee from his consumptive, cancerous, or scrofulous patients, he is knowingly and wickedly receiving money under false pretences, for if his patients do not go to him to be cured, pray what do they go for? Certainly not to be either allowed to remain as they are, or be experimented upon, and perhaps made worse, though there are many cases in which Nature has cured in spite of, rather than by virtue of the Doctor's treatment. If you begin your attack upon medical ignorance, you are met with wholesale accusation of personal insults, and the assertion that certain organic diseases are cured by certain drugs. Put him to the test by saying that you yourself were cured of consumption, and he immediately tells you that you could never have been consumptive, because that disease was never yet cured by mortal, the thing being impossible. Oh Inconsistency! Oh Public Incredulity! Universal Hereditary Mental Blindness is the disease begotten by State-protected Doctorcraft.

The writer of this Letter being unable to deny the truth of the Magnetic phenomena, resorts to the mean alternative of attributing to the Professor, sordid, and immoral motives for offering to teach the Medical Profession, for in a footnote he tells us that "the very candid professor informs his audience, that something will be expected by the servant who introduces them, towards cleaning and preparing the exhibition room, etc." It is not enough that he shall receive lessons for nothing, but he desires the use of the Professor's premises, which entails extra labour, destruction of furniture, and probably the hire of an additional servant. He then so exaggerates this very just demand, that he implies that the Professor is in league with his domestics to share their gratuities by saying, "now two hundred, or two hundred and fifty half-crowns, or even, shillings, every week, is no trifling douceur to somebody." What does he mean? Did he expect to attend two hundred, or two hundred and fifty times weekly; and are doctors so generous with their half-crowns? But this is on a par with his criticism of the Professor's demand that his free medical pupils shall treat nine patients daily without fee or reward, for after telling us (on page 10) that the Professor generally treated three or four patients at the same time, and that fifteen minutes succeeded in producing the desired effects, he somewhat contradictorily states that, "as the whole process seldom exceeds an hour for each patient, it is certainly not a little extraordinary, and much to be lamented, that not a single individual of the worthy tribe of our medical philanthropists have yet applied for admission, as they could arrive at the possession of this inestimable arcanum, for the paltry consideration of so small a portion of their time as nine hours a day to the relief of the poor and afflicted." But, as it is made evident from his very first lines, that if medical men are alarmed at any method of cure for diseases, being discovered; if they devote nine well paid hours to their fashionable patients, it must be nine hours of unauthorised drugging, or vivisectional experimentalization upon the human subject, or nine hours of prescribing that which either does nothing or injures. If the Magnetised patient be duped into believing he is cured when he is not, surely he is not so systematically duped as the medical man's patient, for at least he is uninjured when not benefitted.

The writer concludes by amusing his friend with imaginary announcements in the newspapers of the future, so immoral in their suggestions, that they are not fit to be quoted, and only serve to demonstrate the low tone of mind that conceived them, and the impossibility of that mind to conceive of an opportunity to

do evil without concluding that it must be taken advantage of. The whole epistle serves but to prove his utter ignorance of the science which he presumes to condemn, for every practical Magnetiser knows that under the influence of Magnetism the impure become pure, for let him try to tempt the dishonest to act dishonourably, the malicious to malice, the perjurer to swear falsely, and be the individual ever so much under his Will, yet he is met with an indignant refusal to obey.

The "Answer" is simply another illustration of ignorance, and determined perversion of the truth with the object of preventing the public looking anywhere, but to them, for that which they themselves fear to have amongst them. Indeed should any of their brethren discover and attempt to adopt any mode of truly eradicating disease, they are at once expelled from their body, they being determined that there shall not be a true healer found among them. This is well illustrated in the case of the Homœopathic School of Medicine, which, in 1862 had to get an Act of Parliament to protect them against the rattenning of their "orthodox" brethren, in compelling their students to swear against Homœopathy, before they were granted a diploma, and in refusing to meet or countenance them in practise.

Thus it is that the whole orthodox fraternity are false healers, false prophets, and antichrists, legally obtaining money under false pretences.

THE DIFFUSION OF SPIRITUALISM.

THE UTILITY OF SPIRITUALISM.

The following paper on the above subject was read at Richmond Hall, Richmond Street, Plymouth, on Thursday last, by the Rev. C. Ware:—

The modern spiritual Movement which is usually known as Spiritualism has, from its commencement to the present time, had to encounter opposition, which opposition has manifested itself in various forms. This opposition has been almost entirely of the mind. When we say opposition, we do not mean the kind of opposition it would have had to encounter in the 16th century; opposition in the shape of violent and bloody persecution by fire and sword, by the rope and the prison. Spiritualism has at no time had to encounter opposition of that kind; at least in its direct and deliberate form; though undoubtedly a vast amount of physical suffering and material loss have been indirectly experienced by the adherents and promoters of this Movement.

The warfare between awakened thought and religious liberty, and modern ignorance and bigotry, is in these days lifted to a higher plane; the conflict is almost exclusively of the mind. When, therefore, we speak of the opposition which modern Spiritualism has had to encounter, we refer to the antagonism of the mind, the antagonism of ignorance, the antagonism of self-conceit, the antagonism of intellectual pride and arrogance, the antagonism of self-opinionated prejudice, and the antagonism of that which is of all others the most determined, bitter, and inveterate—the antagonism of religious bigotry.

The various forms of opposition which Spiritualism has had to encounter may be thus enumerated:—

- 1.—The reality of the phenomena has been denied, and all the manifestations attributed to trickery and imposture.
- 2.—Where the genuineness of the phenomena has been admitted, their spiritual origin has been denied; it has been contended that they could be accounted for upon natural principles, i.e., by laws and forces usually called physical.
- 3.—Where the spiritual theory has been admitted, it has been contended that, though the phenomena are from a spiritual source, that source is evil,—hence Spiritualism is all the work of the devil.
- 4.—Finally, when all these objections have been successfully rebutted, the opposition has resorted to the cry, *Cui Bono?*—what good is it?

It behoves Spiritualists to be prepared to meet those objections. I do not mean that we are called upon to answer the cavillings and objections of all and sundry. I do not mean that we are required to notice the sneers of conceit and ignorance wherever we may find them. I mean that Spiritualists should always be prepared for a fair contest in argument; should always be prepared to help honest inquiry. What I mean particularly is, that Spiritualists should always have their weapons ready for use. But we are certainly not called upon to do other peoples' thinking for them, and save them the trouble of inquiry.

Now, a very common objection which Spiritualism has to encounter is this very same *Cui Bono?* What is its utility? What do we want of it? What advantage is it to the individual? and what is its practical value to the world at large? And we must not be surprised at such an inquiry. We can quite conceive of persons being convinced of the reality of the phenomena, and even of being satisfied of their spiritual origin, yet not able to perceive their utility, nor able to appreciate wherein their practical value consists. Another reason why we may expect such a question is, that the present age is essentially utilitarian, and whatever would enlist the atten-

tion of men and awaken their interest must be essentially practical in its bearings.

What, then, is the utility of Spiritualism? Suppose the phenomena be genuine; suppose that they cannot be accounted for by any known physical laws, and that there is reasonable evidence of intercourse with the spirit-world, what good is it? I would begin by explaining what we mean by Spiritualism. We do not mean mere table-turning, or the production of extraordinary phenomena. It will be an advantage for our present purpose to give a simple definition of the word. We mean, therefore, by Spiritualism—intercourse between spirits and men. In answering the question, *Cui Bono*, I would begin by saying that once let the fact be established that there is communication between this world and the world of spirits—between those who have passed away and those who live on earth: who can adequately estimate the importance of such a stupendous fact, as we must call it, and the influence it must have upon the world at large? How intensely interesting, solemn, and important, must such a fact be to every individual? For my part, I cannot pretend to understand the individual who does not thus realise it.

But to speak more particularly I would say:—

1.—Spiritualism affords to us certainty of a future life, of our spiritual existence, and of our immortality.

Amongst a great many results which follow in its train, and a great variety of blessings which it brings, its primary mission is undoubtedly to convince us of, and enable us to realise, what is to us the most important fact in the universe—the certainty of a future state of being; that when we cease to live on earth as men, we exist in another and higher state as spirits; and that human beings, disembodied, are still interested, and take part in, either consciously or unconsciously to us, the affairs of this world. This in itself opens up an illimitable field of thought and reflection to every candid, thoughtful mind.

Perhaps it will be said that we did not need modern Spiritualism to teach us immortality and a life to come—that the Bible teaches us all that is necessary concerning those things. We do not deny that the Bible does so; we cheerfully admit—nay, we never cease to contend—that the Bible teaches spiritual truth in its fulness; that Jesus brought, life and immortality to light. The Bible abundantly answers the question, “If a man die shall he live again?” We regard that book as the highest authority in all literature on spiritual matters. But the fact is, it is characteristic of the advanced and scientific mind of to-day that it must have something more than the testimony of the past as recorded in a book, however valid and reliable that testimony may be, and however ancient and worthy of veneration, and deference, and belief that book may be. The inquiring mind of to-day must have indubitable evidence—must have absolute proof; it can only yield its credence where it is furnished with a basis of fact and certainty; and reasonably and rightly so in reference to matters of such transcendent importance to mankind. It is not sufficient to read about matters in which we have such a personal and practical interest; we must have some absolute knowledge of them.

The world to-day is demanding proof of immortality. Where is it to be found? The weakness of the professing Church consists in its utter inability to furnish proof of what it asserts and teaches. The consequence is that the thinking portion of the community is almost utterly indifferent to spiritual matters; its characteristic attitude is passive unbelief; and even in the religious world there is a vast amount of doubt, uncertainty, and indifference respecting these things. We might, at least, ask, where are that spiritual earnestness and enthusiasm which belief in these things should inspire? The fact is that religion has become a mere formality, and the practical influence of the professed belief in a future life is of the slenderest kind. The tendency of the age, both in the Church and out of it, is essentially materialistic. Men refuse to believe in anything but matter, having nothing else demonstrated to them.

Where is the remedy? We answer that Spiritualism supplies the remedy. It furnishes that strictly logical and evidential proof that the scientific mind demands. It challenges the inductive principle of inquiry in its most rigid form. It is a spiritual science in the highest sense experimental; it appeals, in the most forcible and convincing manner, to the sense and to the understanding of men.

To those whose life is based upon religious faith and hope, Spiritualism is of inestimable value. There are to-day much vagueness, restlessness, uncertainty, and doubt among believers. Spiritualism, as above defined, scatters all their doubts and fears, establishes their spiritual life upon a sure basis, and affords the amplest field for its development and exercise.

The bereaved heart yearns for some proof of the continued existence of loved ones departed, and anxiously longs for some sort of knowledge and assurance respecting their condition. Spiritualism reveals to them the consoling fact that their departed ones still live; nothing is lost of them but their bodies; all that constitutes the person, the intelligence, feeling, affection, emotion—remains: Spiritualism proclaims to us the encouraging truth that they are still with us, linked to us in undying affection, and able to aid and comfort us under all circumstances. Those very loved ones have thus become ministering spirits to those who remain on earth. Granted that

this, the presence and knowledge of departed ones may be an awkward inconvenience and an unpleasant fact to many persons, and to many families—even this is not an unqualified evil. It may be an inconvenience, even a nuisance, to the parties concerned; but the fact should, nevertheless, be known and recognised, and when it is generally so, will have incalculably beneficial results.

2.—Having considered the subject in its abstract and somewhat sentimental view, I would ask you to look at the utility of Spiritualism in a more practical and personal sense.

I would say, consider the certainty and reality which Spiritualism gives to all spiritual belief, teaching, and work. Can it be said that in the present there are that interest and zeal in religion at all commensurate with its assumed importance. Look at the difference between the apathy of the average Christian professor and the zeal and enthusiasm of the average Spiritualist. If we need reality and certainty in anything, we need them in religion. Besides this indifference, look at the wide-spread materialism and infidelity of the time. How will you deal with them? We answer that just as Spiritualism meets the religious indifference, so it meets the materialistic scepticism of the present time; for these can no more exist in the spirit-circle than darkness can exist at noon-day.

Consider the incentive and encouragement which Spiritualism furnishes to every person to live rightly; the immense practical influence which it has upon moral character; in the knowledge that we are surrounded by a great cloud of witnesses; that all things are naked and open to the eyes of those who surround us; that we are the objects of unceasing care, watchful guardianship, and providential ministry on the part of kind spirit-friends, we have the most powerful inducement and encouragement to live pure, honest, benevolent, useful lives. I might speak of the innumerable blessings it brings to both body and soul, in the knowledge it gives of spirit-life, in the spiritual gifts it brings to light for teaching and healing, but at present I forbear, having, as I believe sufficiently demonstrated, at least, suggestively, the “UTILITY OF SPIRITUALISM.”—Abridged from “Western Independent.” Aug 14th, 1881.

PLYMOUTH.—RICHMOND HALL.

The subjects of discourse on Sunday last, were in the morning, on “The Rationale of Spiritual Work,” illustrated by the Parable of the Leaven; in the evening, “Spiritualism as illustrated in the Life of Elisha.” It is worthy of notice that from the commencement of this work to the present time, our Sunday evening congregation has steadily increased; there has been a regular flow of the tide, with scarcely any perceptible ebb; last Sunday’s congregation was the largest we have seen in the Hall.

This augmentation of numbers has been realised, not by the rush of a curious crowd, but by the continuous accession of individuals, whose minds have, one by one become awakened to an interest, more or less intense, in spiritual realities; and in the grand fact of intercourse between spirits and men. Herein is guaranteed, the consolidation and depth of the Movement.

It is noticeable, also, to mark the ever-deepening interest on the part of the friends, which draws on by an irresistible fascination to the place where kindred spirits, both embodied and disembodied meet; and where their minds are charmed, and their spirits cleared by what they hear from spirits and men, concerning spiritual realities.

The congregation on Sunday evening last, on account of its heterogeneity and variety was quite a study. Here was, by no means a class of people to be led by the nose, nor a mere flock of sheep to be docilely driven; but a company of shrewd wide-awake persons; each individual an independent thinker; and yet all, upon the whole very devout and spiritually minded. Here are persons of the highest culture and most critical tendencies; eminent lectures and able writers, together with humble, unlettered, yet independent and fearless seekers after truth. Here is a grand work for Spiritual Teachers, both visible and invisible; to open the channels of spiritual knowledge and feed these inquiring minds with light and truth. Here is a splendid field spread out, the ground being rapidly prepared by the tendencies of the time, for the sowing of good seed. “Who is sufficient for these things!” “Our sufficiency is of God.”

It is worthy of note again, that the persons who compose this congregation are nearly all readers of Spiritual literature; the MEDIUM being the paper chiefly read. What will be the result of all this hearing, thinking, and reading? Neither satiety nor surfeit, but simply this, “The appetite grows by what it feeds on;” and growth being the law of the spirit, they will go on hungering and thirsting for spiritual truth and knowledge, the appropriation and assimilation being always in proportion to the healthiness and vigour of the spiritual life; there is no limit to spiritual aspirations.

Another result, which is really the grand and ultimate result aimed at, will be in the overflowing of spirituality superinducing an ever widening circumference of spiritual awakening and enlightenment; of which we already have an illustration in the steadily increasing attendance and interest already referred to. It struck me on Sunday evening, that at the rate we were going on, our place would soon be well filled. We were somewhat disappointed in not having a trance address on

this occasion, but we cannot complain, when we consider what good service our mediums have rendered the Cause here. We were pleased to see Mr. C. Truscott, of Falmouth, in the audience, at our request he said a few words.

It was announced that a series of lectures would be delivered in the Hall during the ensuing autumn and winter, on the subject of Spiritualism and kindred topics. OMEGA.

HEALING BY LAYING ON OF HANDS.

A CALL TO HEALERS.

To the Editor.—Dear Sir,—It is thought even at the present day, that the discoverer of the circulation of the blood is worthy of a statue in bronze or marble. But if, Dr. Harvey could have told us in addition why, at times and in certain parts of the human system, the blood does not and cannot circulate, he would have added a laurel wreath of glory to his fame; if he had told us that there was a more subtle and important fluid for ever flowing through living bodies, upon which even the circulation of the blood depends, he would have rendered still greater service to humanity.

This subtle fluid not only circulates from the centre to the circumference of the human body, but from the centre to the circumference of the globe on which we live, and there is not an atom of healthy living matter or substance in the three kingdoms of nature, which is not dependent on this vital element. But, if by disobedience to the natural laws of physical harmony disease becomes engendered, this subtle fluid turns aside to avoid pollution, as we would turn aside from a quagmire, or the danger of a precipice; the consequence is that the blood, by contact with this disease, becomes in its turn polluted, and, by its constant motion, carries with it debility and corruption to all parts of the system. The secret of healing power lies in the fact, that healing mediums are more or less teeming with this vital fluid, and by concentrating this element on an unhealthy organism, disease is compelled to fly before it; and I believe there is no disease in existence (excepting structural changes) that could not be rendered subordinate to this curative agency. And although I submit that there is a greater wisdom, a more perfect science, and a purer charity in the prevention of disease than there is in attempting to remove it—after culpably and ignorantly permitting it to exist—yet it is the duty of Spiritualists, as a body, and of the Spiritual Philosophy, as a science, to do battle with the prejudices of society, by giving demonstrative evidence of this natural remedy by testing it; especially on cases that have been given over as incurable by the medical profession.

I would suggest that all such cases known to your readers shall be reported to yourself, and the parties suffering invited to submit themselves to the magnetic treatment, and if you could set apart two evenings weekly, at the Spiritual Institution, for that purpose, I have no doubt that there are mediums who would be willing to bestow occasional gratuitous service, and thereby give a satisfactory answer to the worn out question of *Qui Bono*.—I am Sir, Yours truly, S. G.

PRIVATE MEDIUMSHIP.

A lady correspondent receives a great many communications in the form of hymns—some of them prayers—from the commencement of one of which we extract as follows:—

"O Lord, incline thine ear to me,
And teach me how to pray to thee
With all my heart, that I may be
More happy when I call on thee.
Thou art my friend, my heavenly guide,
Oh let thy grace in me abide;
And let thy blessings on me pour,
From this time forth forever more.
Let spirits kind watch around,
And help me on to wear a crown,
That I some day may meet in heaven
Friends whose sins are all forgiven;
There in thy presence may we be:
Lord teach me how to live for thee."

At the end an admonition from the control was given, which shows the true uses of mediumship, viz., to benefit us spiritually:—

"Oh may you learn this prayer,
And say it every day;
That when you feel so sad at heart,
The pain may pass away."

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LADBROKE HALL.

F. O. Matthews begs to announce that Mr. Iver McDonnell has kindly consented to occupy his platform on the 11th and 18th, Mr. J. J. Morse on the 25th.

Last Sunday there was an excellent meeting to hear Mr. McDonnell upon "The Character of the Apostle Peter," which was handled in a masterly style.

Mr. Matthews thanks the congregation at the above Hall for their kind attention and assistance, also Mr. McDonnell for his kind aid in carrying on the services.

Mr. Matthews is having most successful meetings down in the North, many having to be turned away through the over crowded meetings. F. O. MATTHEWS.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public sittings or seances can be instituted.

Christ the Corner-stone of Spiritualism.

A Treatise by J. M. PEEBLES, M.D

Contents:

Jewish Evidence of Jesus' Existence: Who was Jesus? and what the New Testament says of Him. What the more candid of Freethinkers and men generally, think of Jesus of Nazareth. The estimate that some of the leading and more cultured American Spiritualists put upon Jesus. Was Jesus, of the Gospels, the Christ? The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ. The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

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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.

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

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

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

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

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

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