



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

# SPIRITUALISM.

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## THE ADEPTSHIP OF JESUS CHRIST.

### III.—THE POWER.

(Concluded from page 563.)

Jesus Christ was a born Magician, and from his physical birth, already predisposed to be a Soul Medium. Continuing in purity, overcoming his lower nature, and following the guidance of the Divine Soul, he became united with God, and was then re-born as the Divine Adept. The Soul Power was the result of the Christ Life, for had Jesus lived as Barabbas, he would soon have lost his Soul Power and descended to mediumship, and would never have attained to be a Divine Adept, however naturally gifted he may have been.

A Soul Medium is a favoured individual in whom the Divine Soul spontaneously manifests herself, but who has no control over this Divine vital power. A Divine Adept is one who has so assimilated his human will with the Divine, that he is one and identical with it, and, consequently, has mastery over the Soul Power. When Jesus had conquered his passionate lower nature acquired by surroundings, and united his human will with the Divine, he ceased from being a Soul Medium, and became a Divine Adept. The Soul Medium, or natural Mystic, can only fix the unfixed (the Spirit or Self-hood) by a practical Christ Life of self-denial, and thus fixing the unfixed lower Self-will. When the fixed Soul becomes unfixed, the unfixed then becomes fixed; then the Soul Medium becomes a Divine Adept. As all human Beings have Souls, all can become Soul mediums and Divine Adepts, and the more difficult the path, the greater the glory of the divine reward.

The Christ State, the Soul in manifesto, is the Supreme Good of the old philosophers, and the Red Elixir of the mystic Alchemists. As long as man is identical with that power which rules, animates and permeates the Universe,—as long as his will is altogether absorbed with the Divine Will, and he is united and one with it,—he is above fate and destiny, and guarded and surrounded by special omnipresent Divine Providence. In the Christ State man is one with absolute Thought, in continual divine clairvoyance (semi-omniscience), and at one with the spiritual power that everywhere encompasses him.

It is only by living in strict purity on right food,\* following the Pythagorean practice of the Nazarites† that even such a favoured individual as Jesus attained to his Adeptship. If such men as Jesus Christ, Gotama Buddha, Pythagoras, Apollonius of Tyana, had to live in strict continence and purity to obtain the Divine Power, will any one still pretend that there is a higher law in sensual perversion? Such an idea can only come from "that sphere" which is not divine. If there was another way to the Deity than the Christ Life, those Divine teachers would surely have told us of it. They would not have followed a laborious road, if there were an easier one. But it is evident that there can be but one straight line between God and man, and that straight line is the Christ-Life. Whoever would know God must become God-like.

If Spirit Mediums, for instance, would follow the Nazarite diet and mode of life, although they would at first lose their Spirit Mediumship, but adhering for sufficient time to the right life—"as many (believe they) are called but few are (really called and) chosen"—some, at least, might attain in moderate time to the Soul-plane.

Acting probably by the advice of a contemporary Initiate—"Judge all mankind favourably, and separate not yourself by an austere behaviour,"—Jesus, as he came among the people, conformed with them to gain their confidence. For this reason, only, he attended the Paschal feast. Anyone who is at all acquainted with the Jews, must have observed their fanatical fondness for festivals and ceremonials. Had Jesus abstained from the Paschal feast, and declared it to be of no consequence, the Jewish hatred would

\* Jesus lived chiefly on milk, fruit, and unfermented bread. There is no evidence that he partook of animal food, the Paschal feast, which is above explained, excepted. It is only related (by Luke, the Evangelist, who was not an apostle, and who, consequently, did not speak of what he himself had seen) that after his resurrection, they set broiled fish before him. If he ever joined such meals, where animal food was eaten, it would only be for the purpose of concealing the physical secret from the unworthy. But, should he have lived as an outer-world man, of which there is no evidence, then, he and Paracelsus would be the only Adepts who were supposed exceptions to the Pythagorean rule of a rational life, and should Jesus not have lived according to those rules, then, it would be very obvious why he lost his power.

† The Essenes were combined Nazarites, while the Nazarites were isolated Essenes.



have got to such a white heat that, no matter what miracles he might have performed, Jesus would have been stoned whenever he appeared among the Jews, who are veritable monomaniacs on the subject of their so-called religion. Giving way, therefore, to the prejudices of his followers, and being all things to all men, Jesus, too, held this Paschal—or Passover—feast, knowing the annual observance thereof to be of no value, as the Kabbalistic secret which intended that the entire life should be passed living on unfermented bread and fruit juice, had been altogether overlooked by the people. Jesus possibly hoped that when the Pharisees heard of his observing their Passover-feast, their wrath against him would abate, as he, too, conformed with their ceremonial.

The external Manifestations of the Divine Soul have the twofold purpose of vivifying and rectifying. Where there is an insufficiency of God in any individual, the Divine Soul, radiating her influence in all directions, would be attracted to and fill up the vacuum. Where perversities of individuals demanded correction, the Soul impelled Jesus to drive parasitical spirits out of man's body, which is the temple of the living God, with as little ceremony as Jesus expelled the parasites from the temple in Jerusalem.

Perverse spirits were blinded by the dazzling light of man in his rightful state. As all Beings should be, even as he was, under guidance of the Divine Soul, Jesus at once showed them the greatness of their perversity in obsessing other Beings, and thus preventing both of them from Divine Union.

The Manifestations of Soul Power expressed in healing Magnetism were of wonderful potency, while the human spirit was united with and a passive instrument of the Divine Soul, as pertaining to Red or Divine Magic; while psychological performances pertain to White or human Magic.

During Christ's early infancy, the Divine Soul radiated already her beneficent influence in all directions, and it is repeatedly asserted in the Apocryphal Writings, that many were healed from the immediate surroundings of the infant. But, if the Wise Men worshipped on that account one of his swaddling clothes, as is recorded, then they were not very wise.

As my respected friend and Hierophant truly observes: "Disease is Nature's remedy for man's wrong life and abuse of herself." Simple natural disease being already halfway cures, when the doctor steps in and as usual drives back into the organism the pus matter which nature is actively engaged in throwing out; then the disease becomes complicated, aggravated, and chronic, if not absolutely deadly, as all who have been under treatment of any of the members of the dominant school of medicine have experienced. The Jews of the time of Christ were not blessed with the murderous, ignorant Medical Faculty of the present period; consequently, the sick among them had generally such simple diseases as could be healed by the powerful Magnetism of a Divine Adept. But if Jesus should now come among us, or rather, should anyone attain to the Adeptship of Jesus Christ, he would find it impossible to effect lasting cures by mere Magnetism. Magnetists and Healing Mediums, however successful they may be with the simple-living country folk, when they come to populous cities they can produce but comparatively little effect upon the wrong living and drugged town people. The diseased can be easily healed, but not so the drugged and diseased. Nevertheless, if they adhere to the rules of a right life, they, too, can be healed in the course of time. Therefore, the rapid miraculous cures that were performed by Jesus, could not—even by a Divine Adept—be repeated at the present time, upon patients suffering from medical mal-practice, for obvious reasons.

The palsied, the sick man at the pool of Bethesda, the man with the withered hand, the centurion's ser-

vant, the various blind and dumb men, the daughter of the Phenician, the dropsical man, the lepers, were not necessarily suffering of diseases caused by medical mal-practice, they were at once healed by the pure and powerful Magnetism of the Divine Adept. The man who was born blind must have had eyes, however the lids may have been joined together. Similar was the healing of the deaf man; the organs were perfect, but clogged. Where Jesus was unsuccessful would of course not be mentioned by the Evangelists, excepting what occurred amongst his own people.

The many demoniacs, or obsessed individuals, were healed by the mere appearance of the Divine Adept, for as owls shun the light, so must perverse spirits fly before the Divine Soul.

The individuals said to be dead were simply in death-trance, as Jesus ever openly told. But what could the people know of the death-trance at that time, when even the medical men of the present age can not distinguish the dead from those still latently living.\* "I say unto thee, arise," said Jesus to the widow's son, and as the magnetic contact brought him back to life, "he that was dead sat up." "The maid is not dead but sleepeth," said Jesus of Jairus' daughter, and repeated the same words as above. The restoring of Lazarus to life was blended with clairvoyance. Jesus saw that Lazarus was not dead but in the death-trance, and said, "our friend Lazarus, sleepeth, but I go that I may wake him out of sleep." Surely no admirer of his truly God-like life will call him Liar!

It is well known that Apollonius of Tyana awakened a maid that was about to be buried in the death-trance, but not so well known is a similar case that occurred in our own times, where a woman, who was encephalic, would have been buried had not an Adept, who is known to me, brought her back to life in quite the same wise as Jesus or Apollonius have done, namely, by seeing clairvoyantly that the woman was not dead, and by awakening her from the death-trance. In this case the woman gave, subsequently, birth to a child, and there were thus two lives saved, from one reputedly dead one.

Feeding the multitude was evidently a manifestation of Soul Power, although aspiring Spirits may have assisted. It would appear as if Jesus twice fed multitudes, and if he could perform this miracle once, he could assuredly repeat the act several times.

Walking on the waters and calming a storm, going unperceived through the midst of the enraged Pharisees, also fall under the category of Divine or Red Magic. The miraculous draught of fishes would be an easy act of clairvoyance.

Changing water into wine was a psychological trick that any powerful Magnetist could imitate, and the countrymen upon whom this was performed could easily be psychologised, even en masse, by the powerful magnetism of Jesus. This was a feat of White or human Magic; it had no Divine object, and was merely a freak for the occasion. In the before cited Gospel of the Infancy, we find other instances of the powerful psychologizing feats of Jesus. While, as a child, playing with other children, who were forming birds out of loam, he psychologised his playfellows so, that his birds seemed to chirp and fly away. The object of such performances generally decide whether they are Divine, or of human origin. Where a great good is accomplished thereby, they are Divine; where they are seemingly purposeless, they are simply human.

When Jesus was in the Soul State his miracles were innumerable. The words of the Evangelist—"The world could not contain the books that should be written," is no great exaggeration; for when the Soul

\*A simple test of ascertaining death is, breathing (see Miss C. Leigh Hunt's Instructions) upon the heart for from ten minutes to half an hour; if there are no symptoms of life after that performance, there is no fear of burying alive.



## THE "URGENCY" FUND.

Dear Mr. Burns,—Dr. Brown, of Burnley, referring to the "Urgency" fund in the MEDIUM of last week, proposes that one hundred of the readers of the MEDIUM give ten shillings each; fifty one pound each; twenty five two pounds each; thus making £150; and that to complete the £200, so much wanted, £50, be made up by donations of smaller sums.

In response to Dr. Brown's proposal I enclose £10. Those of the readers of the MEDIUM who have not yet or have only partially assisted you in your present trouble, will, doubtless by their own experience of the uphill work of life, have often acutely realized the truth of the old adage—"Hope deferred maketh the heart sick."

Spiritualism, whatever it may mean to those that read the publications devoted to it, is to the general public an "unknown quantity."

The area of its direct influence is, therefore, very limited, and its support equally so.

It is therefore the more incumbent on the few who think they hear the "still small voice" in the atmosphere of the Movement, to provide that it be not stilled for want of due attention.

J. Mylne.

Holland Park, September 13, 1881.

Commenting on the classes who support the Cause of Spiritualism, a clergyman writes:—"We ministers find out very similar things. But I find that rich are just as liberal as poor, if the heart be touched, and belief awakened. Many of the best, very best I know, are rich people. And so Christ found too. The poor have many vices that, to me, are more repulsive than those of the rich." Our work has been uniformly supported by rich and poor alike; and we really think, the rich have been liberal because they saw that the work was appreciated by, and of use to, a large class of persons whose circumstances were inadequate to sustain that which was so beneficial to them. All are alike in sight of the spirit-world, and those who have the heart to be touched by spiritual agencies, will be called on to co-operate with the angel-world—whether rich or poor—according to their abilities.

## MR. BRUNSKILL'S MATERIALISATIONS.

To the Editor.—Dear Sir,—A seance was held on Sept. 7, at the house of Mr. Menelaus Cowper, East Hedley Hope: Mr. H. Brunskill, medium for materialisation, West Auckland, was present.

The circle consisted of 23 sitters, amongst whom were, Mr. Joseph Moor, and Mrs. Moor; Mr. Hugh Toll, and Mrs. Toll; Mr. William Brown; Mr. William Holyday, and Mrs. Holyday; Mr. William Lobley, of Crook; Mr. William Hodgson; Mr. Holmes Mitchell, and several other Spiritualists; also two local preachers.

It was a splendid seance. Five spirit-forms came out and went amongst the sitters, touching them, and in some instances covering them with their spirit-robos. Of more importance still was the crowning fact that the spirit "Sam" brought out his medium and stood beside him in front of the cabinet, so that they were both seen by all the sitters.

All were thoroughly satisfied that every thing was honest and straightforward. We hope Mr. Brunskill will prosper in the strange land to which he is going.—I am Yours for the Truth.

ROBERT MERCER.

Tow Law, Durham, Sept. 11th, 1881.

## LADBROKE HALL.

Last Sunday a very excellent meeting was held at the above Hall, Mr. Iver McDonnell being the lecturer, who discoursed upon the "Apostle Paul," in a most able and interesting manner.

Next Sunday the same gentleman will occupy the platform, and discourse upon "Apostolic Succession."

On Sunday, September 25, J. J. Morse will occupy the platform. On October 2nd, F. O. Matthews.

F. O. MATTHEWS.

## LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, Mr. Bent gave two trance addresses, the morning subject was, "The Perfection of God;" the evening subject was, "Who may share this great Salvation." There was a good audience at the evening Service.

66, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

## HEALING BY LAYING ON OF HANDS.

## THE PUBLIC DEMONSTRATION OF THE HEALING POWER.

In last week's MEDIUM there appeared a letter signed "S. G."—a well known spiritual worker and healer of long experience—pleading on behalf of the healing power, showing that the application of it is in accordance with the true science of the human organism, and suggesting the use of the rooms at the Spiritual Institution for the demonstration of the power upon patients.

With all that is contained in that communication I most cordially agree, with one exception; and while dissenting, I, at the same time, acknowledge the friendly spirit in which the suggestion is made. I allude to the proposition that the demonstrations take place at the Spiritual Institution, 15, Southampton Row.

I have had to reject proposals of a similar kind made repeatedly during the last ten years. The following statement of experiences will explain the reason why.

When Dr. Newton was in London eleven years ago, he called frequently at this Institution, and, ultimately, the suffering would follow him when he came near the place, and he would be urged to treat them in the street, in my shop, or in the rooms above it. In this way the American Evangelist, the Rev. W. C. van Meter, hobbled in at the door with difficulty on crutches, and after a few minutes left his crutches behind him, and walked away nimbly and gratefully, completely cured. That he modified his first statement, overworked himself and suffered the consequences—under the Christian influence of those he worked with—is another matter. Many others were cured by Dr. Newton right in our midst as we were engaged in our work, but we found it very injurious to members of our family—one valued life, in particular, suffered severely from the symptoms of relieved patients. Disease is a mischief-making something, which, when driven out of the patient, unless properly demolished, goes into some one else who may be in a sensitive or negative condition. The complete obliteration of the morbid influence that is driven out of the patient, is the great desideratum of the healing process at the present time. I would be glad to see this and other aspects of the healing question properly discussed by able practitioners.

For the reasons stated above, we are forced to object to having healing demonstrations at the Spiritual Institution. During these last twelve years of hard work and suffering, our stock of vitality has become very much reduced. We have, all of us, become much more sensitive, and therefore, require more perfect conditions. These under the circumstances of the last few years have been almost intolerable, and with a diffusion of diseased aura in our midst, we would break down altogether. Under the same roof we have to work and live, night and day, year in and year out, without a shadow of holiday or change,



or salary to pay day and way with. On behalf of the work we are constrained to make the most of what Providence still bestows, thankful that it is sufficient to render our lives of some use to our fellow men.

Cannot "S. G.'s" excellent suggestions be carried out in some other way? The MEDIUM will gladly afford space for the announcement of this kind of work. If we had a room somewhat disconnected from our other work, we would be very pleased to give it up to this use. All places for healing should not only be isolated from the abodes of the healthy, but they should be so constructed and furnished that they could be purified thoroughly from morbid influences and excreta several times a-day, or as often as might be necessary.

In doing any kind of healing work the laws of health ought to be observed. The true method is to separate diseased persons and morbid influences as much as possible, and not huddle them together. Hospitals of all kinds are in direct opposition to this principle, and are an abomination from a hygienic point of view, but very useful to the trade in doctorcraft. The rooms of a healer in full work are not a safe resort for a certain class of patients. The gross and insensible may get rid of their ailments, and not catch up aught else; but those who stand most in need of spiritual healing would fare badly in such a place.

The atmosphere of a healer's rooms becomes drained of vital elements, and in return, charged with disease. Persons in certain stages of spiritual development, and at the same time in delicate health, are liable on going into such a place, to lose what little vital fluid they had left, and pick up something in exchange of a very tantalizing description.

It is much the best plan to treat patients in their own homes, and thus not only heal the patients, but heal, also, the surrounding conditions, which are virtually a part of the ailing person's state. We require to be healed in body, soul and belongings. This idea is too extensive for the spiritual energies of the present time, but it will have to be adopted before disease and its causes can be satisfactorily dealt with. The work of the healer is frequently fruitless, because his operations are too circumscribed in these respects.

The model Spiritual Healer will not, therefore, congregate the afflicted in batches, but he will *Go about doing good*. He will seek and save the suffering and the sinful, and make them whole in soul, body, and surroundings.

Let every healer, then, fall back on the Spirit within him and above him, and evolve for himself working conditions in conformity with its requirements. Above all things the healer must get as close to God and Nature as possible, which is another way of having God at both ends of the process—beginning with God (Spirit), and ending with God (Nature). By this is meant that reliance must be placed initially on the

Divine Spirit within the healer, and in carrying out the behests of that Spirit the laws of external existence must be observed.

It comes to me, then, that the best place for healing would be the open air, a grove of trees, a beautiful garden, the "gowan lea," by the "sounding sea," in the quiet wilderness, on the heavenwards-heaved mountain side: anywhere on the sweet bosom of Nature, the cosmical counterpart of the Creator! No longer pent up within the sphere of the vile emanations of a morally and physically diseased humanity, let the Healer rather flee with his afflicted flock into the greater freedom of Nature's realm, while the abode of the infirm is being purified and prepared to receive the relieved patient. This is treatment of the sick and of the sick-room simultaneously; nothing but what should be, as there is no great use in doing some things by halves.

Throw off ailments into the open air—ventilate the matter thoroughly. The sun with its chemical influences in the atmosphere will disintegrate the expelled disease, the winds will separate the morbid elements, the trees and plants will build them up again into forms of life and beauty. From the great heart of Mother Earth there is continually exhaling an atmosphere of kindly love, which, when united with our own efforts helps us on wonderfully, and in nothing so much as in the Art of Healing. The excreta thrown off by the diseased may become valuable manure when properly utilised in the laboratory of the good and economical house-wife, Mother Nature. Let us not, then, hoard up our foul emanations within walls and ceilings, and bring in those that are already over-burdened with organic impurities of various kinds, to sit down right into that which has been expelled from others in a similar condition. No! Let a little common sense reign in our counsels, and we will be enabled to benefit one another in the best possible manner; and not only so, but also learn what made us ill in the first place, and how to prevent or avoid a recurrence of the evil.

To my mind my friend, "Scotch Gardener," occupies the position of the ideal Healer. He holds administrative control over a beautiful estate consisting of vegetable and flower gardens, forcing and plant houses, vineries, orchards, lawns and plantations. His personal sphere may be said to extend through every nook and corner of that extensive domain, where his observant eye may take note of the progress of a magnificent tree, or his kindly attentions devise needed protection to a delicate yet lovely flower! His abode is in the centre of this scene of life and beauty—sympathising with all, over-looking all, like the soul in the body. Nature's children never fail to return generous love and kindness bestowed on them. There is no element of health-giving and medicinal life in these thousands of trees, plants, vegetables, fruits and flowers, but permeates the vital magnetism of his frame, and by his Soul-Will and that of attendant spirit friends, can be bestowed on sufferers who make an appeal to his Soul-Sympathy.



Let all healers love Nature and obey God: give their imitative attention to the one and their willing service to the other; great will be their power to help and to comfort their necessitous fellow creatures.

This is the true Religion, without sceptical doubt or sectarian distinction—all should hasten to secure positions of membership. Then no healers would be required. To hasten that time, what a glorious privilege remains for those who are worthy of it: by learning more and more of the Truth—God, and doing the Good—Nature!

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C., Sept. 9, 1881.

## HEALERS AT PRESENT PRACTISING IN LONDON.

As a pendant to the foregoing article, we may give a list of Healers who are at present doing excellent work in London, each in his or her own particular sphere; showing that without any elaborate machinery of Hospitals or Infirmarys, so much good is being done—without fuss, expense or officialism—that, were it to the interest of a subscription hunting institution to puff it, it might be made to appear a very great deal indeed.

We have put down the following names on the spur of the moment; if we have omitted any metropolitan Healers, we will be thankful for such information as will enable us to rectify the error at some future occasion.

These Healers are all accessible on the directions being followed which will be found attached to each name.

### LIST OF HEALERS IN LONDON.

(1) Miss Godfrey, 51, George Street, Euston Road, N.W. near to Gower Street Railway Station.

We place Miss Godfrey first on the list, because of her great experience; and out of gratitude that by her skill and unselfish attention a much valued member of our family was restored from a dangerous illness. The particulars of this critical case appeared in the MEDIUM, July 30, 1881.

Miss Godfrey is an excellent clairvoyant. Without the aid of mesmeric passes she goes into the unconscious trance, in which she surveys her patient through and through most thoroughly, describing all that is wrong and how to set it right. She prescribes homoeopathically with great skill, being sometimes assisted by distinguished healers in spirit-life. She is a splendid magnetic operator of the feeding kind, filling her patient with vitality of fine quality, suited to persons of the most spiritual temperament. Miss Godfrey is particularly skillful in the complaints of females.

(2) Dr. Mack, 37, Upper Baker Street, N. W. It is from no feeling of favouritism that these two names are placed first and second. Some names must occupy these places, and that of Dr. Mack we place second, because of the extended experience we have had of his power, and from the fact that we have received many benefits at his hands. Many times in our family great relief has been experienced from his treatment. In two separate cases—diphtheria and brain-fever—the writer was relieved from intense agony, and the dangerous tendencies of the maladies arrested. In another obstinate case—ringworm, caught by a youthful swimmer from using a public bath, and which had made its way nearly round the body—was cured almost instantly. These and many others by the same Healer have been reported in the MEDIUM, and may be readily found by running over the indices for the last few years. His work entitled—"Healing by Laying on of Hands," was out of print soon after it was published.

Dr. Mack has just returned to London from America, and is in splendid condition to benefit patients.

(3) Mr. Joseph Ashman, Psychopathic Healer, and founder of the Psychopathic Institution, resides at 14, Sussex Place,

Cornwall Gardens, Kensington, W. Mr. Ashman is one of the most powerful, successful, and scientific of Healers. He commenced the work, during the visit of Dr. Newton to London, eleven years ago. For a long time he has occupied a high position in the profession. He has made many extraordinary cures, a number of which have been reported in these columns. His work on "Psychopathic Healing" has passed through several editions.

(4) Mrs. Olive, 121, Blenheim Crescent, Notting Hill, has been for a long time favourably known as a Healer, through the influence of her medical Control "Dr. Forbes." In the trance state Mrs. Olive diagnoses with remarkable accuracy, prescribes homoeopathically, and magnetises with great benefit to many who apply to her. We understand she has lately devoted her whole attention to the practice of Healing.

(5) "Daisy's" Medium is a lady in private life whose mediumship, as clairvoyant and spiritual adviser, has been highly appreciated for many years. She also possesses remarkable abilities as a Healer. While under influence she makes curative passes, and performs other manipulations with great success; but to our view, her abilities at diagnosis are most extraordinary. We have repeatedly seen her in a circle describe the ailment of some suffering relative of a sitter, the patient being not only absent but quite unknown, and remedies thus prescribed have met the cases exactly. On naming patients who were hundreds of miles distant, and of whom she had never heard before, she has, if under influence at the time, given an accurate diagnosis, prognosis, and prescription for each individual case. If a medical man had, say five patients for examination, he would not require to bring her in contact with the sufferers at all. Five scraps of paper representing the five patients require to be placed before the medium, when, without even touching these papers, the symptoms and personal characteristics of the respective patients will be given. We have seen this done frequently in the public circle. To complete the process: place a medicine chest before the medium, and though she may not know the name of a remedy it contains, she will point to the suitable remedies and give directions for their administration. This is an excellent means of benefiting those who are prejudiced against clairvoyance.

"Daisy's" Medium may be heard of at this office.

As we have similar descriptions of over a dozen other Healers to give, the remainder must be held over till next week.

## MEDIUMSHIP—THE SPIRIT-CIRCLE.

### MR. WALTER HOWELL AT PETERBOROUGH.

To the Editor.—Dear Sir,—On Wednesday last, Mr Walter Howell, Inspirational Medium of Manchester, visited us for the first time. There were twelve friends present. Several were unable to be with us on account of the short notice given.

The seance commenced by singing, "There is a land of pure delight" etc., followed by an invocation, which was a masterpiece for impressiveness, and beautiful blending of words; making us feel that we were in the presence of angels. We then sang "Come let us join our cheerful songs with angels round the throne" etc. The medium then stood up, and said; "Friends, if you think proper you can choose the subject for this evening's discourse, or otherwise." Some thought it would be best to leave it to the guides of the medium. I thought otherwise, and proposed the following subject for the discourse—"Shall we know each other there? and do we retain the memory of the earth-plane." The amendment was carried, and for over an hour, we were kept spell-bound with the eloquence that flowed from his lips, and the ever flowing stream of the spiritual river. I shall not attempt to give even the outlines of this beautiful discourse, because I should only spoil it.

After the discourse, a very sweet imprompt poem was given, the medium pointing to me all the time; respecting my dear sister who so lately passed to the Summer-land. My friend Mr. T. Mc Kinney, who sat next to the medium, and he is an excellent judge of poetry, said it was grand. Then questions were invited; and several of a very intelligent and interesting character were asked; which received replies in a lucid and intelligent manner.

Then the medium was influenced by another intelligence, who said he was "Dick Mather," of Wigan, a collier, who spoke in such a manner, that it hardly seemed English at times; I could not understand all he said. He certainly



was a rough diamond, nevertheless, was a real philosopher. A gentleman present happened to be a Lancashire man; and said he had taken critical notice of what "Dick" had said, and his pronunciation; and he could not detect a single flaw in it. "Dick" was delighted to meet a "pal" of Lancashire, and gave him a hearty shake of the "paw," as he called it. Then an old Wiltshire lady controlled, who showed that she retained her earthly memory by her talk and actions, which were very peculiar.

The medium then returned to his normal state, having been in an abnormal state for two hours. He concluded by giving us a short account of his life; that he was born blind. After several operations on his eyes, he was able to see a little, but never has been able to read books or newspapers. Mr. Howell has made such a favourable impression with us all, that we hope to see him again shortly. Mr. Howell was a guest of mine from Wednesday evening until Saturday morning, and he is the most sensitive person I ever came in contact with, he absorbs influences like a sponge; therefore how necessary it is to surround him with the best conditions you can. If Spiritualists whom he visits will do this, they will get Spiritual Spiritualism. Put each side of him men who smell of drink or tobacco; if you do, don't blame the medium if the seance is a total failure.—Respectfully Yours. ROBERT CATLING.

#### "WHAT MUST I DO TO BE SAVED?"

To the Editor.—Sir,—I have been expecting to see some comment on the letter of "a Jersey Christian Spiritualist" who committed to the flames Col. Ingersoll's "What must I do to be Saved," and the omission of that duty on the part of your readers is my excuse for writing on the present occasion.

Your Jersey correspondent twits the lady with inconsistency, because, she, appreciating the truths of the Bible on the spiritual plane, commends Ingersoll as "good and agreeable," who only discusses the Bible on the natural plane. Are we, therefore, to infer that no man can be "good and agreeable" who is not an adept at spiritual hair-splitting, and can give all the most approved spiritual renderings of every text in the Bible? By this self-erected standard would your Jersey correspondent pass muster as "good and agreeable" himself?

I am not astonished that a writer so fond of airing the term "Christian" should thus confess himself an unmitigated Pharisee—holier than that wretched Ingersoll—and thus possibly more disagreeable and pretentious than the jolly, straightforward, blunt, honest, natural freethinker. I have lived nearly three score years in this world, and I have yet to learn that goodness and agreeableness are coincident with dogmatic pertinacity on spiritual readings of scripture texts.

But let us look at the matter in another light. The Bible has a natural sense as well as a spiritual (and angels know how many higher senses) and it is preached for the most part by the Christian Church in that natural sense, to hearers who, if they have not natural sense, have no sense at all. Well Ingersoll steps in and convicts the priests of blaspheming the natural sense of the Bible, and therefore culpably misrepresenting that which is unmistakable to every ordinary reader.

I am a Spiritualist and go much further than Ingersoll, but as a Spiritualist reading the Bible in the spiritual and natural sense as well, I am bound to say that I cast in my lot with Ingersoll in preference to any branch of the Christian Church. Ingersoll is "rough" it is true, but only a sledge hammer tool, a blunt chopping edged instrument could have any effect on the pachydermatous rind of the materialised fossil—the Christianity of modern pattern. Ingersoll is "rough" because he has rough work to do, and it is only such a breaker-up of the uncultured prairie of the Christian mind as he is, that can prepare the soil for the finer operations of the husbandman, that immediately precede the operation of spiritual seed-sowing.

Another inconsistency I beg to point out in the letter of your Jersey correspondent. He burned the pamphlet, Why not serve the author of it ditto, and visit with proportionate pains and penalties all who take part in diffusing it?

As a spiritual student I hail with delight any agency that tends to break up the Christian Church—at least its dogmas. I maintain that that Church is the most bitter enemy of Spiritual Truth, and I have therefore pleasure in subscribing myself an Anti-Christian, and therefore

London, Sept 10th, 1881. A GOSPEL SPIRITUALIST.

#### GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening the 11th inst., Mr. F. Wilson lectured at the above Hall on the "Religion of Comprehensionism," which he designated as the "Religion of the Divinity in Humanity." The claim for bringing it forward was in the fact that no other religion professed to be founded on God dwelling in mankind, but, on the contrary all proclaiming the doctrine that man dwells in Christ and Christ in God, which produced a weakness of character and indifference to the progress or improvement of

social existence. Whereas this doctrine of Comprehensionism gives a joy in life and a backbone to enable the individual to say No, if he wishes to say No; and which Scripture Teaching tends to discourage in the many directions for the absolute surrender of free-will. The lecturer suggested "that which thou doubtest do not," as ensuring a large amount of happiness that was non-tacitly surrendered in the want of a moral support. There was a good attendance and the lecture excited much interest.—Mr. Wilson has consented to the lecture on the platform again. J. KING, O.S.T.

Mr. King presided at the piano on Sunday evening, and will attend next Sunday night at half past 6.

Next Sunday morning, conference as usual at 11 o'clock. Mr. White will give a reading on the "Omnipresence and Omniscience of God."

In the evening at 7, Mr. Morse, for the first time since his illness, will give a trance address at 7. When I hope the friends will show in force to give him a welcome as he gives his services free. Subject—"A one world religion."

34, Pancras Road, N.

JOHN SWINDIN.

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Tuesday, at 8.30, Mr. Eagle conducts a Seance.

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

Thursday, at 8.30, a physical seance; Mrs. Cannon medium, No person can be admitted unless by previous arrangement with the Sec.

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

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## SPIRITUAL POLITY.

## MEDIUMSHIP.

My dear Mr. Burns.—I notice in your edition of Aug. 26th, an important article by "Pericles" on the above subject.

I agree so fully with his ideas, so far as they go, that I venture to ask space to notice what I think are a few omissions in "Pericles" contribution. It would be an invaluable contribution to Spiritualism if some one like "Pericles" who evidently has a good deal of ripe knowledge on it, more make a careful study of mediumship so far brought out—the personalities, mental, religious, moral, emotional, bodily; their mode of living, general characteristics, culture and phrenological state, also how their failures come about. A vast mass of facts are lying about in literature, and I would specially recommend a study of American journalism, where more of the abnormal seems to be, and more of the facts are put down, than in Great Britain, and hence a fuller field of study. An exhaustive inductive study of this kind would be invaluable in the present state of matters. I would do it myself, but that I am aware my own mediumship springs from peculiarities of constitution which I do not care to state, as I do not expect they meet in anyone else, and I have not had experience of personal contact with mediums and seances that would qualify me, and I have not the opportunity to engage in it.

"Pericles" starts with a truism—"Modern Spiritualism could not exist without mediums." Of course that is agreed to, except in so far that it implies that mediumship is to be regarded as the peculiar property of certain individuals. But more of that presently.

He says in that paragraph—"We profess to hold intercourse with minds superior," and then says that the result does not seem to harmonise with the statement. The question is—Is there "intercourse with minds superior" in that case? I hold that the result proves a decided negative. Hence I deny that in the greater part of mediumistic intercourse, there is intercourse with lofty mind. I hold, from a long study personally of it, that "like to like" rules this intercourse with iron sway, and that it is absolutely impossible for spirits of any loftiness at all to hold intercourse with the conditions that are generally supplied. Had I space I could very soon, analyse the literature of the Movement to support my statement. Show me anything, as a whole, that is proof of any genius or talent at work, equal to what we see producing thoughts on earth. In a few cases I admit it; e.g., "Back to the Father's House."

There is another fact which I discovered personally, and which I study in literature too, that where a medium answers to higher minds in many things, there is a weakness in character or body somewhere, which leads to a process which may be called Mixing. Trance orators are peculiarly liable to this, where in full flow of inspiration an adverse power may interject a few sentences that warp the meaning. I remember hearing a very fine oration, which on the whole, I think was good, perhaps more; but after, in answering questions, I observed a change in the appearance of the medium, and a still more marked change in the style of his discourse. Probably he had run down, slipped from good control, and those better minds could not regain it, to put a stop to the thing. I made many enquiries of this medium from friends who knew him and other ways, and I found an illogical habit of mind, a jumping at conclusions, which itself would be enough to account for the phenomena I observed.

The fact is, when a person, man or woman, discovers medium power, they should go into strict education of mind, emotions, morals, and devotional thinking and life, as well as simple regimen of bodily diet. As it is, they get elevated at their new-found power, and take Tom, Dick, or Harry, Gabriel, Michael, or any other unseen power, just as it goes. If they find this power they should regard it as a sacred trust, and for the sake of humanity enter upon all-round discipline that would develop a totality of character as a basis, repellant to injurious influence and attractive to the good alone.

I might show another fact to illustrate the necessity of culture. The brain is formed into habits of thinking or not thinking. Where not cultured, or where illogical, you have a tool for a high spirit, who of course is an exact thinker, like a pen one finds in people's houses who write little, spluttering and kicking at every stroke, and where there is a timid disposition, a conservatism predominant, there is a fear evoked at new ideas pouring through the mind, that is one of the finest opportunities for the dilution of evil-minded spirits. For instance, argue with a Tory, if you are a Radical, and see the instinctive dread he has of democracy. Talk with a Plymouth Brother, and say that you question the verbal inspiration of the Bible, or do not think the Song of Solomon inspired, and hear what he will call you. But talk with a finely-cultured soul who knows the difficulties of things, and who is open to all provable truth, and you have a mutual receptivity and out-put that is the delight of human intercourse.

"Pericles" says mediumship is "a gift of nature." Is it that, or is it "a result of nature?" The former implies an arbitrary privilege of the few; the latter the possible property of the all. My own opinion is that by obedience to a few simple conditions

summarised in right living, all may be mediumistic. Mediumship could be multiplied a hundredfold at once by a change of bodily living or diet. No medium ought to drink alcohol. Science knows that not a drop of that taken but impairs the body, and everyone knows that after a glass of ale there is an excitement which is abnormal to bodily life. The aura is agitated by such a drink, and supposing all other terms equal that one thing would lead to mixed revelations, if indeed a higher spirit could act at all. Take another thing. There can be no dispute all, with few exceptions, eat far too much, and almost entirely of a gross food that affects the structure, and of course the aura. Where you approximate to the animal in feeding, you become animalised in structure and aura, and are a basis, willingly or not, for the grosser, animalised forms of the spirit-world to use you. I am inclined to think that attention to these bodily rules would alone effect a marvellous change in this Movement.

But I object on scientific grounds to "Pericles'" statement. I hold that if one man has this property, obedience to the conditions may qualify all, and that should be our aim. We know aura is the power of intercourse; we know that aura is made by the totality of a person's life. I hold, therefore, that our business is, if we have not the "gift" so to live as to make it our property.

You must remember too that it is possible, and I know for a fact, that if higher spirits attempted to use certain persons the lower world would intervene and prevent it, and that because there is a constituent in the aura enabling them to use the repressive power.

And I am sure a great deal is done by the lower sphere by the simple injection of ideas that will create a paralysis of mind, or perturbation of heart, a state of fear and unnatural awe, etc., and so disturb or agitate the aura of the medium, or the collective aura of the circle. Peacefulness, perfect control of temper, subjection of emotion to reason, are absolute terms to successful intercourse. A scientific habit is the essential of this intercourse so far as purely spiritual conditions are implied.

I am not in favour of too much inspiration or trance oratory. I hold that our aim must be to establish such an intercourse whereby we may commune, consciously talk, argue, learn, and feed. Complete inspirational control may be well now and then, but I think it is inferior to the kind of intercourse I have mentioned.

It will be seen that mainly I agree with "Pericles," but the difference is more in further statement, I expect, than in spirit.

I believe, too, that there is another and equal sine qua non in us as a movement to be a basis for angels—Utility. Are we saving men from sin? Are we preaching to them the dread laws of human life? Are we seeking the lost? Are we engaged in political agitation and benevolent enterprise to serve the great cause of human progress? A state of do-nothingism is no basis for heaven. We must not only sit in silence and learn, but we must do for them, for ourselves, for our fellow men, for our God. The active state of a man being his proper state affects his aura to a marvellous extent as a basis for angel's work.

There is no doubt if Spiritualism respond aright it will be perforce the sublimest Movement of this earth,—Yours truly.

OURANOI.

## THE POSITION OF SPIRITUALISM IN AMERICA.

Having alluded to the favourable position of Phenomenal Spiritualism, the "Spiritual Offering" in its "Editorial Greetings," thus proceeds:—

A change, as marked and well defined, is observable in the communications, poems and addresses of trance and inspirational mediums. Less time is devoted to burying the decaying forms of old systems, and more in conserving the good, beautiful and true in all systems of the past; less thought is given to iconoclastic work, and more to classifying and systematizing the material which is to enter into the New Temple. Less tendency on the part of the great body of Spiritualists to establish a permanent organization on a sectarian basis, and greater efforts to present the ethical teachings in their more attractive form.

We thankfully make record of the success of spirit-workers through their mediums, and, to further encourage all participating in this work, are glad to say that there has been an advance movement all along the line. Public opinion is changing from a sharp antagonism to a favourable consideration of the phenomena and philosophy of Spiritualism. The secular press has been more respectful in making reports of public meetings and private seances. Travelling mountebanks, tricksters, have been less successful in misleading the public in their efforts to stimulate spirit-phenomena; the people have discovered the sham and learned that their is a genuine, which these deceivers are trying to counterfeit. The more thoughtful of the Church are softening in their opposition, and begin to realize that to Spiritualism alone they must finally come for proof positive of Immortality, and to substantiate the spiritual revelations of the Bible, all there is of any value in it.



## MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. G. Dawson, 27, Ellesmere-street, Hulme, Manchester.  
Secretary: „ W. T. Braham, 392, Stretford-road,

## PLAN OF SPEAKERS FOR SEPTEMBER.

Sunday, September 18.— „ Place, Macclesfield.  
„ „ 25.— „ Tetlow, Heywood.

Service commences at 6-30 p.m.

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

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„ Braham's, 392, Stretford-road;

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

## CIRCLE B

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

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

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

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

## CIRCLE C

Will meet every Friday, at 8, at

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

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

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

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

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OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham

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## APPOINTMENTS.

London.—September 18, Goswell Hall.

„ „ 25, Ladbroke Hall.

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

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

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is in manifesto, the Being is in the Divine Infinity, and who, that has not formed the Soul junction, can comprehend the sleepless, ever active Intelligence and Beneficence of God?

An incident in the early life of Jesus, illustrative of the extraordinary degree of his Soul Power, is given in 1 Infancy v. Joseph and Mary with Jesus leave Egypt, as wherever they went with the child the idols were broken and overthrown, and they (Joseph and Mary) lived in fear of the people. They went to a haunt of robbers, and as they approach, a mighty noise as of a great army, is conjured up, whereupon the robbers taking fright flee away. Such performances are not unparalleled in the history of the Occult, but are only recorded of Adepts of repute. Cornelius Agrippa is said to have conjured up a spirit-army, with more or less noise, to battle against an actual army. (whereon the Faust scene is historically based). Then this was Cornelius Agrippa, but here we have an infant performing these great things in Magic unconsciously! This is an illustration of the difference between the White and the Red Magician, the human and the Divine Adept, and that "the end of the White Magician's path is the beginning of the Red Magician's."

Some recorded miracles are evidently pure inventions. For instance, where it is said that at the crucifixion the graves were opened, and many bodies of the saints arose and appeared unto many. Bodies that were long rotten, and spirits who had passed away into the spirit-world, to be re-united to their corpses, to arise, in order that they may show themselves, and die again! It is unnatural and absurd; it never happened. That an earthquake and darkness, as often occur simultaneously, may also have then taken place is possible, and is a simple natural event. Any spirit could have rent the veil in the temple in twain, when such an act of injustice was being perpetrated; and being then an extensive dark seance, materialized spirits could appear to many, and be recognised by some of those living.

Jesus Christ was an Adept of no mean power, but he was not the only man in whom the Divine Soul had become manifest. But this very Power, which Christ called "the Father," is individually attainable, but only to those who are worthy, and who earnestly and persistently strive for it. The doctrine that Jesus was "the only begotten Son of God," is not true. The true esoteric doctrine is: that every man in whom the Divine Soul is manifested thereby becomes a true Son of God, and a disposer of Divine Power.

This is the doctrine which has been crushed, persecuted, and feared by the Official Church. For the pharisaic priesthood knew, at least the better informed among them knew, that should this secret of Christ become generally known, the whole stupendous edifice of fraud, error, and imposture would crumble into the dust. For who would respect teachers who themselves absolutely knew nothing, when Divine knowledge and Power is without their interference more easily individually attainable? That the priests of the so-called Christian orthodoxies never had the Soul Power of Christ, and are vastly inferior to Hea-then Initiates in that respect, is palpable enough, for no false modesty would have made them hide such a light under a bushel.

Is it desirable that all human beings should become perfect? Can it be otherwise? Would it not be infinitely better that all should be good and pure, and united to God, than that they should continue in their present degraded state? Why should we not all strive for the Highest? Did not Jesus say, "My yoke is easy, and my burthen light"—"come all and be saved"—"I and my Father are one." The man Jesus legally died, the God did not die. Is it rational to suppose that we want Jesus now as intermediary, while Jesus himself had no sacrifice to offer in his

own stead. If man strives intensely to be one with the Father, will Jesus, think you, be opposed to him?

What account does honest Jesus himself give of his Adeptship? Does he describe it as unattainable? Does he proclaim himself as the greatest Adept that ever was, and ever will be? No, he said unto his disciples, "Even greater things than these can you do, if you have but faith." Faith is the true medium of all miracles. There were as many healed and consoled by Heathen priests who had and have a pure worship, as there were by the non-official, but truly spiritual teachers, ascetics, or saints of the Christian Church, while the spirit of truth abided with them, just as there are at the present time, by the pure spiritual healers and teachers among us.

Names and opinions are mere meaningless cuckoo-cries, and utterly valueless, but Faith is the great necessity, without which nothing can be done. Mere lazy blind belief stands in the same relative value to faith, as a brass farthing to a sovereign. Not a fossil belief, but a living faith in God and in your own soul, can impart that knowledge which is the Divine inheritance of all true Adepts. "Shew me thy faith apart from thy works, and I by my works will shew you my faith."

The mass of outer-world people are drunken dunces, and ideas must be made dunce-like before they can assimilate them. But would it not be better that they should cease from being drunken? At present, whoever wishes to speak to the mob, must be one of them for the time, and welter with them in the mire, consequently, we have religions and philosophic systems, which pigs might intellectually grunt with satisfaction.

True religion and philosophy is too simple for the wrong headed to understand. As long as there are perverse minds, there will be delusions, but when we gradually dispel the delusions the perversities will expire of inanition.

Supposing a copy of Euclid's Elements to have been delivered by a dying Mathematician to a dozen ploughmen, they, however they may believe to the contrary, understanding nothing of Mathematics, might continue to imitate the figures the book contained, but would not fathom the meaning. Generations upon generations have the words of Jesus been ignorantly perverted by stupid and not over honest ploughmen, and it is high time that a psychical Mathematician came to give to those truisms their real meaning.

On this subject, however, the world is tolerant to ignorance, be it expressed in blind belief, or blind unbelief, but will not yet tolerate absolute science. The greatest absurdities pass under the guise of religion, and the world is tolerant to them. When the Papist asserts his belief that the Almighty God becomes actually embodied in a wafer, upon the priest saying his original hocus pocus—"Hoc est corpus"—the non-papistical world respects his religious belief. When the Protestant passes six days with the world, the flesh, and the devil, and one day with sanctimonious cant, even the non-protestant world considers him as a God-fearing man. When the Jew bridles himself diurnally, like an ass with leather ribbons, and gabbles for an hour-and-a-half a liturgy whereof he virtually understands nothing, even the non-Jewish world regards him for his religious persuasion. We could enumerate a multitude of insanities that psychologue the masses, were not the above sufficient illustrations. The world, however, prefers to be cheated, and is ignorant of the fact of its blindness.

The assertion that we have certainty, whereon the world has none, no doubt will furiously enrage both believers and unbelievers, and although a few individuals may for a brief period cry "Hosannah to the new 'Adept,'" the cry will soon be drowned in lunatic clamours of "Crucify him." Be that as it may, here is the truth to shame the devils and their adherents.



## THE SPIRITUAL TEMPLE—HOW TO BUILD IT.

A DISCOURSE BY MRS. CORA L. V. RICHMOND.

Forever in human devotion there seems to be significance attached to time and place, while God dwells in neither. There seems to be an aim at monumental worship, at devotion in stone and marble, and chiseled or sculptured form, while God carves out of human thoughts the temple of eternity. From remotest periods of antiquity we trace the record of man's religion in the architectural remains of cities disintegrated, of deserts bereft of all token of civilization, save perhaps the sphinx, the pyramid, that form some portion of the ancient worship, and everywhere, at the wayside shrine or in the sculptured marble, revealing past civilization. The greatest amount of wealth, the loftiest expression of art, the highest tributes of human genius have been placed upon the altar's shrines, and temples for human devotion. Doubtless it needs must be so. Man can not worship God without blazoning it to the stars or heralding it forth among the people—the signs and tokens of His presence silently revealed to the human spirit, valuable in the thought that is there enkindled, radiant in the light of inspiration. Those who carve their expressions upon His countenance in their deeds of daily life, in their conduct toward their fellow-beings, in whatever makes the character beautiful and perfect in loveliness, in charity, in wisdom, in knowledge, in virtue—oh, where are these? The records of the past are obliterated with tears and human bloodshed, and along the traces of human history you have the religious thoughts of man rising up in persecution, oppression, warfare, ostracism, cruelty, the fruitage of human ambition.

Oh, these towering monuments, these splendid piles, these glowing entablatures, these sculptured images, those wondrous works that occupied artists days and months and years in creating. These are offered as evidences of human praise.

How long will man adore God as though He were a human king? How long will men give votive offerings of outward praise instead of living truth? How long will pilgrims with scrip and sackcloth journey to the Holy Land to visit a shrine deserted, when the living shrine is within? How long shall Palestine rule the hearts and minds of Christendom, when the holiest holy is within and the land of Christ's resurrection is the human spirit born from death and destruction? How long shall they seek the prophet at Mecca, the risen Buddha at the distant shrine of the Orient, and the sacred god Brahma in the wonderful temples of Chinese idolatry, when the voice of the Infinite abides in every visible structure, His touch is upon every leaf and flower, and He has fashioned a temple for Himself wherever mankind may be?

We look upon art as the achievement of human genius. We admire the Madonnas of Raphael, not because they represent the mother of Christ, but the pictured mothers of humanity. We look upon the wonderful creations in all the vast resorts of the world where are conserved the great treasures of art and science, and say they are not of God out of man. They are born of the spirit of man's expression which needs must imitate its creator, and, as God has fashioned human beings and perfect forms, so must man imitate in carved lines and painted faces the figures that God has placed him to copy. Not so with religion. It is a fountain in the wilderness; it is an oasis in the desert; it is a springtime in the winter of life; it is the budding hope of the first pinions of morning from the darkness of Erebus. It is the awakening from Lethe; it is the whole expression of the spirit of God. The spirit needs no vision from without, no images of sculptured forms to cause it to worship God, needs no stimulus of radiant angels beaming from the walls, when the angels of God's love are near, hovering with every breath, baptizing with every thought, influencing with every aspiration.

Oh, turn away from the outward temple; journey no more to the shrines of art, of religion, since art and religion have enfolded the spirit of their own images, and stand beside you for recognition at this hour.

Spirit is love; spirit is immortality; spirit gives fervour and fire to all that belongs to the inspiration of the living man. Seek a temple for God's worship. The cottage of the lowly, the place of poverty is there. Redeem it. Seek a shrine for a worthy pilgrimage—the pauper on the street and the orphan by your door—beggars in form; find the wasted lives and restore them; strike anew the fountain and let it gush forth; remove the rocks of outward circumstance and let the clear stream appear. There is God's image. Journey no longer to Jerusalem. Her temples twice dethroned are worthless, her images sacrificed to the religion of destruction and decay; and over all the East like a vast miasm has spread the darkness of an unhallowed faith, a faith born of violence; of rapine, of lust, of ambition. Let it not be thought that God abides there, or that human thought must find its nourishment in the tree of life that is rootless and without branches. Noble as the trunk may be—that is false. Silent and grand as are the images of worship, the living temple is to-day in your midst; the living hour of praise is now. The living voice of God cries to you from the present; the power of His inspiration is not in sculp-

tured forms and images, but in living clay, vitalized by the breath of His spirit, made possible by the immortality of the soul within.

Oh, this is our temple. At this hour we fashion it for you. These walls and this dome and building disappear. Out of the images of your own thoughts and lives we carve for you the sacred temple of worship. From passion, fears, and dogmas, from the thralldom of prejudice and the darkness of human creed, you stand released. The foundation-stone is prepared; the workmen are Justice and Truth; they are ready for the building of the temple. It shall be laid as broad as humanity, toward the east and toward the west of human hopes; as long as humanity toward the north and toward the south of human aspiration. It shall be sunk as deep as the buried hopes of humanity, from which shall be a resurrection in the New Dispensation. Its foundation-stone shall be fashioned of the four cardinal virtues of human life, Truth, Hope, Charity, or Love, and Faith, and from these the walls shall rise transparent to the light that comes through the eastern windows of the new dawn, and these walls shall be fashioned of your lives. Only the good deeds shall be chosen, only the lovely thoughts shall be selected; the hopes and the treasured memories of years, the sacred aspirations and prayers made tangible in daily walk shall form the pillars and the walls of that wonderful temple, which shall be adorned with Art and Poesy, but these shall be subservient to the higher dominion of Charity and Human Love. There shall be graceful images fashioned of the laughter of children, the loving light of loving eyes, infant smiles that are like angels' kisses, and thoughts of heaven that pave the way with flowers. There shall be lilies graven along the entablatures, and pictures of thoughts of purity, and out of human virtue shall blossom all forms or images of loveliness; angels and saints shall be enshrined there, not silent and motionless, not voiceless niches, but presiding over the hearts and lives of men as teachers, leaders, and guides. They shall move as you move; they will lead, you will follow; the temple will grow and rise as you rise; its stepping-stones will be laid down to the foundation of your understanding; there will be a sloping pathway leading that shall reach your weary feet; there will be avenues that shall attract you thitherward, and long lines of light that shall beckon you there, softly gleaming, and inviting you to come thither and worship in the temple of God. There will be your own kindred and friends, those whom you love now dead, placed out of sight beneath the ground, and far away in some impossible heaven. These will be enshrined as living images within this temple of worship: no longer dead, their voices shall speak to you; no longer dust, their living forms shall be imperishable; no longer made of clay, they shall beckon you on and on to where the temple without limit stretches far away among the halls and corridors of the blest. Theirs will be the pleasant duty to attend upon your footsteps; theirs the lowly light that shall lead you from selfishness and human ambition; theirs the winning hands that shall guide you through the darkness of earth's temptations and strivings, and shall overcome all fear and terror of death. Shrines shall be in the human heart; there will be a veiled centre there where, with white thoughts, man shall praise God, silently and with hallowed voice, entering the holy of holies, the dominion of the spirit, and, putting aside all that is unhallowed and unclean, he shall breathe out his praise to the spirit of love, and God shall answer with no uncertain sound. Benedictions of light, showers of celestial beauty, angelic hosts shall echo their silent prayer, and the voice of angels shall hymn the glad refrain. No trained choristers in subtle surplices, no priests with stole and robe standing there repeating the dead letter of a dead law, but only living images of light and love; yourselves the teachers of those who are weaker than you, yourselves the pupils of those who are wiser than you. The priest shall be enshrined also within the heart, and the name shall be Truth, and the wondrous assistant crowned with greater glory, and the inspiring angel shall be hovering above the majesty of this temple, whose dome is not yet seen, and whose pillars resting on earth are grounded far in the skies. In the centre of such worship as this time and place are forgotten; man magnifies not the external but the spiritual; he becomes endowed, which is clothed upon with immortal function; he is drawn out of and beyond the material form; he is one with the spirit of that truth which he seeks; all possibilities are then his; in that hour of worship, and in that temple of praise, he will no longer consider whether the organ peal be vast, or whether the choir have voices trained to earthly harmonies, for he will hear the vast pæans of harmony attuned to the love of God; the moving of the spheres, the wonders of the heavenly bodies that through space form the cycles of great anthems, and sing the symphonies of eternal life. Flowers will be vocal to you; they will syllable their praise in their incense, and their lips will breathe forth in the petals the sweet sound of prayer; and angel voices in accord to the sweet sound of the spirit will hymn forth the praise of God, and no one shall bid them be still, for the voice of truth will choose the mouths of children, and there will be babes to proclaim the strength of the spirit, and young men and maidens to teach the word of truth, and old men to dream dreams; and gifts of the spirit, poured out upon the world in this matchless temple of human worship and praise, will heal the sick, cure the ill, the lame, and blind, and the in-



firmities of the flesh will depart as the spiritual temple is reared, and you abide in its presence. The holy fountain will not be the baptism of water, but the baptism of the spirit which comes from within and is from the river of life, that flows close to the throne of God, which is within the human soul; and there will be no sound of discord, nor of human blasphemy, nor of the utterances of misnamed praise, nor of these long tortuous creeds that give the soul unrest; the spirit of truth will search out every form of imperfection; in every human form individual spirit will be busy with finding out his own imperfections; he will extend the hand of blessing and charity to his brother to aid him; he will not criticise; he will not be unjust; he will not be cruel; he will not search for another's faults instead of his own; he will not go forth with armies to visit upon the world the truth that he believes, but he will save by winning all through the light of this truth. Each one enters the temple of the spirit by the worship of love. No Christ veiled from humanity with bleeding brows and torn feet will be revealed to the vision of human hearts; no agonizing saints groaning under the cruel persecution of human intolerance will be accepted as visions of loveliness; all forms will be forms of beauty, all expressions will be expressions of harmony; visions of the spiritual prevail there, and the love that sustains the martyr, and the truth that hovered over Christ, and the Christ Himself transfigured and arisen, will be the pictures that shall adorn the temple.

Whoso visits Rome and does not turn away with sickened heart from the materialism of the hour, and the religion there depicted, cannot have been crowned with the light of the spirit. Whoso reads human history and does not shrink from its tortures and blood-stained pathway has no conception of the humanity that is written beneath the pains of bondage and spiritual darkness.

Oh, turn away! the fields are fairer, the meadow-daisy is brighter, and the temple of God, reared by pictured rocks, and the pillared clouds, and dome of heaven above, wherein the faces of angels shine out to meet you,—these are more beautiful than all the works of the hands of man. The worm grovelling in the dust must needs weave for himself a shroud, and the cocoon is fashioned that he may become the bright-winged butterfly. Even thus the artist's hand weaves his own burial shroud of the images of his art, and when he has fled man worships the vacant tomb. Never turn from the soul of art to its form, from the spirit of truth to its entombed or prisoned image. Turn only to the living; for the same as in olden time, God is the God of the living and not of the dead. There are no dead things in the temple of life, no forsaken sepulchres, nor tombs deserted, nor cast-off garments of worship. All is new, all is sweet and fresh as perennial springtime; all is bright as the ancient figure of the bridegroom adorned for the coming; all is beautiful, all is perfect, for spirit forever re-creates its own images, produces that which it needs, carves for itself a time and place for worship, and whether it be by the wayside or in storied temple, what time you had thought the highest thought, or given to humanity the noblest deed, then you have praised God the most; but what time you have sung the song or given the syllables of praise from human lips, that time you have been but worshipping the images of death and not of life.

We will have no more sepulchres for religion; we will have no more graves in which the souls of men are entombed. We will have living actual forms. The church of God and Christ will be humanity or nothing; nor St. Peter's in Rome, nor St. Paul's in London, nor the vast towers and innumerable domes that deck your newer world will form the church or the temple of the future. These will go their way, will serve the purpose of human idolatry, or human commerce, as is most convenient. Man will worship God or Mammon, just as the passing hour will prompt; but the spirit of the true religion, the religion of the future, will carve its temple out of human lives and place itself in the midst of humanity ere yet the worldlings have time to say that it is there. Has it made preparation in your hearts? Has it been carved out of your sufferings or experiences? Has it laid one stone of its beautiful image in your lives? Has it created for you or through you any of its Godlike images? Then you know what we mean. We mean one hour, one moment of this spiritual exaltation, of that which transfigures you from the man or woman of sordid care to a spirit with immortal aspirations; that takes you out of your house of clay into the temple of the spirit by calling you within; that communing, that resurrection that has come to you in human death, or what you call human life—this wonder, this power, this inspiration, this which now, if you feel it, circles you round about like a divine halo, kindles all of aspiration and inspiration, taking you from this material scene to where your friends in silence and love await you; taking you within and within till you hear no earthly sound of discord, till there is no jarring upon the senses, till you have no consciousness of time and place, but are borne by the cool streams of delicious communing where eyes of love answer your own, voices of speechless communion answer to your yearnings, and the spirit of truth and kindness weaves for you the mantle of perfect light and love. As beside the cooling streams in some realm and region of vast poesy they who worship at the shrine of nature wander day by day to taste the inspiration of the gods; as upon Parnassus' or Olympus' height, the muses kindle the wonderful

epics that have charmed the world; as Homer or as Milton communing with gods or angels; as Dante, in the divine fervour of his Paradiso, catching glimpses of the sacred face enshrined forever a little beyond; as all sights and sounds that have uplifted humanity from the grosser part and have made a temple of poesy, of art, of beauty, independently of human forms,—such, with diviner fervour and vaster love, is the temple of the spirit.

Christ on earth to-day were a stranger in Rome, would not be seen in the Vatican, could not worship beneath the mighty dome of St. Peter's. Christ on earth to-day would be a stranger to Westminster, a stranger to St. Paul's, a stranger to the cloistered aisles and incense-waving worship that means but outward adoration and idolatry. But you would pass beside the lowly, you would enter the hovels of the poor, you would see the poor man bearing to the grave the body of his last and only child, and the spirit of truth would be there to comfort, to succour, to assuage the grief and reveal to him the presence of angel child, or, if he were but sleeping, to restore him to his father's arms. Were Christ on earth to-day He would have no part in the computation of the meaning of a single word, but he would say to those who follow: "The spirit of this truth is what is me. All this that you call worship is but the ghost from which the worship has fled, the form from which the spirit has departed, the sepulchre from which body and soul alike have risen, the body to be transformed into many images of life, the soul to abide forever in the eternity of truth."

Can we make you understand that where God's Spirit and the Spirit of Truth is, there is His temple; that out upon the hillside, upon the broad sea, or in the valleys, or wheresoever human footsteps can tread, there is His image? That in the crowded street the rearing of the temple is going on, and that you are daily and hourly building this fabric by your thoughts, your aspirations, and your lives? Cunningly as by the hand of the skillful workman goes on this marvellous building. The imperfect thought is rejected, cast aside, overcome; the perfect chosen. Slowly, as though ages were groaning in the work, rises this temple, for war and desolation and famine and human corruption and the mad ambition for power and display and false worship win men away in their thoughts from the building of this fair temple.

There is not much time in the great wilderness and whirlpool of life to even make one fair image of hope or of love, of charity; little time to weave along the cornices the bright gleams of a fairy-like flower, and little time save when love enters the heart and all the world is aglow with rapture, and human lives become beautiful, and a mantle of charity is thrown over every human imperfection—then rises some archway or some fair pillared corner that is beautiful to the sight of angels,—save when death and sorrow come, and you turn away from your pursuits of daily life and from self-seeking to lay your treasures, or the image of them, in the dust. What time sorrow abides in the heart then is the workman busy, then comes faith and then comes diviner love to reveal immortality, and the hour that you stand in sorrow for the dead is the hour that the angel of life comes in. Oh, consolation! Oh, resignation! Oh, victory over that which has placed your idol in the dust, for lo, the temple rises!

What time revolution sweeps across nations and kings are dethroned, and monsters of tyranny are set aside, and an oppressed people rise up in their strength to overthrow the bondage of the past, that time the angel of the building throws over the archway of freedom in this wonderful temple the inscriptions of human hope and safety, and the world witnesses that fully another link and another story has been added to this wonderful temple. What time old errors depart from your lives and new truths are born, and ancient prejudices and terrors give place to new hopes and charities, then in some lovely corner of this wonderful temple a new grotto or carven image is placed for all mankind to wonder at and to love.

Oh, living stones! Oh, sculptured walls! Beneath the hand of the divinest master where will ye be in that wondrous temple when all of life is summed up, when the earth is waning like some sorrowing moon and wandering through the heavens to be again restored to primal chaos? Your lives moulded and shaped by this grand master will be carved into images of the skies, your souls set apart, your spiritual natures crowned, and in that transcendent state the temple of the living God will be found, immortal, perfect, and glorious, while ancient monuments like those of Egypt and Rome will crumble and be forgotten; suns will absorb them, worlds will thrive upon them, new systems will gather what they need, and floating again in space new worlds will be born; but your thoughts of to-day, the aspirations of this hour, the questionings and the answers of the immortal spirit will form a portion of that star-enwreathed and eternal crowned temple. With all souls that have lived, with prophets, and seers, and poets, with the meanest slaves that have trod the earth and the lowliest debauchees, redeemed and disenthralled,—there in the midst of that eternity, in the glaring height of God's supernal presence and power, the wonderful temple will be completed.

Oh, come with us and worship at this shrine! Oh, come with those whom you love and gather the flowers of that heavenly kingdom; and if one drop from the fountain of this



life, or one blossom from these lily-crowned heights shall have reached your lives, then our words are not in vain and the building of the temple goes on.

### PLYMOUTH.

[Having noticed that a conjurer is announced to "expose" Spiritualism in the town, "Omega" continues:]

I may remark that during this week also, bills will be circulated by ourselves, modestly announcing that a lecture will be given on Thursday of the following week entitled—"Spiritualism, what is it?" Thus we may suppose that for the next few days the subject of Spiritualism, pro and con, will be the theme of conversation and inquiry. As Spiritualists we heartily welcome the event.

### RICHMOND HALL.

On Monday, at the circle, some encouraging things were said through Mr. P. The control congratulated us respecting the constantly increasing attendance, and the ever extending interest and inquiry. He would also remind us that an adverse influence was at work; and that efforts were being made to hinder and upset the Cause. But we had nothing to fear so long as we were firm and faithful. Another control gave an interesting and amusing account of a work that was going on in the medium's native neighbourhood where a circle had been formed for investigation. On forming the circle, said the control, some of the sitters looked suspiciously under the table, as if they almost expected to see his Satanic Majesty appear. Then the invisible intelligence produced knocks on the walls, making some of the sitters turn pale; then under the table, and whilst they looked anxiously underneath to ascertain the cause, knocks came on the top of the table; and so it seemed that the invisibles were having a bit of amusement at the expense of the inexperienced sitters. This medium also had his spiritual sight opened, to behold a beautiful scene until he could not bear any more.

Tuesday.—Through Mr. F., was described a distant scene, the control said, of the most beautiful aspect imaginable. A magnificent Sanatorium which was approached by a long avenue of beautiful trees and flowers; there was a splendid fountain, throwing up its crystal waters, which fell in flashes of fire and light, the whole being pure intelligence. If you could but see it, said the spirit, you would think you had reached the climax of magnificence and beauty.

### A TRANCE ADDRESS.

Thursday.—An excellent address was given through Mr. H., on "Bear ye one another's burdens." When we looked abroad, said the control, upon the struggling, toiling, suffering multitudes, we often saw touching illustrations of these words; we saw many who in sympathy and benevolence were bearing the burdens of others. He would ask them to recognise the sources of this sympathy and benevolent action. It was from spiritual sources that they were being prompted and inspired to help their fellow creatures. Whence comes the inspiration and the impulse to assist and relieve those who are in need, and those who suffer? It was from the source of all good, whose spirit was working through innumerable channels, prompting and inspiring his children, through all grades of existence, to help one another.

There were many who were without the refinements of education and culture, who yet exhibited this divine sentiment, this generous impulse to bear the burdens and share the sorrows of others. It was because they had the germ of love; the all-potent principle of love; where it existed it must find expression. He would ask us to consider with ourselves constantly in what way we might assist these struggling burdened ones. There was many a poor creature whose soul was bowed under the burden of fear and doubt, and despair. They had all the luxuries of life, yet were poor, dejected, miserable. These souls were crying for help, but none came: will you bear the glad tidings to them; will you give them the cooling draught; the living water of spiritual light and knowledge? Men are despairing for want of true spiritual teaching, their souls are starved and shrivelled for want of the bread of life.

Do you say, for what purpose do all these churches and chapels and institutions and organisations exist; why do not these satisfy the spiritual wants of the people? Never ye mind about them, do your duty, whatever others may neglect. Take that child by the hand that has lost his mother, and be a mother to it, lead it in the path of knowledge, happiness and virtue. Go forth to the highways and

hedges, go and impart the riches that you have received and in proportion as ye give ye shall be enriched, and your life will be more and more moulded after the likeness of God.

Wipe away the mourners' tears by telling them that their friends live, that they have only gone a little on before, that they can return and comfort and aid those who are following after. Tell them of God's love, and show them that you love God. The finger of reproach is often pointed at the professor, why? Because they do not show a worthy pattern of life and conduct. They have been taught that the blood of Christ taketh away all their sin, but be not mistaken, there is no salvation other than in having your life moulded and formed according to the divine likeness; herein is the spirit of Christ, and it is the spirit of Christ that makes a Christian: this is salvation.

But you say, how is it possible for me to live such a life in a sinful world? I would answer, Trust in God: Earnestly pray to Him and He shall give His angels charge over thee. How can a prayerless man expect any help or success, how can he expect to have what he does not think worth asking for, how can he expect to find what he does not think worth seeking?

At the close of the address, questions were invited. A friend asked the control if he could tell us what compensation would be given in another world to those who were subject to such social disabilities and disadvantages here? This originated a quiet and friendly discussion in which all took part. But the substance of the reply was, that compensation was purely a matter of spiritual states and development, not arbitrarily conferred as such, but acquired by the individual's own efforts; thus the person was already compensating himself, where his life was governed by right principles, by the cultivation and development of moral and spiritual qualities amidst his struggles and disadvantages. But everything depended upon the life he lived.

Strange as it may seem his very poverty and difficulties were his compensation, for material poverty and disadvantage were generally more favourable to the development of moral and spiritual qualities—patience, humility and virtue, which were the riches and elevators of the soul.

On Sunday evening we again had two beautiful and impressive addresses through Mr. H., some of the best we have heard.

OMEGA.

### THE PERSECUTION OF SPIRITUALISTS BY THE GOOD TEMPLAR ORDER OF TEETOTALERS.

THE CASE OF MR. A. DOBSON.

To the Editor.—Dear Sir,—In 1837, the first temperance lecture was delivered in my native village. I forthwith became a member of the Temperance Society, although I had never been addicted to the least indulgence in the use of intoxicants, being only a young man in my teens. From that time to the present, I have faithfully and constantly laboured to promote its object: The extermination of intemperance by individual abstinence, and legal prohibition by the State.

I assisted to form a Rechabite Society shortly after the introduction of Teetotalism, for the benefit of members residing in the villages of Merrington and Ferry Hill.

In those early days of temperance teaching the Cause was very unpopular; only some men proved equal to the trial of scorn and opposition from all classes that they had to encounter, hence numbers lapsed and fell away before the storm of ridicule and contempt they had to bear.

For years I stood alone, single handed, holding aloft the torch of temperance truth; and now, after a period of time extending over forty years, I can truthfully affirm that the use of intoxicants either medicinally or otherwise, on any occasion, has never been allowed by myself or family, who are all Teetotalers.

I have travelled thousands of miles, and attended hundreds of meetings; I have spoken in its favour both on the platform and in the pulpit; and in the press I have defended its claims,—without any remuneration, not even travelling expenses, except when deputed by the Lodge as representative to District Lodge; the bye laws provide for that.

I also assisted the friends at Spennymoor to institute a benefit society of the Sons of Temperance. I have had the superintendence of Bands of Hope and Juvenile Temples and Sunday Schools, and thus constantly in some way or other I have been making and encouraging efforts to spread the truths of Temperance.

I have also provided, free of cost, board and lodging to all that have come to the place to speak at Temperance Public Meetings etc. I am an anti-tobacconist, never having smoked;

I gave up the sale of tobacco in my business years ago.



When Good Templary was introduced, I and my family assisted at the institution of the Lodge, and were Charter Members. I was elected its first W.C.T.

A year after its institution, I was recommended unanimously to the G.W.C.T., as L.D., and received my commission, the members presenting me with an official regalia; which commission was annually renewed, in recognition of my service in the success of the Lodge, up to the time of my withdrawal from the Order. I was also elected by D. Executive as R.E.D.

I have been induced to publish this record of my labours and connection with the Temperance work very reluctantly, because it is always offensive to good taste to have to write respecting oneself, and I know it will subject me to the charge of egotism; but a sense of duty constrains me to do so. Having occupied so long such a prominent position in the work of Temperance, the public are looking for and desiring my explanation.

My withdrawal from the Order of Good Templars has been necessitated on account of my connection with the investigation of Spiritualism. I do not object to adverse criticism, believing that it is a legitimate subject for honest criticism, and that truth has nothing to fear or lose, but much to gain by the ordeal.

But the charge preferred by the Creeds was, that I was the hindrance to the progress of the Order, not because I was not active and zealous as a propagandist, not because I had done anything morally wrong, but because I had taken up the wicked heresy of Spiritualism; although it was conceded that the subject had never directly or indirectly been alluded to in the Lodge.

When it came before the Lodge, I vindicated successfully my position. I expressed deep regret at what had been and was likely to be the result; as some members in the Lodge had said they could not co-operate with me longer in the work, and that others were withheld by the same reason from joining the Order.

As I was deeply attached to the work, to withdraw after my long connection with it would be painful, but whilst I was willing to meet any opposition I might have to endure, I could not retain my membership when it was imputed that I hindered the work, and that it never would prosper so long as I remained a member. One Brother, a local preacher, said, If Brother Dobson was so deeply attached to the Order, as his speech represented, he should be prepared to make a SACRIFICE OF HIS SPIRITUALISM so that he could continue a member.

In reply I reminded the Brother that my attachment to Spiritualism, although of a more recent date, was equally dear to me, and therefore I could not do as he suggested.

I explained that every member was entitled to equal rights and privileges, and that I had been told by the W.C.T., when initiated, that the Solemn obligation I had taken would not interfere with my rights and privileges as a citizen and Christian; but if I was not permitted to think for myself, it was a most serious interference with my rights and privileges, and I enquired if he would not deem it so, if he was asked to give up his connection with his church to retain his membership. Of course that placed the boot on the other foot and its pinch was felt.

I have felt the severance keenly, not only because I loved the work, but, also because it necessitated the separation of some of my dearest friends, and frustrated some of the happiest of my life's associations. It is only fair to state the opposition has been limited to the Lodge and immediate Locality—the V.D., the D.C.T., and G.W.C.T., all urged me to retain my commission. Bro. Malins said he was not a Spiritualist—but he knew many good men who were, and he was sure the Order was big enough to hold all.

And now, Mr. Editor, the moral of this is: that the old spirit of persecution that burnt and expatriated the Heretics of old was thus developed and made manifest, and if the same tortures are not inflicted as in olden times it is because we are more enlightened, and the laws of the land are more humane.

There are, I know, many, very many, good men in the Order who seriously deprecate this narrow spirit of SECTARIAN BIGOTRY; in our own Lodge there were many illustrious exceptions, and to all such I tender my sincere thanks.

That it should be possible for such an unholy spirit in an organization of Good Templars, instituted and promoted for such a noble object—"to raise the fallen and save others from falling"—is matter of regret, and proves how inadequately man's Spiritual Nature has hitherto been developed.

The opposing influences and the character of the objections, in the early days of Teetotalism, were quite on a par with those that now assail the investigation and the investigators of Spiritual Truth. The Temperance Movement was by the creeds vehemently opposed as the work of the devil, and those labouring for its propagation were all designated infidels.

Those who have been most active in their efforts to bring me into contempt belong principally to the "ilk" who opposed Temperance as long as opposition was practicable, and when their opposition was suspended did literally nothing to advance their interest; and who presumed that they would make REPARATION for their opposition and idleness, by indulging in a

tirade of invective against its most consistent, active and indefatigable advocates. And now they profess to be scandalized by association with a Spiritualist; when that it is no longer a stigma of reproach, or a want of respectability, to be a Teetotaler, rant and exclaim: "We are the men to reform the drunkard and retrieve the moral, social, physical and spiritual ruin, inflicted on humanity by intemperance, and we are able to do it without the co-operation of Heretics and those in league with the devil." From such bigotry, good Lord deliver us!

Such intolerance, though it has constrained me to withdraw from the I.O.G.T., will not, and cannot prevent me from labouring to promote sobriety. The love of the work is too much ingrained and interwoven into my nature for that to happen. Fresh fields and pastures new will have to be explored. All who will accept and desire my co-operation will find in me a willing and zealous co-worker.

A. DOBSON.

Ferry Hill Station, Sept. 6th, 1881.

P.S.—At our circle on Sunday evening we had from Mrs. H.'s controls an eloquent and instructive inspirational address.

Mr. Marlow's controls gave some excellent clairvoyant delineations. The progress of the mediums in process of development is gratifying and satisfactory.

I prefer the following initials to my own name being appended to the report of seance—in honour of two dear, loving controls, who have in the past been to me a source of infinite support and consolation.—L.S.

#### REMARKS BY THE EDITOR OF THE MEDIUM.

We first heard of Mr. Dobson 25 years ago, while employed in Mr. Tweedie's Temperance Publishing House, 337, Strand, London. Mr. Dobson was in the habit of receiving from Mr. Tweedie periodical parcels of Temperance Literature, which, as a general dealer in a country village, he sold for the good of the Cause and continues to do so still. Years afterwards in our frequent journeys north, we were in the habit of looking out from the carriage window on passing Ferry Hill, to see Mr. Dobson's name written up on the gable of his Temperance Hotel, a few yards off. Though taking particular notice of the existence of the gentleman all these years, it was with no thought of ever recognising him as a Brother Spiritualist.

We have also worked in the Temperance Movement from boyhood. It is a grand school for the development of a man's humanitarian aptitudes. Many of the best Spiritualists were old-time Teetotalers, and many of the most eminent Teetotalers are Spiritualists. It is surprising to observe how many of the old stagers in the Cause whom we knew more than twenty years ago at Mr. Tweedie's, are now shoulder to shoulder with us in spiritual work. Not a few of them like G. C. Campbell, who was also a diligent inquirer, have passed on to the higher life. In the order of moral development it would have been impossible to have had a Spiritual Movement unless the Temperance Movement had preceded it; and also the vegetarian, and anti-drug hydropathic and mesmeric Movements. Before a man can be much of a Spiritualist he has actually to pass through these schools of experience and take his degree therein. Strange to say all of these matters had a footing at Mr. Tweedie's Establishment where also, sub rosa, our spiritual work had its origin. Can there be anything more historically certain than that Spiritualism as a popular educational Movement, actually sprang from the loins of the Temperance Movement?

We say to Mr. Dobson, do not feel discouraged at your expulsion. These men are not worthy to work with you: they are only studying their alphabet while you have long ago graduated in the higher studies of God's Will towards His children.

We have been in several positions in life where a Teetotaler was regarded as a rara avis, and have been at the origin of several Temperance Societies where the thing was never practically heard of before. But as the result of our experience we have found that Temperance Societyism does not make Teetotalers, anymore than Professionalism and Societyism make Spiritualists. On the contrary we have found that all genuine Temperance and Spiritual work has been due to personal effort: either isolated, or in some degree combined.

A vast army of hangers-on have clung to the Temperance Movement that they might make a living out of it, and to entertain these Mr. Dobson has possibly spent a little fortune. After all his own earnest work may have done more substantial and permanent good than all the vast expense and fuss of professional lecturers.

Let Mr. Dobson then go on as he did forty years ago when he stood alone. Let him as he has opportunity teach the grand science of life including Temperance and Spiritualism. The Societyists may be left to squabble and play petty-pope amongst themselves; it is not their machinery that enlightens the world, but the radiant soul-light of those who have got a little more of the Love of God and humanity in them than these men seem to possess.

The "Spiritual Offering" has been re-issued as a weekly eight page newspaper, at 1 dollar per annum, and published by Mr. and Mrs. Fox, Newton, Iowa, U.S.A. It is printed almost entirely in large type—the size of the largest used in the MEDIUM.



## SUBSCRIPTION PRICE OF THE MEDIUM For the year 1881 in Great Britain.

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, SEPT. 16, 1881.

### NOTES AND COMMENTS.

We have published many curious notions in the MEDIUM, and we hope to give place to many more. We do not consult our own taste at all times, but consider it our duty to give a certain freedom of expression to those who differ from us, as well as to those with whom we agree. We commend to all the motto of Lord Bacon, "Read, not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."

A grand purpose runs through the MEDIUM this week: "J.K., Mrs. Richmond, Plymouth Report, Healing, Mr. Dobson, Mediumship—the whole it. Read it all: miss nothing.

Much excellent matter is left over, particularly the promised article by Miss Chandos Leigh Hunt, a report of healing by Mr. Younger, and an address from Mrs. Emma Hardinge-Britten.

Spirits are working silently, impalpably, atmospherically, and the heaven of their influence in the very air you breathe is revealing knowledge of their real life.—W. J. Colville.

### "THE POWER OF THE INNER LIFE."

To the Editor.—Dear Sir,—The Sermon preached by the Rev. Mr. Ware, at Plymouth, on August 21st, on the above subject, and published in your columns on the 2nd inst., is such, that it ought to be circulated far and wide, especially amongst professed Spiritualists. Mr Ware treated the portion of scripture he took for his text, in a masterly style, and beautifully spiritual. Let all true Spiritualists raise their hearts in an humble spirit to the Almighty Father, beseeching Him to grant that many such labourers be added to work in His vineyard.

Mr. Ware's practical application, ought especially to be found congenial to the minds of all believers, who aspire under God's blessing to a higher development of sanctity and spirituality.

If Spiritualism was better understood, it would be found that personal communion and prayer are more likely to bring us into the fold of Christ's teaching, than too much phenomena seeking; I speak by experience.

Dear Sir, will you kindly send me six more copies of the MEDIUM, as I wish to circulate it amongst my friends, and I beg to enclose a Post Office Order, for the purpose of circulating a number gratis, believing that God will bless the result.—Yours truly,

Jersey, 7th Sept. 1881.

A JERSEY SPIRITUALIST.

## CIRCLE & PERSONAL MEMORANDA.

Mr. Towns will give another seance at the Spiritual Institution, 15, Southampton Row, on Friday evening Sept. 23, at 8 o'clock, for the benefit of the "Urgency Fund." His last seance realised a handsome collection for the same object.

We read in "Mind and Matter," that Dr. Monck is in America, and delivered an address at Lake Pleasant Camp Meeting. He appears to have been well received.

Mrs. Emma Hardinge-Britten will give two discourses at Halifax, on Sunday, Sept. 25th, 1881, for the Spiritualist Society, Union St.—Samuel Wilson, 6, Senior Buildings, Range Bank.

Mr. T. M. Brown improves very slowly, and still suffers much pain, but is able to walk a little. He will try to answer correspondents; address, Howden-le-Wear, R.S.O., Durham.

Mr. John Rouse thinks he is the only Spiritualist in Croydon. Surely this cannot be the case. Local Spiritualists should make Mr. Rouse's acquaintance; he is a good medium.

In addition to his healing seance on Sunday mornings at 11 o'clock, Mr. Hawkins, 15, Red Lion Street, Clerkenwell, holds a general sitting on Wednesday evenings, at 8.30.

Mr. Walter Howell has arrived in London. He expects to remain about two weeks. He is residing at Mrs. Maltby's Boarding House, 22, Gordon Street, W.C., to which he desires his friends to address his letters.

Mrs. Davenport had ten patients at Quebec Hall, 25, Great Quebec Street, Marylebone Road, on Monday afternoon, and was very successful with them. To supply the necessities of all who apply to her, she has arranged to attend at Quebec Hall on Thursday Afternoon, at 2 o'clock, in addition to Monday afternoon at the same hour.

Wanted two or three ladies to complete a private circle in neighbourhood of Cumberland Market, meeting on Monday evenings. Vegetarians preferred. Address, S. F., care of Mr. Burns.

Mrs. Emma Hardinge-Britten will occupy the platform next Sunday morning (Sept. 18th), at 11 o'clock, and in the evening, at 6.30, in the Concert Hall, Lord Nelson Street, Liverpool; subject in the morning, "The Signs of the Times" The evening subject to be chosen by the audience.

Thanks for "Accrington Gazette," containing a slight correspondence on Spiritualism and Spiritualists.

J. A.—It is always "agreeable" to us to do anything that will help on the Cause of Spiritualism, however disagreeable some persons may have been connected with it. Have you ever known us willfully neglect a duty of the kind?

NOTICE.—Mr. Wallace, the Pioneer Medium, intends revisit the South coast, and would be glad to receive invitations anywhere between London, Dover, Folkestone, Hastings, Eastbourne, Brighton, and Portsmouth. Address—10, Queens Crescent, Haverstock Hill, London, N.W.

### DISCOVERY OF A PETRIFIED SKELETON.

In Maranham, a Province of the Empire of Brazil, at a plantation of a Mr. S. Vieira, a well was being dug by the negroes. When they had dug down to the lower bed of the tertiary strata, they came upon some bones which appeared peculiar to them. They sent to the house for their master, who, upon seeing them, comprehended the importance of the discovery at such a depth. He immediately ordered the work stopped, and sent to the city of Maranham for Drs. Brandes, Sogner, Barbosa, and Jansen Peneira, who, after studying the subject, agreed that they were human bones in a fossil state. They repaired to the place, and after twenty-four hours' labour in excavating, succeeded in taking out a complete skeleton without the loss of the least particular. The skeleton is of colossal dimensions, measuring eight feet and three inches in height. And what is more extraordinary is the prolongation of the dorsal spine more than twenty inches. This skeleton does not belong to an individual who had suffered a deformity, then we have the most brilliant confirmation of the doctrine of Darwin. What is necessary now is to continue the excavation and discover another skeleton, and once the great scientific problem of man is solved. What the discovery has already absolutely solved is, the existence of man before the tertiary epoch.—"Mind and Matter."



## MISS CHANDOS LEIGH HUNT'S MAGNETISM CLASS.

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

### THE INSTRUCTIONS WILL BE GIVEN AS FOLLOWS.

- Oct. 12th. What Organic Magnetism is; its phenomena and uses. The Qualifications of a powerful Magnetiser, and how to develop them. Means of augmenting, and concentrating the Magnetic-power. How to develop, and cultivate a powerful Magnetic gaze; to concentrate Will-power, to practice the Inward breathing, to project, and direct brain pictures, to control by sympathy, to cause the Magnetic Influence to flow into your hands. Rationale of Passes, with description of their various special objects. How to practice, and when to employ Magnetising, Transverse, Local, Curative, De-magnetising, Drawing, Head, Direct, Communicating, Lifting, and other passes.
- 19th. How, when, and where to use Artificial Wands, Crystals, Discs, etc. Her own process of Magnetising and De-magnetising. Over two-dozen other processes as adopted by famous English, and Foreign Magnetisers. Cautions, remarks, etc. How to make and employ baquets, etc.
- 26th. How to Hypnotise, and De-hypnotise, to Statuolise, and De-statuolise. Various and curious forms of manipulations, and how and when to employ them. Direct and Indirect means of increasing the Magnetic Influence, etc.
- Nov. 2nd. How to prepare, and employ Magnetic Substitutes. How to form the Magnetic chain. How to produce Ecstasy, to artificially produce natural Somnambulism. Practical Instructions how to conduct some startling, and extraordinary experiments, as taught by Baron Dupotet to his Pupils only, and for which he charged £16.
- 9th. How to become a Professional public Magnetiser. How to ascertain in one minute whether you can Magnetise a person or not. Directions how to give Entertainments, cover failures, ensure success, etc. Cautions. How to perform hundreds of new, original, and convincing experiments.
- 16th. Experiments continued. Use of music. How to give Entertainments, demonstrative of Sympathetic Sensations, Material Attraction, Fascination, etc. How to place your Subject safely en rapport with bystanders. How to illustrate the power of Mental Impressions acting upon subjects when in the normal state. How to control Subjects at, and draw them from a distance.
- 23th. How to develop Clairvoyance, and Thought-reading, and become a public, or private demonstrator, with numerous experiments. How to prepare occult mirrors, and circles for developing Clairvoyance. How to become a Professional Demonstrator of Phreno-magnetism, with cautions, etc.
- 30th. How to become a Professional Magnetic Healer. Law of disease, and rationale of treatment. Warm and cold Insufflations. How to put all your Patients to sleep nightly when at a distance. Various processes employed by famous English and Foreign Healers. Stroking, Frictions, etc. How and when to employ the Human Saliva. How to cure Moral depravities, squinting, stammering, etc., etc. Rules for treating all diseases both in infants, and adults. How to publicly exhibit the power.
- Dec. 7th. How to establish a Public Institution for enabling surgical and dental operations, to be performed painlessly. How to Magnetise Animals and plants.
- 14th. Auto-magnetism. How to develop Clairvoyance, etc., etc., etc. in yourself. How to diagnose diseases, clairvoyantly and sympathetically, etc. Cautions, and how to meet the dangers of Magnetic Daymare, Death-trance, Transference of pain, Cross-magnetism, Accidental Mental Impressions, Accidental Phrenological excitations, the Mesmeric Disease, and Incomplete Magnetisation, etc. Miscellaneous recapitulations of cautions, and some curiosities in Magnetism.

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

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All these ladies and gentlemen have highly complimented Mr. Lewis on his poetical productions. He has also received much encouragement from Dr. Maurice Davies, Dr. Macaulay, Bret Harte, and W. M. Rosetti Esq., (Editor of the Moxon, Edition of The Poets) who writes:—

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Mr. Lewis takes the opportunity of informing numerous friends, who have expressed a desire to possess a collection of his Poems, that this volume will contain, amongst other careful selections, his "Hymn to the Eternal," (received with such favour as recited by himself at Goswell Hall, London, N). Many Love Sonnets constructed according to the Italian Models, will form an important part of the work, which will be dedicated to George Barlow, who says, "I shall be pleased to accept the dedication of your book, as a compliment and token of friendship."

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