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AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUAL SIGHT.

A SERMON BY THE VEN. ARCHDEACON COLLEY.

"Open thou mine eyes," Psalm cxix., 18.

The five senses of touch, taste, smell, hearing and seeing, by means of which the soul gets access to the outer world, and from within us apprehends the material condition of things about us, are simply the natural expressions of parts and powers we spiritually possess. The outer ear being moulded on the inner ear. The outward eye upon the inner faculty of sight. The other senses also being but the natural product and result of causes corresponding in the other half of our composite being—the spiritual—which is plastered up with the carnal, and stuccoed over with this dull human clay. And many are so thickly wattled round, and coated o'er with nature's slime, that they have no conception of the treasures of grace within. The windows of the soul are so bricked up, its gates of access so blocked with rubbish, and the whole inner man so encased with the alluvial deposit of this lower world, that the existence of a higher life, with higher faculties within, is utterly forgotten. The temple of the body is so uncleanly kept, and grossly suffered to gather dust, delapidation, damp, mildew, and decay, that the tenant soul is but miserably housed. And no one would dream of the existence of the rich frescos on the walls, behind the thick layers of dirt that cover them; their glories hidden, and the light of heaven and God's sunbeams utterly quenched. Debased in architecture, with many a leak in roof and crack in wall; steps broken; balustrade thrown down; windows all askew, and doors hanging hingeless; falling rafters, and utter crumbling neglect—this house I live in—sin-wrecked by the tenant excursionists from hell, to whom I have iniquitously sub-let its best apartment of head and heart, for riot and wickedness, and the commerce of lies—this house I live in is a miserable ruin, sadly unlike what it has been, and might be. And I, the foolish leaseholder, for seventy years or so, know not of its capacities: its wondrous labyrinths, and closed corridors, and secret chambers, wherein are stored, from reach of profanation, the riches of heavenly treasures that might be mine, for Godly use, were I found worthy of them. Yes, we are fearfully and wonderfully made. And with all that is bad in us, there are more

sweet stops in nature for the drawing of grace; and more harmonies latent in us for majestic oratorios; and fewer discords to mar life's full-flowing melody, than any of us dream of, had we but the wisdom, from on high, to heed the ancient admonition, "Man know Thyself."

To guard the gates of access to the soul, and diligently therefrom to remove obstructions: to clear the windows of the soul, and purify affections yet imperfect: to sublimate the passions, and exalt the feelings, and make the carnal transparent to the spiritual: to thin out obscuring nature, until grace shines through, unchecked, unhindered, and undimmed: to make, in short, the body so much less gross, less dull, and heavy to the motions of the quickening spirit, that, translucent, like a parian vase of classic mould, the light of immortality may be discerned within, shine through continually, and glorify our outer life with its divine effulgence;—this is life's great work. And in the exercise thereof we attain self-knowledge and perceive the two-sidedness of our nature—the duality of our being—and recognise that every faculty and sense outwardly possessed, has its inner correspondent faculty, organ and sense equivalent.

Now, it was a prayer for the faculty of second-sight—divine clairvoyance—that the Psalmist made when he uttered the words of our text. Need I stop to prove that such a faculty does exist? The materialistic tendencies of the age require, I think, that I should do so. For the spiritual senses—of which, as I am endeavouring to show, the natural senses and organs thereunto fitted are but the outgrowth, and mere appendages—are denied an existence, by certain, who pride themselves upon being in advance of Christian methods of thought. They take man to be simply what he outwardly appears to be. Outwardly? Nay from their view the word is redundant. For they deny altogether that he has anything inward. He is only so much flesh and bones; phosphates to such a weight; salts so much; oxygen, hydrogen, nitrogen; gases and water to such an extent, and no more! No spirit within the body without will they at all admit. They are microscopically observant of the glove; but repudiate the notion of a hand within to give it shape. They dwell upon the shell, and closely mark its minutest gravings; its form and texture, grain, substance and material, but are strangely oblivious to the fact that it hath a kernel!

The sheath hath no sword; the envelope no letter; the house no tenant; the body no soul, for such shallow philosophers as these. Therefore, they cannot apprehend the possibility of the outer ear being moulded upon an inner ear; the outward eye upon an inner faculty of sight, and so forth. Be it ours not to fall into such Sadducean error, or be so stupid as this and learnedly unwise.

Scripture would not have spoken of its prophets and seers if there had been no seership. For "he that is now called a prophet was beforetime called a seer." (1 Samuel ix., 9.) Nor would it have been recorded how when Elisha and his servant were surrounded by enemies, the young man being afraid, that the prophet prayed the Lord to open the eyes of the youth to see the mountain full of chariots and horses of fire round about for their protection,—if there was no faculty of vision in the young man that could be opened, or if there was no spiritual world surrounding them into which he could be transmitted, and clairvoyantly look and see the angel host protecting them. Do you call to mind how, at Elijah's glorious translation to heaven, when Elisha prayed for a double portion of Elijah's spirit, and the prophet answered that it should be so, according to his prayer, if he saw him when he was taken away from him? And, as we read, as they still went on and talked, the charioted angels came for Elijah and parted him from Elisha, "and Elisha saw it" though the sons of the prophets that stood to view, did not; showing that the prophet's transit was supernatural, and Elisha's seeing it supernatural. To wit, the opening of the inner eye, to introspect the inner world, and witness the congeries of events therein pertaining to Elijah's wondrous departure from this to the higher life. And might I not cite instances upon instances from Scripture to shew the divine capacity given to man of spiritual second-sight? Can we forget St. Paul on his way to Damascus—his soul-vision open to behold the Lord, the light of heaven upon the orbs of natural light so intense as to cause physical blindness for three days. He also at the same time becoming clairaudiant by the opening of the inner ear to hear Jesus say, "Saul, Saul, why persecutest thou me?" Though they who journeyed with him, clairvoyant momentarily to some degree, were not made clairaudiant and "heard not the voice," said St. Paul, "that talked with me," though they indeed saw the light and were afraid.

Yet if doubts, in spite of all this, do still remain as to the existence of this but little suspected faculty of the soul, and the duality of our powers, and the double action of the senses naturally possessed, can we hesitate longer to hold out against extending the forces of man upon the domain of the angels; stretching out his powers from things human to things divine; or hinder his free spirit from bounding into the other life, to explore its secrets while yet bodily tethered to this. Feeling, as he often does, his aptitude therefor; into which, unlet during his sleeping hours, if at no other time, his one half nature—the grace side—will protrude. Having senses divinely fitted for that life, that rust from want of using? Can we, I say, ignore all this and take sides with those who would filch the wondrous mechanism of the spirit from man and leave him the useless dial plate and empty framework, the wheels within wheels and motive power of God within taken out—hands pointing to dead midnight? The animal conceded, the true human denied. The man a mere growth of protoplasm. The soul a figment. Divinity scoffed at. Immortality gainsayed. Can we thus miserably argue against man's diviner powers, when we remember the glories of the apocalyptic Scriptures, present to St. John the Revelator, when in the spirit on the Lord's Day he heard and saw—as also did St. Paul when caught up into the third heaven—things unutterable and in store for the redeemed of the human race.

Yea, knowing the truth of these things by intuition, and feeling powers yet to be unlocked in the human

soul, well may we pray with the Psalmist, "Open thou mine eyes." But, with eyes wide open, we are very often astonishingly slow to see the commonest things about us. For even natural sight has to be cultivated. The artist sees more in a picture than one who has no taste for art. One of the old painters held the maxim that the eye must first be taught to see what the hand was to pourtray, before the most skillful fingers could lay in the colours to any real effect. It being impossible for anyone to outwork a picture, if it did not first exist within the soul, there abstractedly to be apprehended, seen, and perfectly viewed, finished and complete, before it took embodied form upon the glowing canvass. Hence, carrying the inward discernment outward, if the laws of perspective are not observed, and if the lines and curves that go to make a picture are not rightly perceived, converging towards their proper vanishing point—as instanced in Chinese works of art—the labour, though never so severe, so minute, careful and skilful in other respects, ends in the ridiculous. The educated eye sees more than the eye untutored, and knows the direction in which to look for what it wants to see.

And so the universe becomes more and more beautiful, with trained powers of observation to note the crowding joys that wait on loveliness, and throng around us ever, loaned to earth from heaven. So the musician hears more than one who has no taste for music. Handel, Beethoven and Mozart could catch the music of the spheres, and hear the angels sing; and in the tiniest pipe of throstle, hum of bee, or waving wing of gnat, would feel a meaning grosser ears would fail to understand, though they might listen to the tramp of a myriad viewless life-atoms in their march across the microphone for ever. The love of music, with the great masters being from a deeper, holier cause than the resonant vibrations and pulsing waves of air, though from the most exquisite stop, drawn by Angel fingers, tremulous, quavering, plaintive notes of sorrow and wail, or quick stirring marches and storming periods of hope and joy. For the great masters' supreme delight in torrents of harmony, and open sluices of song, was from the voiced, but veiled, and sheathed meaning of every note, tone, semitone and chord, that speaks volumes to the inner ear, not deadened by the world's senseless jar and din.

So every faculty, following eye and ear, is enlarged and quickened with proper use. And the culture of the five senses leads us the dull material, heavy clay-clogged gates of access to the soul, to the inner world of spiritual realities; where, unclothed of the body, we can with glorious readiness, appreciate the higher faculties of our immortal part, and long to be disencumbered of this flesh-hood; feeling how, like a soaked vesture, it would drag us down and drown us in material things, did not the aspiring spirit and the love of God sustain us. It stands to reason that the more we perfect our earth conditions, the grander will be the development of their parts agreeing in the other life. For life is all of one piece; this and the next being only different chapters of the same volume; the thread of the narrative continued; the theme as before, but expanded. So he who prays, "Open thou mine eyes"—and being opened uses them, having divine insight into the inscrutable ways of heaven, seeing the truth only to love it, beholding iniquity only to hate it, looking for good even in things evil, and thence extracting it; discerning Good in the vilest wretch and loving him out of his villainy; and with open eyes to his own manifold imperfections above all things, seeing himself as others see him and striving to improve the hideous object—he, thus gifted with this practical second-sight, with perfection of first, shall in the life to come, find large profit from the honest labour of this, and the more clearly see the ways of Providence, by which, in the realm of time, he has, through afflictions, and separations, and calamities—so thought—been led to the Sunless dominions of Eternity.—"Church of England Sentinel," Natal.

THE ADEPTSHIP OF JESUS.—LIBERAL CHRISTIANITY.

To the Editor.—Sir,—Can you spare me space for a few remarks on "J. K.'s" recent treatment of the "Adeptship of Jesus Christ," and also on the view (most mistaken in my opinion) which many Spiritualists form of the teachings and tendencies of Christianity? Many of "J. K.'s" general suggestions I can gratefully accept, recognising the ability which they display, but from his main conclusions I gravely differ.

From convincing personal experience I believe in the grand truths of Spirit Communion. Daily as I sit alone I receive manifestations of spiritual presences around me. The facts are undeniable, but the transition from facts to theories leads into only a twilight region. I must own that "J. K.'s" authoritative statements regarding Soul-life, Adeptship, Red and White Magic are to me portentous. That such terms may have an appropriate use I do not deny, but I ask whether the employment of them in a tone of quasi-authority, as connecting them with a recognised system, does not indicate a grave peril to the movement of Spiritualism, viz: a possibility of that very growth of dogma which in the creation of human theologies has disfigured the simplicity of Christian truth. Undoubtedly by the very laws of our thinking we must systematize. But let us beware how we do this?

In this letter I do not profess to enter into the whole drift of "J. K.'s" argument, but with all respect I must say that there appears to me evidence that love for his own theory has led him to deal not quite fairly with the data on which it is based. On very slight grounds he accepts the authenticity of the gospel of the Infancy (an assumption certainly convenient for the purposes of his argument); but this being the case, he might be expected to attribute to the generally received "four gospels" a yet superior correctness of statement, and to treat them accordingly. I am surprised at the manner in which in at least two striking instances (of course accidentally) he misrepresents or misquotes.

Before this letter appears, other correspondents may have taken up the question in detail, but I mention these points as being on the very surface observable. "J. K." remarks, "Does he (Jesus) 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.'" Now the words in John xiv., 12, are—"He that believeth on me . . . greater works than these shall he do, because I go unto my Father." The addition here throws a very different light on the whole statement. It implies for one thing, very plainly, that the "greater works" done by the disciples are to be attributed only to the exaltation of the Master, and are done through dependence ("believing") on him. It also distinctly recognises in the last sufferings of Jesus a very different meaning from that which "J. K." strangely assumes. What belief would be more disheartening to men in their struggles for a higher life than that the cross, the culmination of that wonderful career of Jesus, exhibited the defeat of goodness, a relapse, a "fall to a lower grade" instead of being a "lifting up" which should attract men; a potent spell as it assuredly has been in the lives of multitudes, presenting a picture of entire self-sacrifice, and the sublime spectacle of strength perfected through seeming weakness.

I shun the thought of entanglement in mere theological cobwebs, but I believe that Paul and John and Peter, whatever their Hebrew bias, saw more deeply into the meaning of that historical event of Calvary than does "J. K."

But again—"J. K." tells us—"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 his sleep.' Surely no admirer of his God-like life will call him liar." Now let us turn to the narrative, and in John xi. read verses 11—14; and what do we find? The disciples misunderstood the remark of Jesus and said, "If he sleep he shall do well. . . . Then said Jesus unto them plainly, Lazarus is dead." Such language has but one meaning,—that the death was not sleep or death-trance, but death in the common acceptation of the term.

Not to be tedious let me say, while acknowledging the power of thought displayed in the Articles in question, that the careless treatment of important data, as instanced above, invalidates to my mind the force of the reasoning. When I see the planks laid so loosely, I am afraid to trust myself to the scaffolding.

"Keep truth in sight." These were the first words of a spiritual communication made to me very impressively some time since. Let us welcome truth from whatever quarter it may appear. Mental honesty compels us to hold our most cherished convictions with a perfect willingness to surrender them (whatever the struggle) if they can be proved to be other than the absolute truth. But bias may affect us on either side, in denouncing dogma as well as in defending it, in constructing theories as well as in their demolition. Even blind prejudice is not to be met with counter-prejudice.

Light will come to all of us as the spheres unroll their secrets. Meanwhile, may I record my conviction that the light will be revealed as a more serene and peaceful radiance than what seems to me the blurred and lurid glare of Red Magic.

If, in the tone of these remarks, I in any wise misjudge the able writer in your columns, an apology is due.

Allow me to add one word on the relation of Christianity to Spiritualism and to the general progress of truth.

Liberal Christianity is to me a living and most hopeful fact.

It is indeed Christ's Christianity. And no objector has any right to give the name of Christianity to aught beside that which we find embodied or implied in Christ. The most formidable objections to Christianity as a bar to the world's advancement arise simply from a misunderstanding of what Christianity is. Again and again, meeting with some denunciation of its assumed errors or inconsistencies, I find on inquiry that it is a corruption which Christ never owned. Again and again, when saluted by the seeming discovery of some deeper truth or higher ideal which a new age has disclosed, on further examination I find it is something which Christ himself taught, which Christ himself lived. I venture on these remarks believing they will be in accord with the object which your Journal is intended to promote. Many timid minds are frightened away from the blessings which Spiritualism contains by the needless tone of antagonism sometimes assumed against Christianity. Let us offer something more than a sneer to those who halt. It is not surprising that minds to whom Spiritualism has brought emancipation from some soul-chilling system of human error, or a peaceful rest after wanderings in arid wastes of doubt and materialism, should regard Christianity, disguised and fettered as it has been, as belonging to the thralldom of the past. The light which they see expanding along the horizon of the future is indeed a true light. It need not however be the less true if its source lies behind them,—if it is shed from a mighty sunrise witnessed in the history of those past ages to which their backs are turned. I claim for the Great Teacher Jesus, that he imposes no

slavery on human thought. He does indeed insist on his own doctrines as essentially and vitally true; otherwise he would not himself have believed in them. But he insists on right thinking only so far as it is a condition of right acting. The stand he maintains is that of character and duty. In effect he says—Live your best and prove things for yourself. "If any man will do his will" (that is, wills to do the will of God) "he shall know of the doctrine whether it be of God or whether I speak of myself."

I claim for the spirit of Christianity that it is essentially modern, nay rather that it is neither old nor new, but belongs to the sphere of the eternal, unaffected by time's developments. Truth is eternal, and freedom to pursue and practise the truth, as truth, is the only absolute freedom. There will be no mathematics ever taught us in the spiritual world which can upset the axioms of Euclid, which for instance can prove that two straight lines may enclose a space or that the whole may be less than its part. Nor am I able to believe that any Adeptship or revelation of the Father in future ages can bring to light a nobler ideal or truer teaching than are to be found, by those who inquire for them, in the life and words of Jesus.

MEDIUM IGNOTUM.

THE ARTICLES OF "J. K." ON THE "ADEPTSHIP OF JESUS CHRIST.

To the Editor.—Dear Sir,—Having observed that you announced a superfluity of discussion on the articles signed "J. K." which have recently appeared in the MEDIUM, I will not intrude on your space at great length, seeing that readers of greater capacity than myself may use it to much better advantage.

To tell the truth, I do not write for the purpose of discussing at all, but to ask for more light on the whole matter. As the articles went on, I began better to see what "J. K." was driving at, but to begin with such articles without some previous reading in the same line, is rather perplexing. "J. K." and all other writers, should remember that every reader of the MEDIUM is not an "adept" or "Occultist" or whatever he may call himself; and that what is A B C to him is Greek to them. In short I need not inform you, Mr. Editor, that I know for certain, that many of your readers are men of very deficient education, and who have no learning or historical knowledge to prepare them to digest meats of a strong kind. Spiritualism, it seems to me, is the Gospel of the Poor. I do not say that you have not rich and learned readers, for I daresay you have. I speak of my own class and what I know, and I am grateful on my own behalf and many other humble Spiritualists, for what I have read and learned from the MEDIUM.

But we have been a little puzzled with "J. K." and sometimes also with "Ouranoi." They have shot fair over our heads. We do not want to see our MEDIUM become a "class paper"—the organ of the rich and the classically educated. We want to feel that your writers are writing "for us," and are carefully considering our wants in so doing.

For instance, to begin with. What is the "Kabbala" that "J. K." has so much to say about? I look in the cheap dictionary and find such a short definition that the matter is thereby more mystified. It seems to be a kind of theory of reading spiritual records, as is said to be the system of Swedenborg. I would like to know more of this "Kabbala," and of the Jewish Wisdom, which I always have thought Christian Ministers know nothing about. I begin to half suspect that the real spiritual views of the Jews were nearer the teachings of Jesus Christ than the Christian dogmas are.

Then what is an "Adept," and why call a man with spiritual power an "Adept?" It sounds to me too much in the nimble-fingered trick-worker style to be applied to one of great spirituality. I could imagine a wonder-worker like Madame Blavatsky—of whose feats I have read in the MEDIUM—as being an "adept," but I would hesitate, or want to know more, before I would call that sort of thing "Divine." I do not under-value Madame Blavatsky's

tricks or powers on that account. They are wonderful, and I would like to understand "how it is done," as Dr. Lynn used to say; at the same time I see no grand purpose in it all. An ordinary conjurer astonishes people for his own ends, and so it appears do these Theosophists, to which class I suppose "J. K." being an "adept," belongs.

Now I hope I have not hurt the feelings of anyone by writing in this style. I am grateful to "J. K." for his articles. When I begin and read them once again, I do so with renewed interest and greater benefit. I am thankful to him and to Madame Blavatsky, and all that sort of folk. Though I may allude to them both, I do not imply that they are of the same kidney, for I do not know sufficient to speak precisely.

Hoping you will kindly excuse this pointless letter, and that "J. K." will accept my humble thanks for what he has already done,—I remain yours in the Cause of Truth.

A MECHANIC.

OBITUARY.

On September 6th, the beloved Wife of our respected friend "Scotch Gardener" passed on to spirit-life after some twenty years of continual suffering. An obstetrical injury which she received early in her married life destroyed all hopes of health being again restored, and, as it were under condemnation of death, she lingered on, the fatal day becoming nearer and still nearer. But is it not so with all of us? Many a healthful and promising life has been cut off during these twenty years. Are we not all condemned to die? Is it not the certain end of all? And herein appears the supremacy of man's spiritual nature over the ills and transitory conditions of mortal life. Man, endowed as he is with intellect and capable of realising this dread certainly in the future, would be overshadowed as with a living pall of gloom, and earth would become a condemned cell, a realm of black despair, if death were the end of human existence. But man is a spiritual being, and that spiritual nature knows that it can never die. The external intellect may be atheistic or materialistic, but that does not hinder the spirit within from asserting itself, and by its joyous presence enabling the atheistical intellect to face the contingencies of earthly existence, notwithstanding the drawback of a materialistic philosophy. Our opinions, however far from the Truth, can never set the Truth aside. Thank God for that.

But the lady of whom we write, was at one with her gifted husband on Spiritualism. With clear and comprehensive reason she grasped its philosophy, and her expanded soul enabled her to sympathise with all the kindness for the Cause, the joint acts of herself and husband. To see her energy, and devotion to the interests of those with whom she was identified, her cheerful spirit, and desire to aid all who appealed to her sympathies, one would not have supposed that she was such a sufferer, and had before her every moment the certainty of an early demise. Had the frail body been her only source of support, what a pitiable life her's would have been, but when the inner spirit is taken into account, the elasticity of her nature can be understood.

Being incurable, the healing power of her husband could not again restore her, but it tended to mitigate her suffering, and enable her to exist years longer than under other circumstances it would have been possible for her. This prolongation of earth's experience is of great use to the spirit in its development in the future life, and is an advantage conferred by the healing power in cases where a cure is impossible.

The change from acute suffering to recuperative ease, is surely a merciful provision, which the Father of all has in store for the human family; and however much our affections may be wounded, and the loss of a faithful companion felt, still that the change is a gain to the departed, is itself a consolation to the benevolent mind.

"Scotch Gardener" being in the service of a nobleman, his name has not appeared in these columns, in the many allusions that have been made to him. This will explain to his friend's who may see this notice, why the name is not given on the present occasion.

Last week we made a mem. of the visit of two Sheffield friends, but not having permission to use names, these were withheld. Mr. and Mrs. Thorpe now write us to state that during their absence their babe, Alvida Carrie, seven

months old, passed away from earth-life on the 23rd. This will be, indeed, a severe blow to a young couple—a model couple—just started on life's highway. But they see a path extending much beyond this life; and they write—"Our sweet little Darling Child has been withdrawn from us for a time to the Higher Life, to which we, its parents, are endeavouring to reach." And you will reach it all the more easily, dear friends, now that little loving pure hands are held out to you from that invisible realm of glory to invite you thither. There is a purpose in all of life's afflictions, and the good of the evil—the delight of the painful—will be realised in due course. How the young Mother's lacerated heart must bleed nevertheless.

THE DIFFUSION OF SPIRITUALISM.

PLYMOUTH.—AN INTERESTING LECTURE.

(From the "Western Daily Mercury.")

In October last, chiefly as a result of the visit of Mr. E. W. Wallis, trance medium, an interest began to be awakened in this town respecting the subject of Spiritualism. Immediately subsequent to that visit, a young lady belonging to a highly respectable and influential family of this town, was said to have become developed as a trance medium; or, as it is explained, became subject to the control of unseen intelligences, and meetings were thenceforth held every week, at which constantly-increasing numbers were gathered. Among those who became converts to a belief in the possibility and practical value of communication with the inhabitants of the spirit-world, was the Rev. C. Ware, who had been labouring for two years as a minister in these towns. Mr. Ware was at length called to account by the authorities of his denomination respecting his views, when he promptly acknowledged his full belief in Spiritualism, claiming it to be the greatest blessing he had ever found, and more valuable to him than any earthly consideration whatsoever; and confessed himself ready to cheerfully submit to their judgment, were they disposed to proceed against him in the regular way. As the result, Mr. Ware was, in January last, suspended from his position, but a congregation was at once formed of those holding similar views, to which the Rev. gentleman has from that time ministered. A society was formed in March last, calling itself the Free Spiritual Society; regular services were commenced at a private house; thence a room was taken at the Octagon, where they continued for some two months; whence they removed to Richmond Hall, Richmond Street, where, as a Spiritualist Church, they regularly hold their public services and private meetings.

Last evening Mr. Ware delivered a lecture at the meeting room, Richmond Street, Plymouth, on "Spiritualism: What is it?" The chair was occupied by Mr. Micklewood. They were met, said Mr. Ware, to have a little talk together about the subject of Spiritualism—what he, from his point of view, should be disposed to call the incalculably important and intensely interesting subject of Spiritualism—but as he did not wish to beg the question, as he did not wish to assume what should be proved, he would waive those terms, and deal with the subject on its own bare merits. He trusted that he should be able to speak with moderation, and that they would listen with patience and without prejudice. Let them congratulate one another that these were days when it was the privilege of every person to think independently and to speak freely, however diverse their views and opinions might be. Let not this boasted and precious liberty become a farce; let it be a practical reality. They all believed in the principle of "Live and let live." Let them, with the same unanimity, recognise and claim for each other the right and the liberty of unfettered thought and freedom of utterance. He did not expect them to agree with all he might say, believe, or think upon this subject. On the contrary, the subject was such an unpopular one, that he assumed at the outset the most unfavourable conceptions concerning the subject of Spiritualism, and those identical therewith. All he would ask for, was that some deference should be paid to superior knowledge and experience in relation thereto, and that they would refrain from judging until they had adequate evidence that their judgment was just and right. As Spiritualists, their calm and simple plea was, "We speak that we do know, and testify that we have seen and heard;" and their belief, or opinions—whatever they liked to call it—were based upon what they had seen and heard.

The lecturer continued: By some, Spiritualism is thought to be mere trickery; by others that it consists in fantastic performances of waggish persons in the dark; others think more soberly of it as mere table turning, which may be produced by electric emanations from the sitters; others take a more serious view of it, and regard it as a species of witchcraft or sorcery, cultivating esoteric intercourse with familiar spirits, who, it is assumed, because we can communicate with them, must be evil. Now, although we do not feel called upon to answer the sneers of every conceited person, nor the

objections and insinuations of every caviller, yet we feel it desirable to help honest inquiry, and to give the people right views concerning the subject. And how shall we do this? Simply by stating the facts of the case. What then, are the facts of the case? Simply this, that there is communication and intercourse between this world and the spiritual realm of existence, and that the inhabitants of the spirit-world can communicate with their friends on earth.

By Spiritualism we simply mean that those who have passed from the body, and whom we wrongly call dead, can still communicate with their friends, relations, and acquaintances who remain in the body—can manifest their presence and make known their wishes to their friends in the flesh; can visit the households to which they belonged, and help and advise their friends constantly in reference to their earthly affairs and their personal well-being. And what is there particularly startling or strange about this? If we had been taught it along with our other lessons at school, we should take it as matter of course; it is our previous ignorance that makes it startling and strange; everything else is startling strange when first heard of, but not the more improbable on that account. You know that you will one day leave the body, but you believe that you continue to exist. The question is where? The Bible teaches that we shall live; your belief in immortality is based upon the Bible; but the Bible says very little about the nature of that life. You want to know something of its nature, the conditions, experiences, occupations, and relationship of that life. How will you then stand related to this world? Will you still be able to be cognisant of this world's affairs, and able in any way to communicate with earth. If we can get such knowledge, we should regard it as one of the greatest blessings that God ever bestowed upon mankind.

Spiritualism is answering these inquiries; demonstrating the fact of the continued existence of every human being; explaining, to a great extent, the nature and circumstances of the future world, and furnishing proof that human beings disembodied can still manifest their presence and hold communication with their friends on earth—to speak more generally, Spiritualism is a demonstration to men of the unseparated connection between this world and the universe of spirit-life.

But, you will naturally ask, How is this communication carried on? By what means do the inhabitants of the spirit-land communicate with their friends on earth? We may not be able to give an exact scientific explanation of the matter, but it can be made sufficiently popular and plain for practical purposes. There is a vital element which emanates from all human beings, and which envelopes each one like an atmosphere. This is the element that is usually called magnetism. This element surrounds every individual like an atmosphere. It is, indeed, a spiritual atmosphere; it is the element of life. It is by means of this vital element that spirits produce all their manifestations; without it they cannot manifest their presence. The more abundant this element is, the more striking are the manifestations. You hear people say sometimes that it is animal magnetism that moves the table. There is more truth in this than we sometimes think, for magnetism is the force, the motor power, the instrument, by which spirits produce their manifestations. But a little reflection would convince a person that animal Magnetism can do nothing by itself; it cannot answer questions, but intelligent beings can by its means. This element can be controlled and used by persons in the body as well as by spirits. It is by means of this that the mesmerist influences his subject; and when men understand the virtues of this vital element, and how to use it, they will be able to do more good in the healing of the sick than the entire medical faculty. This is the elixir vite, the all-pervading life element, by which we are surrounded.

Now this magnetism is the connecting link between spirit and matter; by means of this your lift you arm, and it is by means of this that spirits influence persons and move material objects. Where this element exists or is developed in sufficient abundance in one person, that person is a medium; as a rule, manifestations cannot be produced with one person only; where two or three are met together there the spirit-power is manifest. Mediumship is a quality of physical organisation; that which is represented as a fraud is actually an essential quality of human nature. By means of this element, when proper conditions are observed, invisible intelligences can move tables, control a person's hand to write, entrance others to speak, develop clairvoyant powers in others to see spirits, and, where this mediumistic element is sufficiently dense, clothe themselves with it and appear to your physical sight. All these phenomena I have witnessed. All I have to say to you is, try it; supply the conditions, and prove this power for yourselves.

Spiritualism is simply the efforts of your friends to communicate with you; it is the influence of the spirit-world upon this world. It rests with yourselves whether or not you will supply the conditions for such communication. Spiritualism is the work of spirits working in connection with conditions supplied by men. It can only be understood from a spiritual standpoint—from the standpoint of the spirit-world. Spiritualism is simply the restoration of that spiritual intercourse

which prevailed in ancient times, and which is the source of all revelation and of all spiritual knowledge. Spiritualism is simply spiritual life awakened and developed in human souls; a resurrection from a long, dreary death of materialism, in which the world has been involved; it is emancipation from the fetters and perplexities of dogmatic theology; glorious freedom for the human mind from the authority of priests and the bondage of creeds. It is knowledge, and certainty concerning our spiritual interests. It is the greatest blessing ever given to the world; it is the grandest fact of the nineteenth century, and it is destined, at no distant period, to revolutionize the world of mind, and bring the kingdom of heaven upon earth.

Mr. Ware concluded his lecture by quoting the testimonies of Mr. S. C. Hall, Mrs. Hall, Professor De Morgan, Professor Crookes, Dr. E. Crowell, and others concerning the Divine character, infinite significances, and the truth and reality of Spiritualism.

[Part of "Omega's" Letter was unavoidably left over last week. We now give the remaining portion, followed by the contribution for the present week. This friend's Reports are so interesting and instructive, that our Readers would be sorry to miss a single line of them.]

CIRCLE EXPERIENCE.

I had a thrilling experience at our circle last Monday. Mr. P.'s guide "Willie" said to me, "there is a spirit friend here who knows something of you, and he will speak on controlling the medium." That unknown friend took my hand and said, "It gives me pleasure to come and take your hand, which I should have refused to do a little while ago." After going on for some time, referring to circumstances with which I was only too familiar, in connection with my suspension from the denominational ministry, causing my heart to burn within me whilst he spoke, I was able suddenly to identify him. He was one who both personally and officially took a prominent (though on account of illness, not an active) part in my excommunication, and who passed away just as I returned to Plymouth to commence this work. I have seldom felt such a thrill as at the moment of my recognition of the control.

I must not state all he said, though the particulars are deeply interesting. He acknowledged that he and his had given me the cold shoulder, but he saw differently now; he could heartily wish me God-speed in my present work, a work which was destined, as he could perceive, to have most important issues. "If," he said, "any one had told him twelve months ago that his spirit would enter Richmond Hall, he should have said decidedly it was a lie. But he was there, and would come again. He had not found the heaven he expected, nor the hell he had heard about; but he desired no better heaven than the reality, and he would remind us that there was even a worse hell—the wretchedness of soul in which so many were involved; the remorse which accompanied a consciousness of misspent life and wrong doing."

This medium also had two visions whilst under control; the one, a picture of unutterable misery, in which he recognised an acquaintance; but this picture so filled him with horror, as made him almost afraid to be again controlled. The other picture was quite the opposite; in it he seemed to be travelling with lightning swiftness through many worlds, in which he saw the innumerable inhabitants and indescribable glories of the spirit spheres.

SUNDAY'S SERVICES

were good; the subjects selected were, in the morning, "The River of Water of Life," in the evening, "The Power of Spirits disembodied, over mortals, as illustrated in the experience of Ezekiel." At a private circle that followed, addresses were given through two mediums, Mr. P. and Mr. W.

OMEGA.

NEWSPAPER WARFARE, ETC.

The past week has been a memorable one to us here, so far as Spiritualism is concerned. The discussion in the "Western Daily Mercury" has gone on from day to day, many persons taking part therein—and with increased momentum apparently, for their are five letters in to-day's (Monday) issue. This will make a total of twenty letters in eight days. We have reason to believe from this and other indications, that the public mind is deeply stirred upon this subject, and that an interest is awakened that argues well for the advancement of the Truth. I could give some interesting circle incidents, but as a portion of last week's report has had to stand over, I will not monopolise the pages of the MEDIUM.

I will only say that there was a good audience at the lecture, and that the paper next day contained an excellent report thereof, the placards of the papers throughout the district containing the announcement in large letters "Spiritualism in Plymouth," thus arresting wide-spread attention. We had a capital congregation on Sunday evening, as might have been expected after the events of the week.

OMEGA.

SERVICES OF SONG AT OLDHAM.

On Sunday last, two interesting services of song were given in the Spiritualists' Meeting room, and the attendance on both occasions was eminently satisfactory. Indeed I may say, that in the evening the room was well filled with an appreciative audience. Mr. Kershaw, the president, took the chair in the afternoon, and in some terse and happily chosen remarks introduced to the audience the object of the service of song they were about to hear sung. As he saw a few strange faces before him, he entered into a succinct detail of a few of the phases of Spiritualism, and said that in his own mind he was firmly of opinion, that in not many years' time, the spirits would be able to materialise themselves on that platform, or on some other platform, and address a public audience.

The vocalists, to the number of about twenty, under the able conductorship of Mr. Garner, then commenced to discourse some sweet hymns from the "Harp" and in common justice, I must say that their united voices were charmingly effective, being sweet and in harmony well balanced, and as agreeable to the ear as a beautiful piece of mosaic work is to the eye.

In the intervals between the various vocal pieces, Mr. James Murray, (the Secretary) Mr. Joshua Wood and others, addressed a few words to the audience. Mr. Murray said the principles that Spiritualism taught men and women were real Christianity, such as Jesus of Nazareth taught and practised, and not the spurious articles dispensed by many so-called orthodox teachers. Mr. Joshua Wood's remarks were equally good, and to the point. Mr. Bottomley also addressed a few words to those present, and said that his guides had told him that in three or four years time, Spiritualism would so permeate the various ranks of social life, that ministers would sometimes go under control, and preach Spiritualism from their pulpits, and that even our legislators would not be able at all times to escape its influence. In fact, Mr. Bottomley said Spiritualism would be in that time as popular as it is now unpopular, and would become of great power for good in the world.

The proceedings of the evening were equally interesting, being the service of song, entitled "Joseph." Mr. Mills presided, and in addition to the ordinary duties, pertaining to the chairmanship he read out at due intervals the words of the cantata. I must in due sincerity, say that all present must have felt the sweet influence of the surroundings, as the charming music discoursed by the young men and maidens forming the choir seemed to hold all present, in a manner spell-bound, as from the commencement to the end of the service, not one of the audience moved from the room.

Mr. Kershaw said that all on the platform were not Spiritualists, and therefore he begged to thank them in the name of the Oldham Spiritualists' Society for their gratuitous help on the occasion.

The chairman made a few good remarks, and said, that since he became a Spiritualist, he had become a more satisfied man, as it had proved to him as a fact, what previously he had taken in as a faith. Mr. Eastwood, of Manchester, also spoke a few words, and said, the more he learned of Spiritualism, the more he liked it.

In conclusion I may say that in every way the two Services of Song were decidedly successful, and I trust that no great interval of time will be allowed to elapse before the Oldham Spiritualists give another such musical treat.

I understand that Mrs. Emma Hardinge-Britten is expected to deliver addresses in Oldham, on the third or fourth Sunday in November, and can only say that those who may hear that highly gifted lady, will indeed be much pleased with her, as she is one amongst the few "incomparables." G. BROWN.

A LETTER FROM A SPIRITUAL WORKER.

HIS INTERVIEW WITH LOTTIE FOWLER.

Dear Burns.—Though I have been unable to assist you in your urgent necessity, I hope you are receiving help as well as sympathy. Suffolk is not left in the cold entirely. I feel more satisfied this year, that a work is being done. I wish some of our mediums would visit Lowestoft instead of Yarmouth. They would find a few sympathetic friends—and would help me, a lonely worker. We give no public notice of my meetings (monthly) last Sunday evening we had a room full—over thirty present, chiefly strangers. One of them chose the portion of scripture, and the text, when I was in trance, as usual. The audience seemed well satisfied. I generally stay the Monday as well. I have had other interesting meetings in other parts of Suffolk. So I keep on my quiet missionary way.

The MEDIUM is always first rate, glad to see your own development.

It is with great pleasure I see that extraordinary clairvoyant, Lottie Fowler, is once more on her way to England. I shall never forget her kindness to me, when she was in London last. You know I am completely isolated from Spiritualists at home, and my guides recommended me to shake hands with as many good mediums as I could. Being in London, I had a great wish to be introduced to Lottie Fowler. Asking your advice, you recommended me to introduce myself, as she was a kind little body. I did so, sent up my card, and anxiously waited.

the result. I was requested to walk up to her room. I told her all I wanted was to shake hands with her; which she did cordially. She said she had so many applicants for information on horse-racing, etc., that she had to be careful to keep such characters from visiting her. She said, "Sit down Mr. Dowsing, I will give you a seance." I told her I could not afford to pay her fee. It made no difference. She went into the trance state, and I felt as if there was some truth in the hymn I had learned as a child:

"For God a Book of reckoning keep, &c."

For an hour she was rapidly describing my past life down to the very time—even a transaction of business that occurred just before I called upon her, cautioning me never to do the like again. Her advice on business was of great value, as she seemed to know not only the past and present, but, she has the marvellous insight into the future. She described my home, business, family; gave me advice as to the treatment of certain members of my family. She described to the life my departed mother and other friends. Every revelation was so rapid, wondrous, and truthful, and at every fresh revelation, she asked—"Is that Right?" Indeed it was "right," and when she returned to her normal state, and asked if she had given me anything truthful and useful, I only regretted it was not in my power to make her a handsome cash present for the invaluable advice and foreknowledge of business matters that she had given; independent of the realisation and description of the dear departed ones who surrounded us.

Friend Burns, if you see Miss Fowler, give my fraternal love to her, for her sisterly kindness to a Brother Medium, and may she meet with kindness and success on her return to England.

Framlingham, Sep. 21.

T. DOWSING.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

AMONG THE SPIRITS.

TO THE EDITOR OF THE GLOBE.

Sir,—There is always a difficulty in recounting a marvellous tale, especially if it describe phenomena relating to or allied with what is known as Spiritualism. The difficulty the narrator has to contend with is this—he is either totally disbelieved, or else silently put down as a lunatic—probably both. In spite of this anticipated doom I ask for a little space in your paper, that I may tell the following story:—

Last Sunday evening, my sister and her husband, sitting alone in the drawing-room, were attracted by a multitude of little hammerings on wall and wainscot. Unable to divine their cause, my sister came to me in another part of the house to tell me, and ask me to return with her. After being in the room, (which was brilliantly lighted) a minute or two, I heard what appeared to be muffled blows on the mantelsheff. It was then I remarked, "perhaps they are spirits. I'll ask them to tap on the violoncello"—which was leaning up against the mantelpiece. A few seconds after my request was made, a blow was struck on the 'cello. I asked a second time, and again it was repeated with a louder rap. Intending to follow this mystery as far as possible, we agreed to conform to the conditions usual on such occasions, and so closed doors and windows, extinguished the lights, and sat in the dark close together, with a small table between us. The raps began to increase in number and volume, leaving the vicinity of the mantelsheff for the table. One or two flitting lights—exactly like small electric lights in shape and colour—showed themselves at the further end of the room, moved restlessly about, then disappeared. Presently we were aware that there was something in the room flying round, a "something" that sounded like a huge moth trailing against the ceiling with wiry wings; something that flew about emitting sharp little crackles of sound; a noise altogether peculiar and distinct, perhaps best described by saying it was something like the crumpling of tissue paper, and the metallic little beats made by an electrical machine. After five minutes or so this ceased, and then the table began to sway backwards and forwards; we put questions to it which it answered with energetic thumps. The table, upon being asked to go off the ground, suddenly altered its movements, and apparently tried to rise off its four legs, but failed in every attempt it made, never getting more than three legs up at the same time. We noticed how persistently the table leaned in one direction, how repeatedly it touched the 'cello and scraped gently on the strings, which suggested to me the remark that "perhaps it wanted the 'cello on the table," a quick confirmation of which was given by the volley of raps that followed the suggestion. The violoncello was lifted on and placed in the centre; then after one preparatory attempt, the table and 'cello simply sailed away as lightly as if they had been feathers. This remarkable action was twice indulged in, the table returning as lightly to the ground each time. During the swaying movement my sister had exclaimed, "I wish the table would play the piano instead of the 'cello;" and, as if remembering this, the table, after its second flight, at once dragged itself across the room, and, with the aid of the "finger end" of the 'cello, struck several notes on the piano, then returned to its original place as we resumed our seats. As we sat there, I

holding both my sister's hands in mine, her husband, sitting apart, suddenly said, "Don't push the table on to me." We replied that we were not touching it, or even near it. My sister then asked the table to come to her, which it did at once, jerking itself afterwards on to me, and then going away on its own accord. We sat two hours, the whole of which time, from the first minute to the last, these strange occurrences were taking place. Afterwards, at supper, in another room, the taps continued faintly on the table.

The next evening we sat again, but in another place—the house of my brother-in-law, a couple of miles away from the scene of the previous evening. Here also the muffled blows were repeated, and upon our asking "if the object that flew about would return," a faint, shadowy light appeared on the edge of a picture frame near, flickered and then grew stronger, condensed itself apparently, and then to our astonishment a brilliant purple white light appeared of a circular form, with a centre of light brighter still, looking and glistening like a beautiful jewel. This lasted for ten minutes, and though we sat for some time afterwards neither the light nor the raps returned. It is a year ago this month since I made some charcoal drawings of two unknown faces that appeared to myself and some friends sitting in a darkened dining-room, an account of which I forwarded to you, and which you were kind enough to insert. I then stated, as I do now, that I am not a Spiritualist, and cannot by any possible means account for these phenomena, which I have here faithfully described.—I am, Sir, yours faithfully,

C. J. L.

3, Oxford and Cambridge Mansions,
Marylebone Road, W., Sept. 22.

—"The Globe," September 23, 1881.

CONVINCING EVIDENCES OF SPIRIT INTERCOURSE.

The Editor of the MEDIUM.—Sir,—Allow me the liberty of writing these few lines, to be inserted in your invaluable paper, provided you find them to be of any use.

I am a foreigner, though of English parentage, yet I have never been to England before, and therefore, have little, or no opportunity of reviewing anything connected with Spiritualism. I have treated it as a matter unworthy of attention, in fact, I have considered it, that the movements of tables, etc., were all worked by jugglery. During my short stay in London, I was invited to a private meeting. Being inquisitive, I accepted the kind invitation, and from what I have seen, I cannot help acknowledging that it is a grand affair. A communion between mortals and spirits is a great advantage. I am a Catholic, and a staunch one; this disclosure convinces me of the necessity of praying for the dead, and the communion of saints or good spirits.

I must confess, that at the meeting I was rather dubious on the matter, and kept a strict look-out, but found no deception whatever. I held conversation with my Mother who died thirteen years ago in China. She stated that she wanted prayers; my Brother who died, only at the age of one year and two months, required no prayer: more facts for the Catholic. Through the medium of the table, I conversed with my Mother in Portuguese, a language quite unknown to all present but myself. I conversed with several of my friends, all died abroad, some in China, Malta, and India, in foreign languages; from all, I received convincing and accurate answers. I cannot attribute these facts to the power of magnetism, as some will be inclined to believe, for I have had mental questions, which were replied to very correctly, though I expected a different reply, because I wished it to be so.

What was more marvellous was the description given of the spirit of my uncle, who stood next to me at the time. It was so correct, and the medium who told me, being a total stranger, convinced me of the fact that my uncle must have been actually present as a Spirit. Nobody in England knows my uncle, who died at Singapore, and especially his name. Enclosing my card and address,—I remain to be yours obediently.

JAMES F. WOODFORD.

London, September 16th, 1881

PRESIDENT GARFIELD.—If anything could show the love of the Americans for law and order, it would be the universal sympathy felt throughout the Union for their President in his illness, and in the manner in which the assassin was condemned. There are two incidents worth recording. 1st.—Amongst the first admitted to the President's room after the shooting was his friend Colonel Robert Ingersoll. The President stretched out his hand, and in a voice not strong, said: "I am glad that you have come." Ingersoll said, "Are you in pain?" The President answered: "I feel a prickly sensation in my feet." Ingersoll waited with him for some time. 2nd.—On board the overland train the news caused great excitement. It reached the train after it was out of Sacramento, and at Benicia a report was received the President was dead. An unreconstructed Southerner said he was glad to hear the news, and it was only through the great efforts of some on board the train that he was not thrown out. He would have suffered had not a dispatch been received at San Pablo that the President was better. This report was handed to a negro porter, and he was instructed to read it to the Southerner, which he did with great impressiveness.—Dunedin "Echo."

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPT. 30, 1881.

NOTES AND COMMENTS.

We quote a sermon by Archdeacon Colley, from No. 1 of his new monthly periodical, price 6d., entitled the "Church of England Sentinel: Addington Parish Magazine and Point News." On the cover is an engraving of Christ Church, Addington; it looks like a small iron church standing amongst trees. The new periodical is a lively miscellany, and will do good in other parts of Natal, besides the parish from which it emanates.

We cannot spare space this week for much correspondence on "J. K.'s" articles. One letter from a working man must suffice for the present issue. We rejoice that the MEDIUM has many humble readers, and that it is of use and comfort to them. But we have also many, and an increasing number of readers in the very highest ranks of intellectual development. As far as we can, when we wield the pen, we endeavour to make matters as "plain as a pikestaff," but we must necessarily allow all kinds of writers to write, and so as to suit all parties, and thereby gradually raise the tone of those whose educational circumstances have been previously neglected.

The foregoing "Note" was in type for last week's issue, but it, and the article by "A Mechanic" to which it refers, were crowded out. We give in addition, this week, another criticism, and have in store a very long article, which we hope may appear next week.

Our new correspondent, "Medium Ignotus," places Spiritualism in a false light by assuming that it is opposed to any form of truth whatever. It knows nothing, however, of Christian truth, Jewish truth, or Buddhist truth; Anglican truth, Roman truth, or Non-Conformist truth. That which is so grand and absolute, as our correspondent defines his estimate of spiritual truth, can never be limited to any sect, person, or time—Christian, Jesus, or the era from which we date. Such a treatment of the subject is a palpable contradiction in terms. Spiritual truth had not its origin in any past persons, any more than sun-light had.

We have received a packet of the First Number of "The Two Worlds." It is a beautifully printed paper, and contains a fine selection of articles, correspondence and paragraphs. We will post a copy to any address on receipt of five half-penny stamps.

There is a fresh eruption of the spiritualistic newspapers all over the United States. Some of them bid fair to be sustained; and they well deserve it. The tone improves. The truth is, that American Spiritualists, all except the

cadging element, have become disgusted with the organs of that class of so-called Spiritualists, and are ready to sustain any worthy exponents of Spiritualism—not adventurous Spiritualists.

We have received from Havana copies of "El Peregrino." It gives evidence of being controlled by a mind of broad principles and deep insight into the needs of mankind.

America, though justly proud of Theodore Parker, has not been so enthusiastic over his memory as the circumstances seem to warrant. It has remained for a Spiritualist, Dr. Donald Kennedy, to offer to remove at his own expense, the ashes of the great controversialist from where the spirit left them in Italy to his native land, if others will aid in the matter by preparing for them a fitting resting place. Can it be supposed that this generous offer will long remain unaccepted?

Healers and other practitioners in connection with Spiritualism have repeatedly held out inducements to us to send them patients or customers, by offering us a percentage on such cases. This we have at all times steadfastly refused. We cannot traffic in such matters. When we advise inquirers, it is for their good alone, and not to benefit any healer, medium, or ourselves. It pleases us at all times to be of use to any of these classes, without further consideration.

When conjurers or impostors visit a town to expose Spiritualism, the best plan is to institute counter-proceedings in the form of lectures, newspaper correspondence, and the circulation of our literature. This has been done most effectively at Plymouth. We reprint the condensed report of Mr. Ware's lecture, and some extracts from newspaper letters.

We are glad to see a brotherly principle of self-help springing up amongst Spiritualists. Mr. Bent at Stamford, Mrs. Barr at Leicester, etc. etc., is the true way to perform the outside work of the Movement. The communication of "John Wesley" through Mr. Bent is somewhat of a striking character.

From the "Globe" we quote an account of spontaneous mediumship, such as is of frequent occurrence in the families of Spiritualists, and publicly demonstrated by our well-known professional mediums. If these lines should meet the eye of the parties alluded to, we warn them to be careful of the gift they possess: not to make a plaything of it; not to turn it into a show for the entertainment of others, or self-gain; and be careful of all associations formed in connection with it. This advice is of importance to many.

THE "URGENCY" FUND.

We have received some kind responses to Dr. Brown's appeal for the £200, which was so generously seconded by Mr. Mylne. Just as we are closing the paper for the press, a very kind letter comes from Dr. Brown, further avowing his determination to raise this £200.

This kind letter must stand over till next issue. The truth is, the MEDIUM has been somewhat late hitherto. It is really more than we can grapple with, without more assistance. This week we have worked from early morning till midnight as usual, and have been less interrupted. We were encouraged at the success of our industry, and only retired at five o'clock this morning for three hours rest. By putting no impediment in the way, we can get the MEDIUM out early to-day, and we thus hope we have broken the back of a hitherto difficult task.

Mr. Towns gave a seance at the Spiritual Institution on Friday evening last, which was attended by eighteen persons. The communications given were numerous and varied, and their truthfulness was acknowledged by the sitters. A very good collection was taken for the "Urgency Fund."—T. COFFIN.

MR. TOWNS'S SEANCES AT THE SPIRITUAL INSTITUTION.

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

MANCHESTER.—Next Sunday, Oct. 2nd, at 2.30, the half-yearly Meeting will be held in the Temperance Hall, Grosvenor Street, for the election of Officers, etc., after which a tea will be provided at 6d. each; and in the evening a lecture will be delivered by Mr. Walker. All the members and friends who are desirous for the progress of Spiritualism, are earnestly requested to attend, W. T. BRAHAM, Sec.
392, Stretford Road, Manchester.

CIRCLE & PERSONAL MEMORANDA.

Mr. Frank Herne wishes to inform his friends that he has removed to 8, Albert Road, Forest Lane, Stratford, E.

Mr. Knight Smith manifests great interest in the continuance of the Sunday Evening Meetings at Ladbroke Hall.

Mr. E. W. Wallis has received a reception in Boston. The office of host on the occasion being performed by Mr. W. J. Colville.

Dr. Mack intends visiting Paris shortly, where he may remain for some time and exercise the healing power. He still resides at 37, Upper Baker Street, N.W.

Dr. Monck has attended a series of camp meetings in America, and is announced as soliciting "engagements." He intends going to California in Winter, lecturing by the way.

Mr. J. Fitton, late of Littleboro', is giving seances in America with similar results to those reported of him when in this country.

We have received another packet of the "Telephone," our spiritualistic contemporary published at Brisbane. Our friend has an uphill fight, we wish him victory.

Miss Chandos Leigh Hunt lectures at Goswell Hall on Sunday evening, at 7 o'clock. Her series of ten private lessons on Magnetism—as delivered to pupils—commence on Oct. 12.—See the announcement pages for particulars.

Miss Lottie Fowler has now somewhat recovered from her ocean voyage, and has commenced to give sittings. She may be seen at 2, Vernon Place, Bloomsbury Square, daily from 11 a.m., till 8 p.m.

The committee of the Goswell Hall Sunday Services, have been advised to hold the Second Anniversary Soiree on the 17th of November, 1881. They hope their old friends and new ones will send their names and songs as soon as possible to Mr. J. Swindin, 34, Pancras Road, N.

We are glad to receive once more Mr. T. M. Brown's handwriting. He desires us to state that he leaves home at this week's end, to visit a few places in the immediate vicinity till he gets stronger. The Consett District will receive him first. Address letters, care of Mrs. Walton, Grocer, Walton Row, Blackhill, Co. Durham.

MRS. HARDINGE-BRITTEN'S WORK.

MRS. EMMA HARDINGE-BRITTEN in Birmingham.—This gifted lady has promised to give two lectures in the Board School, Oozells Street, Broad Street, on Sunday, October 2nd, Morning, at 11; Evening, at, 6.30.—CHARLES GRAY.

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

MRS. HARDINGE-BRITTEN AT HALIFAX.

Dear Mr. Editor.—Yesterday—Sunday 25th, was a red letter day to the Spiritualists of Halifax, and the surrounding district. That grand and valiant apostle of Modern Spiritualism, Emma Hardinge-Britten, rendered invaluable services to our noble Cause in this town. Spiritualists and non-Spiritualists from the town and surrounding districts, flocked to the Mechanics Hall to hear the world-famed spiritual orator. The audiences afternoon and evening, which were good—were regaled with a magnificent spiritual repast. Never will the writer forget the mass of upturned faces—charmed and rivetted towards the lady orator—their souls seeming to hang on the eloquence of her tongue, and thrilled by her deeply sympathetic soul, and her rich, sonorous, and heart-probing voice. The subject in the afternoon, was, "Who are the World's Saviours?"

In a powerful and telling manner, the speaker impeached the salvation ministers of salvation houses, (churches and chapels) for their meagre efforts to save humanity from sin and woe. The four hideous demons—war, crime, want and ignorance still haunted our country. The reputed Saviours had failed to save us from these grim monsters, because they in a great measure failed to imbibe the spirit of the dear Jesus, who

went about saving the bodies and souls of men and women. Who healed their diseases, and by his magic power of heart and voice, drew them from sin and wretchedness up to the higher life of virtue and spirituality. Yet the speaker contended, the real saving power, the Christ spirit, was inherent in every human being. We must be our own Saviours. Jesus and the other grand spiritual teachers were great beacon lights illumining the way. In a grand peroration the speaker showed how spirit-communion tended to save those who were its recipients from fears and doubts in regard to the hereafter.

The revelations of the spirits furnished strong incentives to moral and spiritual culture and attainment in the fundamental doctrine of inevitable retribution for wrong doing.

In the evening the speaker in a masterly manner dilated upon six subjects handed up from the audience, bearing upon "spirit, soul, mind, and body." "The Trinity." "The End of the World," "Spiritualism versus Salvation," "Spiritualism Devilish or Divine," and "Righteousness exalteth a Nation." Several times the audience could not refrain from hearty clapping, and the writer noticed that tears were wrung alike, from tender women and strong minded men. Truly this handmaiden of the spirit will be a power in our midst. Heaven help and bless her in her humanitarian labours.—I remain, dear Mr. Editor, yours in the Cause. A. D. WILSON.

59, Baines Street, Battinson Road, Halifax, Sept. 25th, 1881.

ANOTHER CONFIDENTIAL CHAT UPON SPIRITUALISM.

The Parable of the Vinery, communicated last week, is simply the LORD OF THE VINEYARD doing needful work for the welfare of His Possessions. If any of us receive a little trimming, now and again, it shows that we are cared for and that it is intended to make something good out of us for the Master's table, or the spiritual fruit market. It would be easy to show that a good comes out of all the evil that occurs even in Spiritualism, and that the development of vain "leaves," and self-seeking "shoots," is necessarily incidental to the up-raising of a fresh spiritual crop from the good old Vine-Tree, which has been for some time trailing on the ground—leafless, and as it were dead and only fit for the fire—during the long winter of spiritual stillness that has passed over civilization. We must not only—for the present—be contented with, but thankful for, this superabundance of rank vegetation: it implies vigour of a certain kind, a basis of vitality to work on, though the juices may be crude as yet. Wait cheerfully: endure patiently. When much of this exuberance is cut out by the skillful Husbandman, and the acrid sap is corrected by the ever-increasing rays of the Spiritual Sun, then the good things that are hoped for will become more apparent. It is only early spring as yet. Do not too earnestly desire the advent of summer's heat; perhaps you are not prepared for it: Have you got your "spring work" well over? The approaching hot season, while it will bring to glorious maturity the well set Fruit of the Vine, will wither up the leaves of the Barren Fig-tree. Herein is a Kabbalistic riddle for Adepts to solve.

But all these proceedings that have been set forth in the Parable have a personal application; and therein lie the essence and practical value of its teachings. Every individual Spiritualist represents the Movement, and if he would become a fruitful branch, he must in himself submit to this pruning and thinning process. Before the Vine was started into renewed life, much of the past season's theological old wood had to be cut out of our minds; the pruning being in some

cases so severe as to amount to Agnosticism—not a trace of fruit-bearing “spur” left on the dismantled trunk. This, apparently, religion abhorring operation was necessary; had it not been performed the young growth would have been in a much worse plight—no chance of fruit at all.

Now we, as Spiritualists, have to revise our own progress; and lop off and snip out much that has sprung up proudly around us and within us. These over-growths—in our minds as individuals, and in the ranks of the Movement—have choked up the path of true progress, robbed us of fruit-bearing strength, and shaded us far too much from the life-giving light and heat of the Spiritual Sun, which should always be kept in view.

The Spiritualists, ever fond of desecrating holes in the apparel of old Dame Ecclesia, scarcely care to contemplate seriously the condition of their own garments. Those who are true Spiritualists—and they are not a few—desire to look this matter full in the face, and do their duty fearlessly. After all, our errors have been of that kind which we were supposed to be fighting against. Priestcraft, Externalism, we have declared war with, and yet we have become servile tributaries to them. We have hired others to do our spiritualising for us, or cajoled them into doing it for nought; and neglected our own spiritual development and personal responsibility.

After all that has been done of late it may not be deemed impertinent to ask—What have we gained by breaking away from ecclesiastical bondage, and becoming the humble servants and reverent admirers of the mediumistic adventurer? I pause for a reply.

J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C., Sept. 28, 1881.

HEALING BY LAYING ON OF HANDS.

MRS. DAVENPORT'S HEALING POWERS.

To the Editor.—Dear Sir,—I am very pleased indeed to hear of your kindness in helping Mrs. Davenport, as her powers of healing all kinds of diseases by Magnetism alone, ought to be widely known. I can speak from experience, having come across some of her wonderful cures, amongst whom were some mentally afflicted and some aged, who derived renewed health and vigour, and one is especially grateful, suffering from debility and great stiffness in all the joints. I strongly advise every one who reads this, to go to Quebec Hall, 25, Great Quebec Street, W., any Monday or Thursday, between 2 and 4 p.m., and judge for themselves. The admission is “free,” but many are glad to consult her afterwards for a moderate fee; she can soon tell them from what each one is suffering, which is of itself a great means towards a cure. Allow me to state that all are charmed with her pleasing manners and gentle touch: some are so forbidding, even if they possess this gift of healing, that I for one should be afraid to approach them, and I have heard others say the same.—I remain, yours truly, E. FURLY BRENT, M.L.M.C., ENG., Accoucheuse, etc., etc.—The Ladies' Medical College, 102, Stamford Street, Blackfriars, S.E.
Sept. 20th, 1881.

MR. YOUNGER'S HEALING POWER.

Mrs. Adelaide S. Slater, 19, Leamington Road Villas Westbourne Park, writes under date, Sept. 18th, in respect to London Healers:

“A few days ago I had occasion to consult Mr. Younger, of 23, Ledbury Road, Bayswater, upon a case needing immediate spiritual treatment. I called, found him far from well,

but not too indisposed to yield me practical advice how to act; offering me the services of an admirable sensitive, who to a vigorous healthy frame of mind and physique, has in added force a potent will, and a truly generous nature. I was not charged a sixpence, nor do Mr. Younger's guides allow him to take money from any person whose difficulties are a barrier to any kind of outer compensation. He does not profess to live on air, but his trust that he shall never want so long as he is true to spirits, has never yet bared his cupboard nor impoverished his wholly generous nature. It is scarcely any part of mine to pass a remark upon his surroundings, yet do I crave latitude to say that, in no home I have ever as a stranger been privileged to enter, have I at once and that unmistakably recognised the out-going and the inflowing of that Divine precept, Do to others, as you would be done by. The babbling of the infant life under his roof, the smiling faces and the music, together with the sense of pure honesty that abides as a part of the home, and its occupants are refreshing in these days when for a trumpery bauble, a good name can be levelled with the dust.”

SUCCESSFUL TREATMENT OF A CHRONIC CASE.

Mr. F. Cumberpatch, 100, Redcliff Street, Bristol, thus testifies:—

“I shall ever bless the day I placed myself under the care of that powerful experienced and careful healer Mr. D. Younger, of 23, Ledbury Road, Bayswater. For years I had suffered severely through a diseased spine with curvature at bottom and severe creaking pains at the junction of the spine with the brain, with other severe complications arising no doubt therefrom, which rendered me quite unfit for business, although only twenty-three years of age when life should be most enjoyable.”

He obtained no relief from Doctor's drugs, hydropathy and other means; then he tried Mr. Younger:—

“He not only succeeded in restoring me to perfect health and vigour, but during the six months I have lived in his house, I have enjoyed such marvellous manifestations of spirit-power day by day, that I seem to have been living away from earth on the mountain tops, where I could view the promised land and realise with my physical senses the greatest of all truths, namely, that those loved ones that we thought lost still live and are ever around us, leaving no doubt of our own existence hereafter. Now, Death where is thy sting? Thus I have not only been made healthy, but happy.

“I have also seen him perform most marvellous cures, apparently without effort. I am thoroughly convinced since my experience with him, that if properly applied by a natural healer, this heaven-given power—call it mesmeric, magnetic, or what you will—is able to effect more permanent cures in less time, with more certainty and ease to the patient than all other systems. I am fully persuaded that pure healing power can only be transmitted through its natural channels, the chief of which is the hand. Directed by the will, the influence thus imparted will not only restore an equilibrium of the vital forces, but give new life-power to the fortunate recipient.”

AN EXTENDED LIST OF HEALERS WANTED.

To the Editor.—Dear Sir,—I am more interested in the healing question than any other form of Spiritualism, and you may be sure how gratified I was to read your List of London Healers in last week's MEDIUM. The power of these healers centred in one, would make a remarkable character.

Now I would like to see all other places treated in the same way as you have treated London. There are no doubt many powerful healers scattered over the country, who, though not strictly professional, are yet accessible to those who may be fit for them to operate on. Would you have any objection to complete and publish such a list of healers in all parts of the country, and oblige many others besides, your very appreciative reader,
SALVO.

[We would gladly accede to our correspondent's request, if we were possessed of the information indispensable for so doing. If our readers in the various towns will send us on particulars of healers known to them, or, if healers themselves will report their methods, etc., etc., we will be most happy to give a list of healers of any length—and the longer the better.—Ed.M.]

DISINFECTANTS FOR SPIRITUAL HEALERS.

“S. G.” alluding to what appeared in the MEDIUM, as to the evil effects of healing at the Spiritual Institution on its inmates, remarks that by the use of disinfecting fluid or powder, used by him in serious cases, all danger may be avoided. This is good as far as it goes, but there is a more spiritual element of disease disengaged, which would escape the action of the disinfectant. Had we space we might enlarge upon observations we have made on the power of spiritual chemicals to obliterate disease: that is elements or “chemicals” emanating from the human spirit, and controlled by the will. Where these are available and can be

utilised, they can combat all forms of infection. But on account of the slavery we have to endure, we are already in a diseased state, and unable to cope with the difficulties now our lot. Invalids, in addition to throwing off morbid emanations, absorb vitality; and none are so readily drained of this necessary article, as those who have least to spare. We would be glad to see this matter more fully discussed.

PROSPECTUS,

"THE TWO WORLDS,"

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

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

THE FIRST NUMBER TO BE PUBLISHED SEPTEMBER 15, 1881.

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

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

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

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

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

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

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

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

Terms of subscription, 1 dollar and 50 cents per year in advance, or 1 dollar for eight months. Trial subscriptions for first three months, received for 25 cents each. Single copies, 5 cents.

Should an enlargement at any time be determined on, new terms will be announced, and subscriptions previously received will be applied for a proportionate length of time.

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

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

EUGENE CROWELL, Publisher.

Office, 100, Nassau Street, New York.

Dr. Simms, the well-known physiognomist, has been causing great interest by his lectures in Brisbane, Queensland.

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

TIDINGS from the ANTIPODES.**DUNEDIN, NEW ZEALAND.**

Mr. John Logan, and other correspondents, send copies of "The Echo," containing very interesting matter. The reviews of Standard Works are very well done.

In answer to the question, "What is Spiritualism?" "H. T." thus writes on one point:

"The material of which spiritual beings are composed we may not understand. It is different from the matter with which we are acquainted. The fault rests with us; for it is impossible to comprehend that of which we have neither experience nor name. The speculations of a caterpillar on its butterfly state would be as pertinent. Feeding on acrid leaves, and, perhaps, never leaving the branches which yield it support, How can it comprehend the nectar of flowers, and coursing over the plains with the winds?"

It would be well for writers on speculative points to be equally modest in their treatment. It is easy to deny too much, and affirm too much.

"Lynx," in his letter on "Spiritualism" is thoroughly practical. He contends with "W. R." that Spiritualism and Superstition are not synonymous:

"What is meant by superstition? Shortly put, it is belief without evidence. Now, before this can be said of Spiritualism, the phenomena recorded by experimental scientists like Wallace, Crookes, Varley, Hare, Zoelner, Denton, Flammarion, Babbage, and others of a like calibre, will have to be obliterated. Let 'W. R.' digest the facts in Zoelner's late work first before he writes again.

"In some cases spirits emphatically claim to be the cause of phenomena in which information has been imparted (afterwards verified), which was unknown to the investigators at the time, and writing has been done on closed book slates without any physical contact whatever. Musical selections (very beautiful), that no one present knew, nor could perform, have been played on a piano while locked. Occurrences like these have taken place in full light in family circles without the aid of public mediums. If the testimony of the senses of millions of intelligent persons, who, in some instances, have been experimenting some twenty and thirty years, and whose evidence on any other matter would be received instantaneously, is to have any value at all, then undoubtedly the phenomena called Spiritual are facts."

He insists that the spiritual theory is a legitimate induction from the facts, and that the resource of non-Spiritualists to attribute the phenomena to "some natural force not yet understood," requires no mental effort. "Lynx" thus concludes:—

"If persons 'gone before' can, under proper conditions communicate with mortals on earth, then it is a fact in Nature, and must harmonise with the universe of facts. We cannot alter the facts. It is our preconceptions and prepossessions that require adjusting to the facts."

Another correspondent writing on "Science and Religion," gives a very clever sketch of the kind of scientific professor, who insists on knowing nothing of spiritual or religious questions:—

"He is a representative type of a large class of men who have dug among rocks, paddled about in the mud, caught bugs, butterflies and beetles; hunted snakes, snails and slugs; bored holes in the earth, counted the rings around the big trees, rooted up old stumps, and prowled around Nature's old junk-shops, poking his fingers in all the nooks and corners of the hidden ages; shaking, with ruthless hand, the dust from off the cast-off clothing of the buried centuries. He has classified all that he has not found under the head of ologies. He has grouped all of the incomprehensible under the name of science, and now stands up to tell you what he don't know."

We conclude our extracts from the "Echo" with the following interesting item:—

"CHILDREN'S LYCEUM.—We are glad to see the Lyceum still increasing. There were 75 scholars present last Sunday, and several were absent. There are now about 90 on the roll. The groups will be increased next Sunday if the weather is fine, and one or two new leaders appointed. Any ladies desiring to become leaders might be good enough to communicate with the conductor, Mr. Stout, or the guardian, Mr. Selby. A new march—the 'Lyceum March'—was played, and next Sunday there is to be a short general lesson on 'Wisdom.' The visitors, as usual, were numerous."

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. J. Holmes delivered an eloquent oration, "In Memory of President Garfield." The audience was very large. At the conclusion, upon the motion of the chairman, a hearty vote of thanks was accorded the speaker. A very good collection was made on behalf of the Harmonium Fund.

56, Cranbourne Street, Leicester.

R. WIGHTMAN, Sec.

PROGRESS OF SPIRITUAL WORK.

MR. BENT, OF LEICESTER, AT STAMFORD.

Dear Sir.—On Sunday last, we were favoured with the presence of our friend Mr. Bent, of Leicester, who gave us two excellent trance addresses in our little Progressive Lyceum.—In the morning the spirit of "Ernest Jones" gave us a radical discourse on the present condition of England and its Land Laws. In the evening the subject was "Is a belief in the Orthodox Creeds necessary to our entrance into the realms of Bliss?" which was treated in a masterly manner, for upwards of an hour's duration. After returning to our home, where a few friends had gathered, we were delighted to find that Mr. Bent was again under control, and this time by the spirit of the illustrious "John Wesley." I had the pleasure of taking down his words, which I herewith enclose, and I have no doubt your readers will be glad to peruse. He also reported that the Rev. "Robert Hall," Rev. "Dr. Punshon," "Rev. Samuel Timms," and others were with him. I am glad to inform you that Mr. James Holmes is expected with us on Sunday next, Oct. 2nd, when he will deliver addresses on the following subjects. "Who and what are Spiritualists?" "Bible Spiritualism," and "Jesus, a worthy Example of the Age" Yours in the good work.

CHARLES CHAPMAN.

Stamford, Sept. 24th, 1881.

COMMUNICATION FROM "JOHN WESLEY."

"Friends, believers or unbelievers, here I am, visiting earth once more, and speaking to mortals again. I feel myself tonight; I have come amongst friends that should know something of the spirit-power. I always did believe in spirit-power; even down here. I knew my loved ones were present when I was passing on; I felt their power, and was fully convinced of their presence, I saw my friends round my bed, and heard them sing. I saw them beckoning me over. You may want to know from me whether I found that the doctrines I preached held good in the land of Bliss. To me on passing over I was prepared for a good deal, but I was not prepared for all. I was not prepared to find the fond doctrines I loved, were of no avail in the land of spirits. I found out the grand secret—that men here must live well, and do their duty to their fellow men. I found that numbers had passed on without any creed, except in the belief that we are all one family, and had done all the good they could. I came across many that did not sit under any ministry, and yet they had as good a position as I had myself. I preached to large congregations, and was accustomed to speak with vehemence, and although I taught wrongfully, I acted up to my highest light. I am still ascending higher, I am still working. You will find in heaven there is no room for idleness. Man is moving, spirits are moving. Then why stand still if we have work to do for the Father? And the more we do, the more glorious are the scenes we view. I often come back to this earth of yours. I take mediums, but do not always give my name. What is a name so long as we speak the truth? Names are nothing, it is the truth only that you need take cognisance of. I taught what I believed to be the truth, yet I found that I had not spoken what I should have done had I lived and known what I do now. Tens of thousands that followed me have been led to see that my doctrines are of no avail. Belief is nothing, you may believe in Jesus, yes ten thousand Jesuses, but it will avail you nothing. Do you to the brethren, what the brethren should do to you. Live a good pure moral life, and at the same time have confidence in your Father God. I do not now believe in the Trinity. There is but one God and no other. Some spirits here still retain their old beliefs. There are followers of Calvin that believe for years, and cannot get rid of their old beliefs, and come through your mediums, and what they believed in on earth-life, they believe to be true now.—My name is "JOHN WESLEY."

GOSWELL HALL SUNDAY SERVICES.

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

There was a good attendance at Goswell Hall last Sunday, to hear Mr. Goss deliver his lecture on "Theological Myths by the Light of Spiritual Revelations," which was listened to with the greatest pleasure; after which a vote of thanks was accorded to the lecturer. Next Sunday morning, Conference as usual, at 11 o'clock.

34, Pancras Road, N.

JOHN SWINDIN.

On Sunday, Oct. 2nd, at 7 p.m., Miss Chandos Leigh Hunt will deliver a discourse on the following subject: "Magnetism as a Science and Art." As this lady's abilities are so well known, it is unnecessary to call further attention to this rare opportunity of listening to her.

161, Manor Place, Walworth, S.E.

W. TOWNS, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

MARYLEBONE ROAD.

On Sunday, Oct. 2nd, the Quarterly Tea meeting will be held; Tea on tables at 5 o'clock, after which addresses will be

delivered by Mr. McDonnell, Mr. Whitley, Mr. Hunt, Mr. Ashman, and other Friends, interspersed by sacred songs and solos.

Monday and Thursday, from 2 till 4 p.m. Mrs. Davenport holds a Free Healing Seance for magnetic treatment.

Monday, at 8.30, the Comprehensionists meet.

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

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

J. M. DALE, Hon. Sec.

NORTHAMPTON.—We have had Mr. Walter Howell here last Sunday, Monday, and Tuesday, and we had such meetings, as our friends have not known for some time. On Tuesday there was a tea-party at Cowper Cottage, served in Mrs. Ward's usual satisfactory style, when about forty friends were present, after which more friends dropped in, and soon filled all the space available. This being Mr. Howell's first visit, and rather short notice being given, the Friends turned up well and were all highly gratified with the addresses, and answers given to questions asked. A hope was expressed that it would not be long before we should again have the pleasure of once more hearing his merry voice amongst us.—C. E. GUBBINS, Hon. Secretary, 58, Hood Street, Sept. 22.

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 OCTOBER.

Sunday, October 2—Mr. Walker.

„ „ 9— „ Brown.

„ „ 16—Mrs. Britten, at 6.15 p.m.

„ „ 23—Mr. Tetlow.

„ „ 30— „ Place.

Service commences at 6-30 p.m.

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

MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

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

PLAN OF SPEAKERS FOR OCTOBER.

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

„ „ 9— „ Garner, Oldham.

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

Service, at Temperance Hall, Grosvenor Street.

„ „ 23—Mr. Booth, Manchester.

„ „ 30— „ Place, Manchester.

"HOME CIRCLES."

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

CIRCLE A

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

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

„ Braham's, 392, Stretford-road;

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

CIRCLE B

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

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

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

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

CIRCLE C

Will meet every Friday, at 8, at

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

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

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

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

LEFT EARTH-LIFE: MRS. S. C. HALL

By S. C. HALL.

(Reprinted from the MEDIUM AND DAYBREAK.)

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LONDON: J. BURNS, 15, Southampton Row, W.C.

A PLEA FOR THE REVIVAL OF SPIRITUALISM.

BY EMMA HARDINGE-BRITTEN.

TO THE ENGLISH SPIRITUAL JOURNALS.

Some eight months ago, I returned from a long tour round the world, and many years of incessant labours, intending to devote one twelvemonth to rest and urgent family duties.

With this view, I refused to fulfil any of the engagements to lecture tendered me, and I now beg to state why I rescind this decision, and desire to give such service as health and strength will permit to the cause of spiritual propaganda, for a brief period.

From every side I have heard of the many "disgraces" that evil doers have put upon the Cause, and how many of the best people who had formerly graced its ranks, had withdrawn from all public connexion with it. During my residence here I have been a silent, but not uninterested observer of this policy, and its results. As may be expected, Spiritualism has indeed sunk to a very low ebb; and still it is by no means deserted by its true friends. Here in the North of England, I find any number of those earnest souls who have even more to lose than the wealthy and influential, giving their best endeavours to maintain the truth they believe in, but of course, working against the stream for want of that support, withdrawn from them.

After earnest questioning by my spirit friends as to which I considered to be the "best people," those who had deserted the Cause, because it was no longer respectable, or those who risked everything to stand by it, in the hope of making it respectable, I have had to come to the conclusion, that the "best people" are those who bravely do their duty in despite of obstacles, rather than those who retreat behind them, and so, I have at last yielded to the desire of my spirit friends to do what lies in my power to show the world that Spiritualism is one thing, and Spiritualists are another, also, that no individuals or community can in their own good or bad actions, represent a world wide-cause like Spiritualism. I am quite aware that those who possess wealth and influence, could, if they chose to come forward, lift up their Cause and then instead of boasting that they had done much in shrinking from it they might replace it on the pinnacle of popularity which it occupied when I came to England twelve years ago. But each one knows his own duty best, and if those who will not uphold the cause they believe in, for fear of the scandal that has been brought upon it, can reconcile their conduct to their responsibility hereafter, it is their affair, not mine; meantime I believe that anything I can do for the Cause of Spiritualism is now more imperatively demanded than ever.

I know beyond a doubt that the great success of the Movement in America, is due to the zeal and activity of its public propagandism.

Private investigation of phenomena goes hand in hand there, with public exposition of its facts and philosophy. Neither ever did or ever can act alone, but in combination they are irresistible. The drawing room Spiritualists of Europe, who ignore the Rostrum and the Newspaper, may satisfy themselves here, but will assuredly find hereafter that they will be called to account for the light they have received and their failure to give it to others as they have themselves received it. Let me add that those who attempt to salve over their consciences by urging that the world has the Bible (revised), the churches, and tens of thousands of Christian pastors ready to minister to its spiritual wants, had better read the daily papers, see the enormous fruits of ever-increasing crime that their much vaunted system of eighteen centuries religious growth is producing, and if they are not satisfied that the people are sinning and perishing for want of true practical religion—I am; and finding that religion in

the facts of immortality and personal responsibility demonstrated by Spiritualism, I mean to dispense it as far as I can, and that, even if the great ones of earth wont put forth a hand to help me. Let the friends of the Cause in the North of England, or within come-at-able distance from my residence, understand therefore that I am ready—for a short time—to give lectures as heretofore on Spiritualism. Let them help me as I will help them to put our faith fairly before those who will come to listen, and it is quite possible that we may effect as much for the Cause of Truth, as if the very "best people" were with us.

Perhaps they will be; certainly we may rest assured, the best spirits will be there, and in that faith I am now ready to receive applications as early as possible addressed to—

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At the close of the proceedings of the First International Anti-Vaccination Congress, held in Paris on the 11th, 12th, and 13th December last, a resolution was passed agreeing to continue these international gatherings until Compulsory Legislation should have been abolished in the leading Continental States. In order to carry on the work an International committee was appointed, comprising well-known friends of the movement in France, Germany, Austria, Holland, Belgium, Switzerland, Russia, Sweden, England, Canada, and the United States; to which were subsequently added members for Northern and Southern Italy, Bavaria, Spain, and Australia. In consequence of the interest excited in the question in France, pending the discussion on M. Liouville's Bill in the French Academy of Medicine, the Committee was urged to hold the second Congress in Paris; but after fully considering all the circumstances of the case, they deferred to the persuasion of their indefatigable co-worker and leader in the cause, Dr. H. Oidtmann, and the stronger claims of Germany; and it was resolved to hold the next Congress at Cologne, and the proceedings will be opened on the 9th of October next. A meeting of several active members of the committee was held at Cologne on the 22nd of June, when a programme of the subjects to be considered was discussed and determined. The purpose of the Congress will be, 1st, to obtain and classify all trustworthy facts and statistics, both municipal and national, where vaccination is enforced by law; 2nd, to read and discuss papers on the subject; 3rd, to obtain the repeal of coercive legislation by all legitimate means. At the Paris meeting eighteen delegates, representing eight nationalities were present; but a much larger gathering is expected at Cologne. Among the opponents of compulsory vaccination who have signified their intention of taking part in the proceedings are Count Zedtwitz, of Vienna; Dr. Hubert Böens, of Charleroi; Professor Adolf Vogt, M.D., Berne University; Dr. H. Oidtmann, of Linnich; Herr Zoppitz, of Stutgardt; Dr. Scheurmann, of Basle; Herr Carl Lohnert, of Chemnitz, Saxony; and several well-known English delegates. The circular of invitation to the Congress contains the names of upwards of 100 of the most distinguished friends of the Cause, including professors in various continental universities, and members of the German, English, Belgian, and Swiss parliaments.

Those who intend to furnish statistics and papers, or to take personal part in the proceedings, are requested to communicate with Dr. Oidtmann, or Mr. William Tebb, 7, Albert Road Regent's Park, London. We cannot well over-estimate the importance of the Congress as a means of collecting and disseminating information and stimulating our associates everywhere to renewed efforts in furtherance of this righteous movement.

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