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AND TEACHINGS OF

SPIRITUALISM.

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MESMERISM AND PSYCHOLOGY.

MAGNETISM AS A SCIENCE AND ART.

A DISCOURSE delivered by MISS CHANDOS LEIGH HUNT, at Goswell Hall, London, Sunday evening, Oct. 2, 1881.

The object of this lecture is to convey some idea of those laws of life more strictly connected with Organic Magnetism, both as demonstrated in the Magnetiser and Magnetised. Few have a conception of the important occult secrets the study of the Art and Science of Magnetism reveals. We know that many serious dangers may result from ignorantly tampering with the human organism, but on the other hand a vast deal of good may be elicited by a wise application of Nature's Laws; therefore, let us study well her secrets so that we may never fail to take advantage of an opportunity for doing good.

We find Nature's workings in the Animal and Vegetable Kingdoms divided under two great heads: The Voluntary, and the Involuntary.

By far the largest share of Nature's work is done by the Involuntary. The whole world is fed by our Vegetable Kingdom involuntarily yielding fruit and seed. Every internal operation by the vegetable kingdom is almost always purely involuntary.

Flowers bloom, and throw off their fragrance involuntarily, fruit trees ripen and yield involuntarily. Man, animals, and vegetables grow involuntarily. Break a branch off a tree, or a limb off a man, the Involuntary sends forth a healing fluid, and does her best to remedy the evil. Invade the human system for the first time with a poison, such e.g., as tobacco, and the Involuntary instantly ejects the invader. Fell a man to the ground with a blow—violent enough to cause life to become extinct—the Voluntary departs, the Involuntary reigns supreme, and life is saved. Let physical sufferings become too great to be borne, the Involuntary instantly reigns, the operations of Nature continue, and the sufferer is unconscious of pain. Great loss of blood threatening life is often stayed by the surrendering of the system to the Involuntary.

The Involuntary, indeed, is the Great Intelligencer, the Vegetable Soul of the universe.

In infant life it is chiefly the Involuntary that is working. The Voluntary is a thing of gradual growth. God gave man a Free Will, i.e., he gave him his Voluntary powers, which enabled him to choose between good and evil, but though he has full permission to do evil, yet he must reap the evil results. Now, one of the greatest and most retributive evils man ever commits, is voluntarily educating the Involuntary to crave for, and rejoice in, that which is destructive to his own immortal good. The Involuntary in man countenances but that which is for his own lasting good, till depraved by constant opposition. The Involuntary has to be whipped into doing evil. I spoke of her rebelling against tobacco, and it is a good illustration of my meaning. At first how fearfully she makes the organism suffer at the intrusion, how she scolds the Voluntary for daring to force such an insult upon her, how truly and plainly she teaches that this stuff is dirt when in the human organism; for all matter out of place is dirt. Her teachings are disputed, and she is whipped by the Voluntary till she not only accepts with apparent impunity, but at last craves for and demands a constant supply. The eating of opium, and animal's corpses; the drinking of intoxicants; the revelling in such horrible sights as bull fights, cock fights, street fights; the crowding of men to see criminals hung, guillotined, crucified, or whatever mode of capital punishment may be in vogue; the viewing of vivisectional operations &c., &c., &c., are all at first strongly opposed by the Involuntary, till she is educated into revelling in them.

It is the Involuntary that should, and would if permitted, guide us through life in the choice of all our food and drinks; should warn us against good and evil influences arising alike from human, animal and vegetable bodies, teaching us by sensing their emanations in the distance, whether they should be courted or shunned; should warn us of coming dangers arising from the warring of the elements—such as storms on land and sea—and teach us, as it does the animals, how to prepare for them; and, indeed, it would do all this and much more for us, if not vitiated by being educated by our voluntary powers. I have seen a starving dog refuse a poisoned piece of meat. I have, myself, when walking along the street with all becoming decorum, suddenly and involuntarily rushed passed a house, and on turning have discovered that

bad I not done so, I should have been struck by a brick that had fallen. Many are the stories of people who have refused to travel in certain ships, or by certain trains, for which determinations they could not account, but they have afterwards heard of that same ship on that voyage being wrecked, or of the train being upset, and then they thanked a special Providence for having saved them. Instances of such guidances are numerous, and to be met with in every family. All such blessings come from our crushed, abused and almost destroyed Involuntary within, which requires but to be let alone, to perform unheard of miracles.

Much complicated work is handed by the Voluntary over to the Involuntary. A great deal of difficult mechanical labour, great balancing of the body, or intricate manipulative skill is totally left to the Involuntary when once she is educated into it. Thus acrobaticism, sleight of hand, pianoforte playing, knitting, netting, loom weaving, &c., &c., are all operations which at first had to be performed with bated breath and strict attention, but after a time the performer tells you that it is easy enough when you are used to it, and his attention may be engaged with another subject while so employed. The common and indifferent processes of running down a long flight of stairs, of descending a ladder, &c., would be most difficult to perform if we were to arrive at manhood without acquiring the habit, but now the Involuntary does them safely and surely, and we make no marvel of them.

I will leave you to think more of this subject, and multiply instances at your leisure, which I am sure you will do if you are desirous of studying Magnetism, as the whole key to Magnetic Physiology is herein concealed.

We have cursorily examined the Involuntary in Nature, and the Involuntary and Voluntary combined in man; next let us examine man when the Involuntary ONLY is awake and working, and the Voluntary is in temporary abeyance.

When does this occur? When is man's body inhabited alone by the Involuntary? When he is sleeping. The absence of the Voluntary is usually the absence of consciousness, but the absence of the Involuntary is death.

I have stated that during sleep the Involuntary reigns supreme. During sleep all the functions of organic life continue, and we find that by it the body is refreshed, strengthened, cured, and rejuvenated.

The Ancients tell us of the Divine Marriage; of the marriage of the Soul; and by this they meant the full expression of the pure Involuntary during a conscious state. This is the union of the Voluntary with the Involuntary. The Involuntary is the Divine Intelligence within, and to but get an expression of this is to be in communion with the Divine Soul. This is the Philosopher's Secret. But you may be thinking what has all this to do with Organic Magnetism? You shall quickly hear, but I want you to understand every step as you go.

I repeat, a perfect man would have the Involuntary and Voluntary expressed at the same time. A sleeping man but expresses the Involuntary, and strange as it may sound, a voluntary expression may be artificially supplied to him.

In ancient times, frictions and strokings were used as means of removing diseases, and it was observed that such processes put the patients to sleep, and that often in this sleep they would reveal facts in Nature, which had hitherto been secrets: they would tell the properties of herbs, see and describe the diseases in their own and other people's organisms, endure their bodies to be burned without experiencing pain, describe the characters of people, and display many other such phenomena. In time it was discovered that this sleep could be induced by frictions or strokings WITHOUT contact, which operations we now call "magnetic passes," and finally that the WILL of the operator was

alone sufficient. This condition is known as Sleep-waking, and we see that it can arise spontaneously, or be induced artificially, but, by whichever means it occurs, the phenomena are identical, and we find that, to understand the laws of artificially induced sleep-waking, we must understand the laws of spontaneous sleepwaking. We will examine the two side by side as we travel through the subject.

We wish now to consider what this power is that can induce the sleepwaking state in another individual. We have stated that it is the Operator's WILL, or VOLUNTARY power. When he applies it for this purpose, we speak of it as Magnetism. I call it ORGANIC Magnetism, to distinguish it from an analogous emanation which surrounds inorganic things. This organic emanation can aptly be compared to a spirit-vapour. In its most passive state it has a tendency to ascend in the atmosphere. It is the spirit-BODY of man's WILL, or voluntary nature. Its peculiar characteristics are according to the life, temperament, and character of the individual it represents. Some people who permit the Involuntary to gain an expression can tell the character of men, animals, and plants from this emanation; upon which they will found their sympathies or antipathies. They intuitively feel whether a man is good or bad; an animal kindly or vicious; a plant salutary or poisonous.

A powerful Magnetiser, then, must have the Voluntary well developed, and a perfect Subject must have the Involuntary powers within pure and undefiled, which must be made to express themselves by the WILL of the Magnetiser. The result of this Magnetic union is a sort of artificial marriage of the Divine Soul, which shadows forth an idea of what man would be, if both were developed to perfection, and harmoniously united within. The laws of phrenological development, hereditary transmission of evil tendencies, and organic quality, would all be over-ridden by that which defies such mundane trammels.

Unfortunately for the science of Magnetism, people's ideas of the limits and extent of its powers are derived from platform exhibitions of that part of its manifestations known as Electro-biology. These entertainments are valuable in directing people's minds into thoughtful channels, but at the same time they have brought upon it great scandals, more especially when accompanied with common conjuring tricks, such as we find frequently done.

But let us explain this state known as Electro-biology. Most persons during sleep are subject to dreaming. Some accept every absurdity unquestioned, and truly believe they are a king, queen, emperor, an angel, or even his satanic majesty. They may believe themselves to be an animal in the Zoo, writhing under imprisonment; a Jewish steam-engine blushing for being compelled to work on the blessed Saturday; or they may be undergoing the process of Darwinizing from an oyster to a giraffe, in which form they discover at the top of a tree a stolen cuff link of Mr. Darwin's, after which they gradually turn from giraffe to man, and hand the lost treasure to Mr. Darwin as the veritable "missing link";—or any other nonsense you like to indulge in. Nothing can be too egregious for dream-life. Others, like myself, often know when they are dreaming that it is but a dream, and take the most fun possible out of a good time. Some remember their dreams, some remember them dimly, some forget them altogether. Exactly the same experiences are gone through by Electro-biologised Subjects. They are artificially placed into a partial sleep, and their voluntary powers put into temporary abeyance. This state of partial sleep is often spoken of as the "impressible state." Many people have been in this state and have dreamed a whole yarn of painful and heart-rending circumstances spun out of Mary's gentle rap-tap at the bedroom door, accompanied with her modest voice quietly repeating—"Your shaving water, please sir." The tapping was transformed into a hammer

driving nails into a scaffold upon which the dreamer was to be hung, and Mary's voice was that of an officer, dismally announcing that the condemned had but "two hours to live."

Now, people going to Electro-biological entertainments, and seeing the delusions under which the Subjects for the time exist, often denounce it to be either all confederacy, or most injurious to the brain of the person so affected, and likely to end in insanity. They would not denounce Mary and her master as confederates in his little tragedy—but just laugh at it as a passing joke—nor suggest that his dreaming would result in insanity. They just want this little key, and if every public Operator were but to be wise and honest enough to give it, much more good than harm would be the result. I do not wish to make light of this state of artificial dreaming, as there are many dangers connected with it. The Operator, if careless or ignorant, may produce some mental impressions which may never leave his Subject. For instance, he may place him under the hallucination that he is a clock, and his legs are the pendulum, and, should the Operator not be on his guard, this hallucination may never leave him, and he may end his days in a lunatic asylum, unless taken to an expert Magnetiser to be cured. There are many persons in lunatic asylums who could easily be cured by Magnetism. They are simply impressed with some hallucination, which could be quickly removed by almost anyone understanding the laws connected with mental impressions.

Another danger existing in artificial dreaming, is the possibility of accidentally inducing artificial incubus. This can of course be intentionally induced, but let us hope that no one would ever so shamefully abuse their powers to satisfy a morbid curiosity. I have a translation from "*Le clef des Mystères*," by Eliphas Levi, which gives us two excellent illustrations (be they true or not) of death resulting from terror experienced during the sleepwaking state:—

The experimenters were certain individuals who disbelieved in religion and Magnetism, and subject to any fanaticism. They had decided to submit a poor girl (for the sake of some monetary recompense), to their experiments. She was of impressionable and nervous character, besides being weary of an irregular life, and already disgusted with existence. They sent her to sleep, they commanded her to "see"; she wept and was uneasy. They spoke of God; . . . she trembled in every limb.

"No," she said, "I fear Him, I will not look at him."

"Look at Him, I will it."

She opened her eyes; her pupils expanded to a frightful extent.

"What do you see?"

"I do not know how to tell. . . . Oh! mercy, mercy, awake me!"

"No, look and tell me what you see."

"I see a black night, wherein sparks of all colours fly around, two great eyes that always roll. From these eyes issue rays that roll themselves into spirals, filling all space. . . . Oh! this pains me, awake me!!!"

"No, look."

"Where would you have me look?"

"Look into Paradise."

"No, I cannot rise to it, the great night pushes me back, and I continuously fall."

"Well then, look into Hell."

Here the Subject became convulsively agitated.

"No! No!!" she cried amidst sobs, "I will not; I shall become giddy; I shall fall. Oh hold! hold me!!!"

"No, descend."

"Where will you that I descend?"

"Into Hell."

"But it is terrible! No, no, I will not go there!"

"Go there."

"Mercy."

"Go there, I WILL it."

The features of the Subject became frightful to see: her hair stood upright on her head; her eyes were wide open, and showed nothing but the whites; her bosom heaved and allowed death rattles to escape.

"Go there, I WILL it," repeated the Magnetist.

"I am there," said the wretched Subject, between her closed teeth; and she fell exhausted. Then she speaks no more; her inert head rests on her shoulders; her arms hang motionless down her body. They approach and touch her. TOO LATE. They wish to awaken her; the crime has been

done; the woman is dead, and the authors of this sacrilegious experiment were safe from prosecution through the public's incredulity in Magnetism. The death had to be taken cognisance of by the authorities, and was attributed to a rupture of an aneurism. The body showed no trace of violence; it was buried, and all was over.

This was distinctly a case of Magnetic Incubus; the other was of an incubus occurring spontaneously:—

Two companions lodged in the same inn, and shared the same room. One of them had the habit of speaking in his sleep, and responding to gestures addressed to him by his companion. One night he suddenly ejaculated stifled cries; his companion awoke, and demanded to know what was the matter.

"But do you not see," said the sleeper, "that enormous stone, which is becoming loose and detached from the mountain? It falls upon me; it is going to crush me."

"Well, save yourself."

"Impossible, I have my feet entangled in meshes, which are tightening. Oh help! there!! There!!! the great stone is falling upon me!!!"

"There it is," cried his companion, laughing, and throwing the pillow at his head to awaken him.

A terrible shriek suddenly stifled in the throat, a convulsion, a sigh, then nothing more.

The practical joker arose, he pulled his companion by the arm, and, in his turn frightened, called out aloud; the people came with lights, . . . the ill-fated sleepwaker was dead.

As an Electro-biologist your apparent power over your Subject is almost endless when once you thoroughly grasp the fact that any and every suggestion you choose to make is accepted unquestioned. The truly amusing part of these experiments is the characteristic behaviour of each Subject when placed in some degrading or tyrannical position. Then their true character comes out. If you make one a monarch, his behaviour becomes, as a ruler, most extravagant and absurd. Vanity, pride, avarice, kindness, &c., are better expressed in the Magnetic state than in any other. Also the earnest, almost excited way they interest themselves in tasks you have set them, inventing possible contingencies at every turn, which greatly adds to the marvellous ludicrousness of the scene.

You have complete control over your Subject's sight. You can make him believe himself either wholly blind, or blind with one eye, or very near-sighted, and, by handing him certain things for inspection, it will be interesting to observe how naturally he will behave under the newly imposed conditions, either feeling the article, looking at it with one eye, or rubbing the tip of his nose with it, after the manner of those very near-sighted. You can also make them believe themselves to be in total darkness, and it is surprising the way they will tumble over chairs and tables.

You can make your Subject perfectly deaf to every sound but your own voice. The audience may shout at him their loudest, fire a pistol off when close to his ear, clash cymbals, &c., and he will be evidently deaf to every sound, no matter how suddenly the noise was made; or you can intensify his power of catching sounds to an almost incredible degree. You can make a Subject believe himself to be very deaf, and demand that he should be addressed in a very loud tone. It is as good as a play to make two Subjects deaf, and start them conversing upon some very unimportant subject, such as the weather, for the mistakes arising, similar to those made by really deaf people, are very amusing.

Your Subject's sense of smell is also under your complete control. If in this state you give your Subjects boxes of imaginary pepper or snuff, they will all start violently sneezing; or you can paralyse the olfactory nerves to the strongest and most pungent of odours.

Similar power can be exercised over the sense of taste, which can be either utterly destroyed or raised to a marvellous pitch. Comic are the grimaces which can be induced by imaginary doses of salts, senna, bitters, &c., supplied all round, and then if you complete the effect by catching each Subject in his most extreme attitude of disgust, and by pass or WILL render

him thus rigidly fixed for a few moments—What a comical photograph such a scene would make.

Perhaps the most astonishing of all is your power over your Subjects' sense of feeling. You can make them positively shiver with the cold, and wrap themselves up in table-cloths, newspapers, hearthrugs, or anything they can lay their hands on; or, on the contrary, you can make them pour with perspiration, when they will remove all superfluous clothing, lie on the floor for coolness, fan themselves, demand iced drinks, and, indeed, do all they can to protect themselves from the excessive heat. A thermometer will testify to the fact that the temperature of their blood has really and truly been changed. You can make your subjects alternately laugh uproariously, weep real tears, faint from hunger, and all this is done by exercising your Voluntary powers over their Involuntary.

Your power over the muscles is so great that you can cause them to perform feats of a most phenomenal character, and your control over their individuality and personality, if displayed with tact and discretion, never fails to cause every one of your audience to determine to know more of the power you are demonstrating. I could dilate upon your powers over their memory, their sympathies and antipathies, &c., &c., but let us turn our attention to the higher phenomena of Magnetic life.

Some natural Sleepwakers can read the thoughts passing in the minds of others, and will reply to their mental questions. Some see through matter as though it were transparent, and can even travel great distances, and then read people's thoughts, look into closed letters, books, boxes, as well as into people's bodies. These powers are easily developed in the Magnetic sleep-waking state. There is nothing very surprising in the fact of a Subject's being able to read his Magnetiser's thoughts when we remember that in the very commonest phenomena of artificial dreaming the Subject obeys the Magnetiser's unspoken thoughts, yet there are many Operators capable of conducting such experiments who are unable to communicate a mere abstract word, or set of figures, to their Subject's mind. This is through the Operator's not having developed the power of accurately directing, and mentally projecting brain pictures, and it is entirely through the want of this self-cultivation that he is unable to succeed.

In this art he must be an adept to develop a sleep-waker's thought-reading faculty to its fullest and highest degree. A perfect Thought-reader is sometimes able to read the thoughts of nearly every individual in the room, besides those of her Magnetisers. At times this power is manifested to such a marvellous degree that it is mistaken even by experienced Magnetisers for Clairvoyance. And this is not to be wondered at, for the blind-folded Thought-reader, when Magnetised, seems to "see" everything through the eyesight. She is able to name the contents of the pockets of those in the room, describe places she has never entered, people she has never met, but all these facts must be known and IN THE THOUGHTS of those around her. Still, many who witness these phenomena are naturally led to suppose that she sees without the use of her eyes, especially as she habitually expresses it "I see" this and that, and truly she does "see," but only as it is mentally projected by the one she is in sympathy with at that moment, whose thoughts she is giving expression to, errors and all. She gives her head a strained appearance AS THOUGH LISTENING WITH HER EYES, but this is caused by her efforts to get into a sympathetic condition with those who know most about the place and thing she is describing.

Whether the faculty displayed be a thought-reading or clairvoyant one, is, however, easily proved. Let the cultivated Operator imagine some person in a particular room in the house, and then ask the Thought-reader who is in that room, and he will describe the person exactly as manufactured by his Magnetiser. The

truly developed Clairvoyant is not interfered with by the thoughts of those present, and the Operator himself must keep his thoughts perfectly passive, for it is often through his intense desires for successful clairvoyant descriptions that the best Clairvoyants are spoiled, for they give utterance to his conjectures instead of looking for themselves, as they come sooner in contact with the images floating off his brain than the spot they are desired to travel to.

Clairvoyance is the capability of seeing without the use of the eyes. There have been, and are now to be met with, persons who are physically blind, some of them having lost their eyeballs, yet during sleep they often see and are able to accurately describe persons and their dresses, the exterior and interior of picture galleries and public buildings. Clairvoyants are often able to see into their own bodies, which power is designated as Introvision, and into the organisms of others, which is called external Introvision. Far and near Clairvoyance is a most marvellous gift, and if every Magnetiser recognised its incipient signs, and developed it carefully and properly, instead of destroying it by too hurriedly aiming at the marvellous, the world would be full of such demonstrations. The Mussulmans of India induce Clairvoyance by rubbing unguents on the palms of the hands of various persons, preferably children, and directing them with certain magnetic ceremonies to look at these unguents and explain what they see. When they thus get a Clairvoyant they undertake to tell natives and foreigners what their friends and relations are doing, and the condition of health of any person they wish to enquire about. These unguents are made of lamp-black, and are prepared with what I believe to be unnecessary ceremony. Nevertheless, by this means persons often succeed in describing scenes occurring across the seas. The Clairvoyant Sleepwaker, in such cases, is placed en rapport with the persons he sees by the influence from them by the enquirer. As a rule, some persons or places only known to the enquirer are always correctly described, but when it comes to scenes then occurring the supposed Clairvoyant is found to be describing the past and not the present. For the discovery of lost or stolen property this power is considerably employed over all parts of the world.

Let us now consider Magnetism as an anæsthetic and a curative agent.

It has been already indicated that it is the Involuntary in man that is the Healer, the Recuperator, and the daily or nightly Rejuvenator. It has been also shown that it is during sleep that the Involuntary reigns supreme. It is a curious fact from which much valuable information may be gained; which is, that persons who are not enjoying the best of health, if suddenly awakened during sleep, will discover themselves to be in much bodily pain, and they are fully prepared to be unable to rise from their bed the next day, yet, to their surprise, they find themselves the following morning to be clearer in the head, lighter in spirits, and stronger in body than they were the day previous. Now, this little experience indicates two facts, first:—That pain is unconsciously endured during sleep, and, secondly:—That disease is being removed during sleep. The absence of the Voluntary is, as a rule, the absence of bodily sensation. The internal bursting of an ulcer is usually attended with much pain, yet this often occurs during sleep, unknown to the individual. When we have made ourselves acquainted with this fact, we need no longer wonder that limbs may be amputated, tumours cut out, violent dental operations performed during the artificially induced sleep. I would recommend those interested in this branch of the Science and Art of Magnetism to peruse Dr. Esdaile's work upon the "Introduction of Animal Magnetism as an anæsthetic into the Hospitals of India," where they will find details of the most horrible and dangerous operations performed upon the human subject without their experiencing the slightest

pain, or being conscious of the fact, but, on the contrary, would express intense surprise when they were shown what had been done.

Concerning the departure of disease from the organism during natural sleep, this operation can be most efficiently conducted by the application of Magnetism. Before, however, anyone attempts to become either a private or professional Magnetic Healer, it is necessary, in order to avoid oftentimes doing harm instead of good, that they should be acquainted somewhat with the laws of disease. It would be impossible in one evening to give more than a cursory glance at this part of our subject, but I intend shortly giving a lecture, in which it will be dealt with more fully and satisfactorily, and which will be afterwards published in pamphlet form. At present, suffice it to say that the symptoms of disease must not be mistaken for the disease itself. Pain; collections of pus matter, in the form of boils, tumours, or cancers; eruptions of the skin, minute or virulent; bent limbs; fevers; cholera, and other epidemics, are one and all but symptoms of disease in its efforts to depart from the human organism; and the suppression of these symptoms is no more the removal of the disease itself than is the capping of a smokey chimney a destroyer of the fire from which the smoke arises. We find, by close observation, that disease has two modes of departing from the human organism: one, by outward or surface elimination; and the other, by being gradually thrown from the brain downwards.

During these two modes of expulsion, a certain amount of pain, or irritation must be experienced at every spot of the road over which it passes prior to its complete local expulsion. I specially say "local" expulsion, because it is only the locality of that expulsion, and the degree of virulence to which the disease has arrived, that has enabled our medical men, to give a thousand names to what is after all, but one thing in various degrees of virulence, as I before stated. Knowing this law of the shifting of disease from above downward, or from an internal vital organ to the outer surface of the body, the Magnetic Healer should recognise by these signs, that his influence is really removing the disease, and not, as it is often unhappily supposed, either creating new or fresh diseases, or removing one disease but to give place to another. Now, Nature in herself, possessed all the capabilities of expelling disease, if she be only permitted to have a fair chance, and does not have to endure daily aggravation and accumulation of the disease by the administration of cumulative drugs, wrong foods, &c., &c. Knowing these facts, we see that the mission of the Magnetic Healer is to assist Nature in her efforts, and to tide his patient easily and painlessly through illnesses which, without his assistance, would be accompanied with delirium, sleeplessness, much physical agony, loss of strength, and consequent weakening of the recuperative powers, causing a long and tedious convalescence instead of a rapid restoration to health.

A diseased person is rendered powerless, oftentimes, to walk, speak, move a muscle of his body, or even think. Nature then imperatively demands not only the whole of the attention of his Involuntary, but also of his Voluntary powers. The Healer attaches to that weakened organism his Voluntary powers, and if he thus artificially induces sleep, the Voluntary, or conscious part of the Patient is, as we have before shown, for the time in abeyance, while the Magnetiser's Voluntary as well as his Involuntary powers are assisting the Patient to painlessly expel the disease.

At such times one of the most astonishing phenomena of Magnetism is frequently demonstrated, which is, that the Magnetiser, who is the only conscious being of the two, will oftentimes, through the sympathetic temporary marriage of the Patient's Involuntary with the Magnetiser's Voluntary powers cause him to experience the pain produced by the expulsion of the disease from the unconscious Patient. This is the Magnetic two-in-one.

Let me allude to a danger arising out of this transference of pain, which is: that if the Magnetiser does not properly understand the Art he is employing, he may retain this pain for a considerable time. He may even accidentally send it back upon his Patient, or transfer it to other Patients.

The Science and Art of Magnetism have not, and never will be, properly understood, till a rational comprehension of what disease is, and the laws of health and its absence are perfectly known. Let us fervently hope that when Allopaths, Homœopaths, Hydropaths, Magnetopaths, Electropaths, Eclectics, Herbalists, Mineral, Turkish and other bath Prescribers, Climate changers, Colour cures, Blood poisoners, Skin corroders, or acetic acid curers, and all the host of pure experimenters on the strength of Mother Nature, come to a knowledge of this Science, that they will then with one consent, depart from their erratic ways and practices, with the most trifling exceptions, and these only where they perfectly correspond and fit into the groove which Nature is always doing her utmost to mathematically elucidate. Then will the world of Healers be of one accord, and disease, instead of being man's unceasing, and ever increasing bugbear, and physical Hell of the future, will become the darkest shadow of the darkest age of the past. Man then will be freed from his physical chains of earth, to enjoy a spiritual heavenly rest in the never tiring Involuntary mental activity of the Divine Soul within him. He will be full of joy unceasing, radiating forth in his own person the glory of God, who will then be in His earthly Paradise.

SPIRITUALISM AND ECCLESIASTICISM.

SPIRITUALISM AND THE CHURCH CONGRESS.

[From the "Guardian"]

The Rev. R. Thornton, D.D., Vicar of St. John's, Notting Hill:—

"At the mere name of Spiritualism some will at once cry out 'F frivolous!' others 'Imposture!' and others, 'Sorcery and devilry!' Let me protest in the outset against all hasty, sweeping condemnations. No doubt in approaching the subject we find (to use the words of Mr. Page Hopps, a friend of Spiritualists, though not one of them) 'that the way has been defiled by fraud and blocked up by folly.' Gross absurdity and gross deceit have been exposed in the doings of pretended Spiritualists. But we must not rush to the conclusion that all Spiritualism is pure deception, any more than we must involve statesmen and all ecclesiastics in universal censure because there have been political and religious charlatans. And as to the charge of diabolical agency, I do most earnestly deprecate the antiquated plan of attributing all new phenomena which we cannot explain to the author of all evil. Far be it from me to deny that such agency is possible; on the contrary, I believe that Satan may enable men to possess themselves of unlawful knowledge and unlawful powers. But Galileo, and the ridicule with which we now speak of his persecutors, may teach us not

so to mix up science and religion as to come to an *a priori* theological decision upon matters of simple fact. As rational men—and even more as Churchmen, who trust in the presence with us of a Guide to our reason when the matters we deal with approach or enter the province of faith—we are bound to accept facts, though we may decline the inferences which others draw from them—to watch, to investigate, and so to come gradually to our own conclusions. For aught we know these puzzling phenomena may be a new problem set by Almighty God, to be solved by the rules and with the aids which He has already given to His faithful children—a trial of the reasonableness of their faith. The doctrine of those who are said to profess Spiritualism is, if I do not misrepresent it, something of this kind:—‘God is a Spirit, and the visible universe is an expression to man of His Infinite Life. Man is a spiritual being: each individual spirit is a part of a great over-soul, or *‘anima mundi.’* The spirit is enthralled in a body during this life; when released it at once enters upon the possession of higher powers and more extended knowledge; and its condition is one of regularly progressive advancement. Disembodied spirits are able to hold converse with those in the body; not with all immediately, but through the instrumentality of privileged or specially gifted persons, called mediums, who are on occasions influenced, or as they term it, controlled by the spirits. Spirits can also apply force to physical objects, perform certain actions, such as writing, and produce sounds; they can sometimes show themselves in materialised forms, some of the material being borrowed from the medium. A new era is now dawning on us. The old religions, Christianity included, have played their part, and must pass away in face of clearer light. By intercourse with the spirit-world, man will advance as he never has advanced before in knowledge, purity, and brotherly love.’

“I may fairly, I think, speak of this teaching as opposed to the system of the Church. It sympathises deeply with what we hold to be error; it ranges itself on the side of Arius and Photius and Macedonius and Nestorius. ‘Every heretic,’ says a Spiritualist writer, ‘of the Church, and of all religions, has been a pioneer in spiritual discernment.’ ‘Priestcraft, hypocrisy, and cant,’ their lecturers tell us, are characteristics of all existing Christian communities. ‘The Church,’ says another writer, ‘is such a partial thing—so antagonistic in spirit to the higher worlds, so literal, so dogmatic—that he who feeds there is kept down from the lofty tone necessary for spirit-communication.’ Nor is the Church the only object of censure. Mr. Spurgeon’s intellect is ‘dwarfed and cramped; he dogmatizes and plays the Pope in his own way.’ Like all freethinkers, the Spiritualist is intensely dogmatic in his anti-dogmatism.

In dealing with opposing systems we must carefully observe two rules. The first is an inspired one—‘Prove all things, hold fast that which is good.’ Find out and make the most of all you can approve of in the teaching of those who differ from you: a basis of agreement at least makes real points of difference clear, and may lead to a mutual understanding with the happiest effect. The second rule is—Bear in mind that every opposing sect or school of teaching points to some weakness or shortcoming on the part of the Church; thus Presbyterianism is (or was) a reaction against prelacy as distinguished from a Catholic Episcopacy; and the Ranters warn us not too sternly to repress the impulse so many feel to express by outward acts their inward religious emotions.

“I. Now, there is much of the Spiritualist teaching with which the Church can most cordially agree.

“1. It is a system of belief, not of mere negation of all that is not logically demonstrated. Its adherents are not ashamed to avow that they hold as true propositions which are incapable of mathematical proof. They are at least theists, if no more; certainly not atheists.

“2. It is in its very nature antagonistic to all Sadduceism and materialism. It flatly contradicts the assertions of the miserable philosophy that makes the soul but a function of the brain and death an eternal sleep. It proclaims that man is responsible for his actions, against those who would persuade us that each deed is but the resultant of a set of forces, an effect first and then a cause in an eternal and immutable series of causes and effects, and that sin and holiness are, therefore, words without meaning. It tells of angels, of an immortal spirit, of a future state of personal and conscious existence.

“3. It inculcates the duties of purity, charity, and justice, setting forth as well the loving Fatherhood of God as the brotherhood of men, to be continued, with personal recognition, in the future life.

“4. It declares that there can be, and is, communion between spirit and spirit; and so by implication acknowledges the possibility, at least, of intercourse between man and the Supreme Spirit; in other words, of revelation, inspiration, and grace.

“II. From the statement of these points of agreement I pass on to those in which I think Spiritualism warns the Church that her trumpet sometimes gives but an uncertain sound.

“(1.) We habitually remind those we teach that ‘they have an immortal soul:’ we too seldom convert the phrase, and tell them that they are really spirits, and have a body, which contains an immortal part, to be prepared for immortality. We

make them look on the body as the true being, the soul as a sort of appendage to it—an error against which Socrates could caution his disciples (*“Phædo,”* p. 115 sec. 64). No doubt bodily existence is (in appearance) more of a reality to us in this life than spiritual being; and thus—if I may venture on the allusion—nine out of ten people, when they hear the words ‘Real Presence’ understand bodily presence; they have not grasped the truth that to the spiritual only can the epithet ‘real’ be justly applied here below. Minds thus disciplined are easily led away to believe that the soul is only a certain phase of the bodily organism, and is dissolved with its dissolution. Those who have learnt with Socrates that the soul—or, more properly speaking, spirit—is the essence of the man, could never suppose that the existence of the reality depended upon the existence of its instrument. We should have taught more carefully than we have done, not that men are bodies and have souls, but that they are souls, and have bodies; which bodies, changed from the glory of the terrestrial to the glory of the celestial, will be theirs to do God’s work hereafter.

“(2.) Again, we are terribly afraid of saying a word about the intermediate state. We draw a hard and fast line between the seen and the unseen world. In vain does the Creed express the belief in the communion of saints; for if we hint that one who prays for his beloved on earth may not forget them when, his earthly frame dissolved, he is removed nearer to the presence of his Lord, popular religion confuses such intercession with the figments of the Mediation and Invocation of Saints. Once again the bodily life, not that of the spirit, is made the true life.

“(3.) Further, there is a widespread reluctance, even in the Church, to accept the superhuman as such. I do not say this is universal, far from it; but it is very general. There are some, for instance, who abhor all spiritual exposition of Scripture. The four rivers of Paradise (to use a Rabbinical illustration) have no meaning for them; they may accept two, but the other two, ‘searching’ and ‘mystery’ they cannot away with. Others do not like to hear of the work of the Eternal Spirit in His Church, or of things done in God’s wisdom, otherwise than earthly wisdom would direct or conjecture. They acknowledge, indeed, some Divine guidance, but shrink from spiritual influence or spiritual illumination, the ministry of angels, or the snares of the evil one.

“Here, perhaps, some one will say to me, ‘You seem half a Spiritualist yourself; “en oligo me peitheis”’ (I dare not venture to translate this phrase) to become one also.’ Well, I am just as much a Spiritualist as St. Paul was when he wrote, I knew a man in Christ—whether in the body or out of the body I cannot tell, God knoweth—such an one caught up to the third heaven;’ as little as when he bade his children glorify God in the body as well as in the spirit, because both were God’s, and exulted that he bore in the body the marks of the Lord Jesus; just as much as St. John, when he bade his beloved try the spirits, and said of himself that he was ‘in the spirit on the Lord’s Day;’ just as little as when he declared that ‘The Word was made flesh and dwelt among us, full of grace truth.’ There is a true Spiritualism and there is a false Spiritualism, just as there is a true astronomy and a false astronomy; the false, that—

Girds the sphere
With centric and eccentric scribbled o’er,
Cycle and epicycle, orb in orb:

the true, that reduces all planetary movements under one simple mechanical law.

“I proceed now to our great points of difference—to what it is that we cannot approve in Spiritualists’ teaching. They claim to hold intercourse with the spirits of the departed. Now, I am far from denying the possibility of such intercourse; on the contrary, I believe that in God’s providence it sometimes does take place. But I fail to see that the phenomena which they allege as proofs of spiritual agency and converse are by any means convincing. Strange knockings, we are told, are heard, which on demand are made to represent the letters of the alphabet, and frame mysterious words; musical instruments sail about the room and utter unearthly melodies; sentences were written by unseen hands; shadowy forms are descried in the darkness; light touches are felt; indeed, one spirit has permitted herself to be kissed. The spirits give their names; one of the most active called himself ‘John King,’ and we read and hear of ‘Ernest,’ ‘Pocha,’ ‘Irresistible,’ and others. One is reminded of the ‘Hopdance’ and ‘Smolkin,’ which Shakespeare borrowed from Archbishop Harsnet’s ‘Declaration of Egregious Popish Impostures,’ and of Matthew Hopkin’s vulgar Pyewacket and Peck-in-the-crown. Now, supposing for a moment that there are real spiritual beings, one would see a great danger in the practice of conferring with them. How can we know their character? It is curious that they are considered to shrink from daylight in general: ‘Your light hurts us,’ they are represented as saying, though we read ‘God saw the light that it was good.’ One Spiritualist (Mr. Brittan) declares that in thirty-five years he has never met with a spirit who has told him a wilful falsehood; but it is confessed that there is a danger of becoming associated with low spirits. Indeed, we are told that on some occasions stones have been thrown by spirits; so there would appear to be

* Thou art but persuadest me,

roughs or Fenians among the shades. But we need not, I think, be under any apprehension. There is no sufficient evidence that spirits are at work at all. The so-called spirit-revelations seem to be limited by the intelligence and imagination of the medium. Just so with the beautiful dreams of the great Spiritualist Swedenborg (and I mention his name with profound respect, though I esteem him a visionary). It is almost amusing to remark that when he wandered under angelic guidance through the steller universe, he was not taken to view Uranus, Neptune, or Vulcan. The failure to visit the latter may be accounted for by what I consider extremely probable—namely, that there is no such planet; but I fear the others were left out simply because he did not know of them. The spirits gave him no new information on physical astronomy, and no spiritual seances have as yet, as far as I can ascertain, made any addition to our stock of useful knowledge. Whence, then, all the strange phenomena? for, deduct what you will for delusion and deluded imagination, it is proved by the evidence of men of unimpeachable veracity and sound sense, non-Spiritualists as well as Spiritualists, that strange things are witnessed at the seances. I suggest that all are manifestations of a simple human force, which we may call as we choose psychic, biological, odylic, actinic; whose conditions are as yet unknown (as those of chemistry were a century ago), but may before many years be as well-known as those of heat, electricity, magnetism, and light, with which it is no doubt correlated; and may perhaps be represented, as Biot proposed to represent the conditions of life, by an equation. This force was distinctly displayed in a series of experiments conducted a few years ago with the aid of the celebrated medium, Mr. Home. A mahogany plank was made to rest with one end on a solid table, the other end being attached to a spring balance with a self-registering index. No ordinary pressure on the end supported by the table affected the index in the least; but a touch from Mr. Home showed an effect at the other end represented by from $3\frac{1}{2}$ lb. to 50 lb. The effect was produced when his hands were firmly held, so as to prevent him exerting any muscular pressure, and even when they were inserted in a vessel of water placed on the end of the plank above the table. Mr. Home asserted that he could not always produce the effect, and that when he did he was conscious of a force passing out from him; and at the end of an experiment he always exhibited considerable lassitude. The force which could in such a way influence a balance is certainly competent, with the aid of imagination, to produce any or all of the phenomena witnessed or believe to be witnessed by attendants at the seances; and I repeat what I said before, that we are by no means compelled to infer the presence of spiritual agency.

"But farther, we cannot accept that degrading view of the body which seems to be an element in the highest Spiritualist teaching. It is represented, not as an instrument for the acquisition of knowledge, and as being, no less than the spirit, the work of God, and consecrated to His service, but as a foul obstructive. Vegetarianism, and, of course, teetotalism, are essential to one who would reach the highest knowledge; his very residence must be a place where no blood is or has been shed. We find ourselves at once in the presence of the Gnostics, Bardesanes, and Tatian, and remember with horror how short and easy was the step from their stern asceticism to Capocrates and the Ophites.

"But, still worse, we find Spiritualists' teaching a terrible degradation not of our human body only, but of the great Master of bodies, souls, and spirits. And here it is that I call it specially antagonistic to the Church: Jesus in their system is but an adept—an early Jacob Böhme, who gained his adeptship by an ascetic diet, for 'there is no evidence that He partook of any animal food except the flesh of the paschal lamb.' Or he is a psychic, a remarkable medium, gifted with an exceptional amount of spirit-force, and a peculiar power of communicating with and controlling spirits. Or he is an Essene, a leader of a Buddhist sect, of high rank indeed, but inferior to the great Gautama who preceded him. His life is nothing more to us than a grand example of purity and charity, his death is only a noble piece of self-sacrifice. With such views, it is hardly necessary to say that the personality of evil is almost contemptuously denied, and the Scriptures displaced from the post of honour due to the written Word of God. What, then, is the duty of the Church in respect of the prevalence of this Spiritualism, so beautiful in part, in part so terrible, as it were an angel face with a serpent train in its rear?

"First, let us guard carefully against rash argumentative assertions and obstinate ignoring of facts, lest haply we deny, through imperfect knowledge, something that is, after all, a law in God's creation. Let us simply show that phenomena, which we cannot now fully explain, need not necessarily be referred to the agency of spirits, good, bad, or indifferent; but may well be manifestations of some hitherto unsuspected human force. Then let us try the spirits (or the teachers) by the revealed rule—'Every spirit that confesseth not Jesus Christ come in the flesh is not of God.' Where the mystery of the Incarnation is explained away or denied, we can have no doubt about the judgment we are to pass. Let us tell of the true dignity and true ministry of the bodies of the regenerate members of Christ, and of the spiritual body whose seed is in

the natural body, to be quickened in His time. Let us thankfully acknowledge the truths of Spiritualist teaching, as weapons which we too are glad to wield against Positivism and Secularism, and all the anti-Christian 'isms' of this age of godless thought. Let us lay to heart the hints given us as to our own short-comings. But let us all the while remember that our Gospel is a final revelation till the Lord come, and boldly reply to those who would supplement or supersede it, 'Though an angel from heaven preach unto us any other Gospel than that which has been preached unto us, let him be accursed.' Let us tell of the only true brotherhood, the only real unity; not that of a society whose bond is an intercourse, through self-asserting mediums, with questionable denizens of a spirit-world, but that of the one Church, the one Faith, the one Baptism, the one Bread and Chalice of the Lord. Let us preach, more consistently and more clearly, by our lives as well as with our lips, with all Apostolic zeal, and with all evangelistic fervour, with the emotion of true of true Spiritualists, yet with the calmness of true children of the Catholic Church—the Incarnate God, Jesus Christ, and Him Crucified, Jesus Christ, the same yesterday, to-day, and for ever."

THE SPIRIT-MESSENGER.

A GHOST AT NOONDAY.

We have received (says the "Pall Mall Gazette") the following extraordinary narrative from a correspondent for whose good faith and professional acuteness of observation we can vouch. He substantiates his story with full details of dates, names, and places, which, however, for the sake of the survivors, he does not wish to be published. Without any further preface, we lay his letter before our readers:—

As my wife and I were sitting at breakfast with a guest whom I will call Mr. A.—then on a visit for the first time to our house and neighbourhood—our maid-servant passed out of the room on her way to the kitchen. As she closed the door Mr. A. startled me by saying, "I saw a spirit of a man following that woman, who, as he passed, said distinctly in my hearing, 'God judgeth not as man judgeth. I was innocent of the murder for which I have been hanged. I was there, but I did not strike the blow.'" "What is it like?" I asked. He replied by describing a young Irishman whom I recognised at once as the husband of my domestic, who a year or two before had been executed on the charge of murder.

Mr. A. a complete stranger to the locality, had only met me for the first time two days before, and he was totally ignorant of the crime in which my servant was so deeply interested. For obvious reasons the subject was never alluded to in our household, where the widow was regarded with feelings of sympathy, which led us to avoid as much as possible all reference to her husband's fate. I had previously good reason to doubt whether the evidence against him justified his execution. He had died protesting his innocence. His wife and friends were firmly convinced that, although he had been in the fight, it was not by his hand the fatal blow had been dealt. In addition to this, I had good reason to believe that the real murderer was still at large.

You can easily imagine my astonishment when Mr. A. thus suddenly ventured upon forbidden ground, and abruptly declared that the spirit of a man who had suffered the capital penalty, and whose personal appearance exactly coincided with that of the unfortunate Irishman, was actually following the servant about the house proclaiming his innocence in accents which, although inaudible to me, my guest declared were perfectly audible to him. I had heard that Mr. A. had been a "seer," but I was not a little startled at this striking illustration of his peculiar faculty. I remarked that it was very strange, and informed him that the woman whom he had just seen for the first time with her ghostly companion was really the widow of an executed felon. Some time afterwards he exclaimed: "There he is again, repeating the same words!"

Intensely interested by this sudden and apparently supernatural confirmation of my suspicions, I determined to put the seership of my guest to what I regarded as a crucial test. I told Mr. A. that shortly afterwards I was going into the town, and as I should be passing the spot where the murder was committed, perhaps his ghostly visitant might indicate the place where the dead man lay. Some time afterwards we started for the town. When we left the house Mr. A. remarked, "There he is following us," alluding to the "spirit." When he had proceeded part of the way along the road, which was quite unknown to my friend, I made a detour to make a business call and went along another street, Mr. A. following me. Just as, without a word on my part, we were turning out of the main road, Mr. A. said, "The spirit is standing at the corner. He says we are not going the right way towards the place where the murder was committed, and which he had promised to point out to me." I replied, "Oh, we shall come out in the main road again by-and-by before we reach the spot." We proceeded on about a quarter of a mile, and having done my business and struck the main road again—which differed, I may remark,

(continued on page 652.)

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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, OCTOBER 14, 1881.

NOTES AND COMMENTS.

If Spiritualists knew more of Psychology they would better know how to treat mediums, and have more certainty in spirit-communion. We have, therefore, pleasure in directing attention to Miss Leigh Hunt's Lecture, which is full of suggestive thought.

The manifestation of living persons at a distance through mediums is becoming very frequent. Mr. Hawkins has many instances of it. "Daisy's Medium" is frequently visited by another medium in spirit; they hold conversations together, and the costume of the visitor is found to be such as she is in body wearing at the time, though the medium is not aware of it.

The inquiry is frequently made: What has become of Dr. Sexton? What are his views on Spiritualism now? Mr. Ware's letter, from which we extract, helps to answer. We do not think Dr. Sexton will make a practice of pitching into Spiritualism as he did at Plymouth. It is painful to see a man make the most contradictory statements at various periods, all for the sake of bread and butter. We do not find fault with Dr. Sexton for abandoning spiritual lectureship; it was one of the best things for the Cause he ever did. He caused ruin in nearly all the places he visited on account of his extravagant charges, and the failure that attended his efforts. If he can get paid for preaching, that is his business not ours; but it is hard to be reviled by a man who was kindly treated when he stood in great need.

An apologetic writer in the "Daily Telegraph" actually admits that the "countless experiments, more or less scientific," of Spiritualists "have undoubtedly left a residuum of psychological research (sic) in the world's possession." What a clever "little Jack Horner," to have pulled a small plum out of the Spiritualists' pie, and so long after Christmas, too. Then he launches into speculations as to the heightened powers of the sense of sight so acute as to see matter of light density,—questions that have been discussed and forgotten and re-discussed, many times over, these thirty years, in the periodical literature of Spiritualism and on our platform.

The unspiritualised public are greatly astonished by incidents quite common to Spiritualists. "Ghosts" are seen at noonday, and all other times by many seers. This spontaneous seership and other forms of spiritual manifestation are much on the increase. It may be said that the appearances seen at the spot where the man was murdered, were psychometric and not real existences. This view of the fact we hold to be untenable. We are frequently made cognisant of instances in which spirits will communicate information to a seer, by

making pictures of it, in place of expressing it in words. The spirit of the Irishman thus pictorially described the scene in which he unfortunately took part. The first spontaneous instance reported of Mr. A., shows that he had independent spiritual powers, and was not the subject of the minds around him, as explained in Miss Leigh Hunt's lecture.

We had hoped to print this week, a review of the treatment accorded to Spiritualism at the Church Congress, but it is unavoidably held over. We reproduce the principal paper read on the occasion. It is erroneous as to facts, and so inconsistent with itself, that it challenges criticism. It is true that the other speeches made, covered many of the falsities it contained, but Spiritualists should have a word to say on the mistaken estimate held of Spiritualism by the ecclesiastic put forward by the Church to speak on its behalf. The speech or paper of Mr. John Fowler was very good, but he had not the space accorded him, occupied by Dr. Thornton.

It appears that Mr. A. J. Davis is once again in the field as a public teacher. In a recent discourse delivered at Steck Hall, New York, he said, "No one in this country, in Europe, or in the world understands what electricity is, people know some things about it, and that is all." We hope to see reports of Mr. Davis's lectures, and learn more of the Association with which he is connected.

CIRCLE & PERSONAL MEMORANDA.

A gentleman residing at Blackheath, would be glad to join a quiet circle studying the higher phases of spirit-communion. Apply to the Editor of the MEDIUM.

We may state that Miss Leigh Hunt's two lectures at Goswell Hall, were given gratuitously: and as the audiences were large and influential, it must have been considerable help to the Cause located there.

The Goswell Hall circle instituted on Monday evening at Mr. Hawkins's Room, 15, Red Lion Street, Clerkenwell, Mr. Towns medium, netted 9s. towards the fund for carrying on the Sunday evening meetings. Mr. and Mrs. Hawkins are the mediums for Monday evening next. Mr. Hawkins holds a healing seance on Sunday mornings, and a general seance on Wednesday evenings.

A circle at Brentford would receive congenial sitters. Some of the sitters being very sensitive permission must be obtained before a visit is made. A visitor who knows Spanish would be welcome, as the control uses that language, and none of the sitters are sufficiently acquainted with it to understand the communications. Apply to the Editor of the MEDIUM.

Mr. Alexr. Duguid, 15, Oswald's Wynd, Kirkcaldy is purposing to form a circle in Edinburgh to meet weekly, for the development of spiritual powers and gifts in the sitters; the circle will also have the benefit of his own development in spiritualistic phenomena. Communicate by letter to him for information.

Mr. Duguid also intends visiting Glasgow next week, beginning work on Sunday 16th, and will have some nights to spare through that week.

Mr. Towns commenced a new series of weekly seances at the Spiritual Institution on Tuesday evening. There was a large attendance, the conditions were good, and the proceedings of the usual satisfactory character. Mr. Towns sits again on Tuesday evening at 8 o'clock at 15, Southampton Row; only friends admitted.

We would call attention to an advertisement by Mr. F. Wilson, of his proposed intention of exhibiting in succession his series of designs of Comprehensionism, which we witnessed some ten years ago in his Hall in Newman Street; and which, no doubt, since that distance of time, have been considerably increased. Persons have seen some of them adorning the walls of Quebec Hall, but this we know is but a selection of the number he possesses; and we can only say, without being a pupil of Comprehensionism, that they in execution and ideality, deserve the attention of all who desire the elucidation of original ideas.

Total-abstinence and Unitarianism.—Mr. G. Henry Newton, will be happy to lecture gratuitously on the above subjects any evening.—Address 28, Larcom St., Walworth Road.

One of our most interesting exchanges is the "Boston Herald" (U.S.A.) which has done good service to the Cause by the liberality of its columns. The proprietor is R. M. Pulsifer Esq., at present mayor of Newton, Mass.

Mr. Ware's lecture at Devonport, has already resulted in the formation of several circles. Spiritualists are avowing them-

selves to one another; and as the saying is—the cat is being let out of the bag generally. Acquaintances are discovering that they are Spiritualists on both sides, but hitherto have managed to keep it quiet.

Miss Godfrey, the well-known medical clairvoyant and mesmerist is in great suffering, from the effects of having fallen from the step of an omnibus. Her nervous system has been much shaken, and the bruises she has sustained are very painful.

Mrs. Nichols, notwithstanding her severe accident, is able to correspond with patients and see some personally. She regards the matter in the light of a providentially disposed rest. She has suffered little since the reduction of the fracture, and attributes her freedom from pain to her usual habit of a bread and fruit diet.

Mr. Walter Howell, expects to be in London on November 3rd, to speak on the Sunday evenings of that month, at Ladbroke Hall. He solicits opportunities of being useful on the other evenings. His address will be 22, Gordon Street, Gordon Square, W.C.

The "Circle of Progress" has been formed at Coventry, Mr. Henry Spittle, Secretary, 69, Five Gosford Street. The object in "view is to effect a combination of local circles, such as will render them a power for good."

Mr. T. M. Brown expects to be at North Seaton by the week end; address letters up to Wednesday, care of Mr. W. Scott, Stable Row, North Seaton Colliery, Northumberland. Mr. Brown will be at West Pelton on the 23rd.

OBITUARY.

Our friend, "Scotch Gardener" has suffered another bereavement. His Mother passed on to the Higher Life on the afternoon of Wednesday, October 5th, at the ripe old age of eighty-two. "She had a small share of this world's goods, but for all that, her hand was ever ready to help those who were poorer around her than herself; and she was ever ready to fill the office of the peace-maker when it was necessary to do so." How proudly it is stated in memorial notices that so and so left wealth behind, and had been fortunate during life in inheriting or amassing it. The wealth of the Soul is too frequently ignored; yet it is the righteous that are truly rich, that enrich mankind, and render the earth habitable. The good womanly mother who brings into the world manly, honest, well-doing successors leaves a grander legacy than those greed-engendering baubles which too frequently lead their inheritors to profligacy and tend to demoralise mankind at large.

HEALING BY LAYING ON OF HANDS

MISS CHANDOS LEIGH HUNT'S MAGNETISM CLASSES

We are pleased to report that this Class is a success. About forty attended the first lesson on Wednesday evening, and a number more have joined who will be present at the second lesson, next Wednesday, having privately arranged to receive the first lesson. The members of the Class being composed of highly intellectual ladies and gentlemen, some having been practisers, students, and writers upon Magnetism for many years, as well as those who are not acquainted with even the elements of the science, it is anticipated that the questions which will be posted to Miss Leigh Hunt to be replied to on next Wednesday will elicit most interesting and valuable instruction. This lady's work may be looked upon not only as a revival, but as an epoch in the history of Organic Magnetism.

ADDITION TO LIST OF LONDON HEALERS.

Mrs. Hagon describes herself as a Healing Medium for women and children. Her hours are Mondays, Wednesdays, and Fridays, from 2 till 6. She holds seances on Sundays, Mondays, and Wednesdays, at 7 p.m. Address 72, Spencer Road, South Hornsey, near Stoke Newington Green.

TIDINGS from the ANTIPODES.

The "Northern Star," Lismore, Australia, reports that "Lieutenant Rose, the celebrated Spiritualist performed in the School of Arts to a crowded and delighted audience," and that he would "repeat his entertainment" for the race nights. We never heard of this "celebrated performing" Spiritualist before. The whole affair sounds rather suspicious.

WE HAVE PRINTED THE "MEDIUM" ONE YEAR.

With this Number the MEDIUM has been printed for one year at the Spiritual Institution.

What a long weary year it has been; some nights have been almost an age. When I look back I feel as if I had been a lad only a year ago, apprenticed to the trade, and since then I have become an old worn-out man, and an experienced printer. Truly the busy toiling man lives many lives in one.

I can scarcely tell you, dear Friends, how I feel about it. A tumult of emotions present themselves. The outer man feels wearied, worried, and almost broken down. It is 3 o'clock in the morning. My boy is in the room above, with another at work; and my dear good wife is in bed, where she has been a week, laid down with dangerous inflammation. There is no rest for her, as she used to work with us, and her mind is on us now. When I see her suffer so, and unable to help her, being exhausted myself,—and when I see the spectacles on that kindly face, which a short time ago was young and girlish; and when I realise that a hard life and premature old age have brought her nigh to the gates of death, and all through our hard lot in connection with this work,—then I feel it. It may be worldish, it may be selfish of me; but I confess—I feel it.

Then I think of all the kind things that the best men and women in our Movement have said of this work: our diligence has been applauded and our efforts appreciated: and yet those same appreciative and grateful thousands—who eagerly look for our little sheet weekly—allow us to be wearied with excessive labour till we are ill, and pinched for want of means, till day by day we seem to cling to the hand of Providence. It is not often in the history of the world that these two extremes meet: the good opinion and the privation as a reward.

Then I look and see that we have been sustained, and that our work has always been done somehow. It has often been badly done, and sometimes out of season; but it always has been done somehow. This makes me think of the long suffering patience of my clients: how, when I have not stamps to post the MEDIUM promptly, they write expressing their great desire to get the paper, but they do not scold me for the apparent gross neglect. God bless them! I really could not stand it, for I am but clay.

And then I think, as how, notwithstanding the efforts made to defame me by those I have befriended in the past, yet men and women whose word is worth something in public opinion have stood by me as if nothing had happened; and when bailiffs possessed themselves of my effects, yet the brotherly word and the kindly act came as if I had been a well endowed nobleman. And these acts came from noblemen too; Nature's noblemen in cottages, as well as those nominated by Majesty and living in mansions.

In all this hardship and disgrace—in the eyes of the worldly—men of genius and goodness have poured the riches of their soul into the columns of the MEDIUM, and though its mechanical condition has been so precarious, yet it has never been so spiritually substantial and influential. The spirit-world seems to delight in condescending to the humblest agencies. Therein it teaches us its grandest lesson!

Then, I say, we, as a family, have put £200. worth of labour into this Cause during the year, for which we have not received, nor never will receive, a farthing; and all without a pang of regret; sorry that the service has been so faulty and the power to accomplish so limited.

And I begin to realise that we Spiritualists and the world around us needed a lesson—myself and all of us—that spiritual work does not depend on worldly conditions of any kind. Everything has been taken away, but the need of the work being done, and yet never was better work done. Spiritual work must be an unselfish work, or it is worldly—not spiritual—work.

I know that the spiritual world could flood me with means: IF IT WERE BEST THAT SUCH SHOULD BE THE CASE. I know that the spiritual Power is good; it has borne with me patiently; it has led me gently; it has revealed and is revealing its graces and riches to my spirit. I can trust it, and I know that all its behests are in love, however rough the road and however heavy the burden. Thus rich in spirit—what need I care? All is well spiritually, and that is the enduring. But, notwithstanding, I cannot restrain my tears for the anxious, suffering, dear woman up stairs.

Let us pray that we may all profit by bitter experiences, and be able to turn to spiritual advantage the improved conditions when they arrive.

J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C., 13 October, 1881.

BIRTH.—Mrs. W. B. Hodgson, of Cape Town, South Africa, (late Miss Brown) has given birth to a daughter. Mother and child were doing well when last Mail was despatch.

Subscribers to the Progressive Library and Spiritual Institution can have abundance of the best books in any part of the country for their own reading and to lend to inquirers. If every small group of spiritualists combined for a continuous supply of books, it would only cost a trifle each person, and be a source of instruction, for the lack of which the Cause languishes.

PLYMOUTH.—MISCELLANEOUS.

The newspaper correspondence ended on Wednesday last, having extended over seventeen days, and comprising a total of thirty eight letters, quite a local literature. I took the precaution to have the remarkable speech of Canon Wilberforce at the Church Congress, as reported in the "Times," reprinted in the local daily, and it came in quite opportunely to clinch the nail that has been so well driven home. I wish to place on record an acknowledgment of our indebtedness to the "Western Daily Mercury," a paper enjoying the highest prestige and influence in the West of England.

This correspondence has given quite an impetus to the Movement here, encouraging the friends and deepening their interest therein; and there are many persons anxious, and waiting to become acquainted with the subject. We had good addresses on Sunday, through Mr. H., both morning and evening.

DEVONPORT.

I gave my lecture here on Wednesday evening, at the Oddfellows' Hall, on "Spiritualism: What is it?" The chair was occupied by my highly esteemed friend, Mr. Clarke, of Plymouth, who gave an outspoken and manly testimony to his interest and his faith in Spiritualism. We young men were supported on either side by two veterans in the Cause, Mr. J. Bowring Sloman, of Plympton, and Mr. T. Gaylard, Manager of the Hall. The audience, which consisted of a goodly company of respectable and intelligent persons, listened with perfect attention, and apparent interest, whilst for an hour and a half we endeavoured to elucidate the subject in hand. At the close questions were invited, and certain persons embraced this opportunity to exhibit their peculiarities. It was thought by the friends to be quite a gratifying and successful effort. There is some good being done here in a quiet way, in circles recently formed, of which no doubt your readers will hear more bye and bye.

NEWTON ST. CYRES.

This is my native place in the neighbourhood of Exeter, where I have gone to stay a few days with my relatives. Having had some hard rowing at Plymouth since last March, and having just hoisted the flag of victory, after an exciting battle, I feel somewhat conscientious in having a brief respite. I gave some account in the MEDIUM, in April last, of work that had been inaugurated here in the formation of a good circle, and the development of mediums.

In the interval the friends have had to encounter much opposition and prejudice, but they have bravely faced the storm, and persevered until now. As a result they have had marvellous experiences. Mrs. C's mediumship has steadily improved; they have succeeded in arousing no small interest in the locality; and I find them full of enthusiasms and delight, in relation to what they are experiencing.

The whole of the family to which Mrs. C. belongs seem to be very mediumistic, and if I mistake not, the world will soon hear something of them. My dear mother laid hold of the blessed truth of Spiritualism simultaneously with myself, and is if possible, even more enthusiastic in it than I am, and she, with her husband (my stepfather) are realising inexpressible enjoyment and blessing therein. The latter has on his own confession, realised its regenerating power, for it has awakened his inner life, and given him a hope and a peace, to which he had been a total stranger. When one considers what a heaven upon earth this blessed truth of intercourse with disembodied friends is calculated to make of every house, how one yearns to make it known to, and have it released by all! To the members of this circle, the presence of their invisible friends is as real as is that of one another, and their experiences as related to me would read like a romance.

CIRCLE INCIDENTS.

There are incidents transpiring in spiritualistic circles, which should not be permitted to be forgotten or kept from the public. A few days ago, at a remarkable sitting at Plymouth, when some of our principle friends were gathered, a spirit controlled Mr. H., in a manner indicating bewildered surprise, "What does it mean?" said the control; "Where am I?" &c. On asking for some token of identity, he said that he had been known on earth as a celebrated actor, and writing vigorously upon the table, he said that his initials were C. K.; and on further inquiry we found

that the name indicated was "Charles Kean." He had discovered for the first time that evening, that there was a means of communication with earth, and through this discovery he had realised a new experience. He stated that the bent of his mind and moral tendencies, superinduced by his profession, had confined his thought and reflection in one narrow groove from his passing away until now, but he had at this sitting realised for the first time an awakening of new aspirations. He came again last Sunday morning, and expressed earnest thanksgiving to God that though he had been enshrouded in darkness, that darkness had been penetrated, he had tasted a new joy and was on his way to a higher life. At the sitting above mentioned, we were told also through Mrs. R., that around us that evening there had been an extensive awakening of spirits to a new life, some of whom had been in darkness for twenty years. The control said that what had been done in this respect would make that sitting a memorable one. What a glorious thing is this intercourse between the two worlds, with its awakening and elevating results! OMEGA.

DR. SEXTON AND HIS DOINGS IN CONNECTION WITH SPIRITUALISM.

Dr. Sexton, who is well known at Redruth, has proved himself a turncoat! Some years ago he became a firm believer in Spiritualism, and wrote powerful pamphlets on the subject; but for reasons that may be guessed, he has turned right about; and now, sexton-like, he wishes to toll its funeral knell and bury it. But should he succeed in doing this, it would rise again. In the opinion of many of the greatest intellects of the age, Spiritualism is destined to live, and eventually, rid of its abuses, to become the religion of the world; when everywhere there will be constant intercourse, in a literal sense, between earth and heaven. Preaching at Stonehouse on Sunday evening on "Burning the Books," Dr. Sexton denounced all mediums as rogues and vagabonds, and asserted that the communicating intelligences at seances were debased, lying spirits; instancing, in support of the latter statement, the fact that at a particular circle, of which he formed a part, an ethereal intelligence, through a medium, told him, first, that the spirit of his father, who was alive, was speaking to him; secondly, that it was the spirit of his maternal grandfather, who also was living; and thirdly, that it was the spirit of his great grandfather. On this precious bit of evidence Dr. Sexton actually asked the Plymouth public to believe that Spiritualism was an imposition, apparently overlooking the fact that if it proved anything it proved too much, inasmuch as it could with propriety be turned against himself. In reply, in Tuesday's "Mercury," the Rev. C. Ware accepted Dr. Sexton's testimony to the reality of Spiritual phenomena as it relieved him and his friends from any further necessity of replying to those who questioned the alledged Spiritual phenomena, at the same time being a complete answer to a conjurer, who, in attempting to show the people of Plymouth that Spiritualism was mere trickery, had proved himself a cheat. The *cui bono* argument was dealt with by Mr. Ware in a masterly manner, and altogether the Spiritualists of the Three Towns may well rejoice that ever such a Sexton came among them.—"Cornubian."

Mr Ware's answer to Dr. Sexton occupies a column of small type, in the "Western Daily Mercury." He alludes to the service rendered by the acknowledgment of the phenomena by his opponent, thus answering many correspondents and objectors who deny them. He then makes Dr. Sexton confute himself:—

"The question, 'Cui bono? or, What advantage is it?' is an old objection which Dr. Sexton himself has answered over and over again in his numerous writings. Whilst Dr. Sexton edited the 'Spiritual Magazine' and 'Christian Spiritualist' he must have realised its advantage—I mean as a great truth of theoretical and practical importance. But, in relation to this point, I would like to quote a few sentences from the Doctor's pamphlets, published and sold by J. Burns, 15, Southampton Row, Holborn, London. In 'How I became a Spiritualist,' he says:—'Spiritualism has come, to those who have accepted its grand and noble truths, with a power to correct the errors of modern thought, which only they who have realised it can understand. To me it is one of the most elevating truths that have ever illumined society with their beams; it has opened up to me the door of immortality so long closed, or, if not entirely shut, blocked up with the rubbish of materialistic philosophy; and presented to view a real Jacob's ladder reaching from earth to heaven, at whose summit is God, the Father of all spirits, in the flesh and out of it, and on every rung of which are to be seen lovely angel forms ascending, and descending, and thereby establishing a constant communion between this world and the better one which is to come.' Now sir, if these words were true when written, they are so to-day, whatever opinions Dr. Sexton may have had yesterday; at any

rate, they very correctly express the views held by myself and my friends. Again, in his pamphlet entitled 'If a man die shall he live again?' he says:—'These spiritual manifestations appear to me to have come in the good Providence of God at a time when nothing else could reach the rampant scepticism and dogmatic materialism of the age. Modern Spiritualism destined to crush the materialism of the age, and hurl the scepticism now so prevalent from the throne which it has usurped. If sir these words were true when written, they are so today.'

Dr. Sexton disparages the "intellectual acquirements of communicating spirits, and Mr. Ware thus meets him in reply:—

"In the pamphlet entitled 'Dr. Sexton's Conversion to Spiritualism' he says—'Spiritualists are, in fact, all that the Secularists are and something more. They have the whole of the material means at command that Secularists possess for regenerating society, and a mighty agency in addition, which the materialist does not recognise. A "Materialistic Atheist" will probably smile when I tell him that I repeatedly receive counsel and advice from one whose name, I am sure, he will hold in veneration—the kind and benevolent old Robert Owen. He it was who, when in the flesh, first introduced Spiritualism to my notice, and now that I have learned to prize the great truths which I then ridiculed, he frequently aids me with the result of his greatly enlarged experience and well-matured judgment. And now that I have accepted the Spiritual teaching, I shall work all the harder and with far more faith as the result.' Here Dr. Sexton actually acknowledges himself as under the instruction and guidance of a 'superior' mind, stimulating him to harder work and greater industry! I may remark that I have conversed with many spirits who have acknowledged their lack of mental culture, but who could impart invaluable information concerning the facts of spiritual existence; but I have also listened to spirits whose equals in intelligence, wisdom and power I have never yet found amongst men; but I claim for myself to be of sufficiently humble capacity to be able to learn something from all.

"Amongst the noble band of spirits with whom I have been and am privileged to have communication, including a host of relatives and friends, I have not found one who has 'forgotten what he knew in this world.' I have heard a spirit relate the history of his earth life, and in addition relate everything that transpired after his decease, in regard to his family, even to the minutest detail, from the hour of his death to a period extending over two years; showing how perfect is the knowledge which the departed have of what transpires in the households and scenes they are supposed to have left. It would, no doubt, be very convenient to many people did they forget; but they do not."

Dr. Sexton with "Christian" liberality threw his mud all round. The exploded falsehood about W. Howitt having repudiated Spiritualism is confuted by Mr. Ware from the testimony of William Howitt's daughter given in these columns. Then, it is said by the Doctor that no Christian men are now connected with the Movement, which Mr. Ware shows to be untrue. Poor mediums come in for their share of abuse:—

"There are many of Dr. Sexton's statements which should have been qualified: when he said, for instance, that there was not a medium who has not been caught playing tricks. That in a gross libel upon mediums, so far as I know them, for all the mediums that I am acquainted with are among the best the most amiable, pure, and sincere persons that I have ever met with; and, in his pamphlet entitled 'Spirit mediums and conjurers' he himself acknowledges that dishonesty among mediums is only found as an exception common to humanity at large."

As to the truthfulness of spirits Mr. Ware writes:—

"There are lying spirits both out of the body and in it, and there will be so long as human nature remains what it is; hundreds of lying, depraved, unscrupulous spirits are being poured daily from earth into the spirit world, and the terrible fact about the matter is the baneful influence these are able to exert from thence upon poor mortals. The spirit of the drunkard, for instance, attaches itself to those who are predisposed to the same sinful course, and the poor victim is thus hurried on to his ruin. The public-houses and haunts of vice of this very town are full of these bad spirits, and one might ask—What are Christian people doing to rescue these poor victims from evil propensities and from evil spirits?"

"But, sir, to say that all the inhabitants of the spirit world, or this world, are liars because some are, is to prepetrate wholesale slander towards our fellow creatures. I have met with lying spirits. I have, in a case or two only, been deceived by them; but, in our numerous circles, we are in daily communication with spirits who are good, pure, and exalted, foremost among whom are many whom we are able to perfectly identify as our own loved friends and relations."

A DEFINITION OF SPIRITUALISM.

Spiritualism, then, is the only form of religion that substitutes reason, that "beam of the infinite light," for sacerdotal authority. It never attempts to enforce a dogma by threats of

punishment, or by promises of reward. On the contrary it presents its facts, exhibits its phenomena, but leaves all entirely free to draw such deductions as their reason may approve. It does not ask you to "believe," but tells you that progress is the law of life—that the divine principle moving through matter, and dwelling in man, is ever unfolding more perfect forms of beauty, and nobler forms of thought. It knows no limit, because it is a child of the infinite. It prescribes no boundaries, because heaven and earth, and all the limitless regions of space, are open to its research. It knows no fear, because it rests with perfect love upon the power and wisdom of God. It knows no hate, because it knows no fear. Hate is the twin brother of fear, and when both find lodgement in the human heart, then the dominion of hell, instead of the "kingdom of heaven is within."

Spiritualism is the only religion that opens free and direct channels of communication between the external and invisible worlds. Its paths are not like the macadamised roads of modern theology obstructed by gates along the way, and toll-gatherers in priestly robes waiting to tax all who travel by its thoroughfares. It invites all without distinction, of sex or race, social, mental, or moral condition, to come to its feasts and partake only of such as they have a capacity to digest.

Spiritualism comes among the discordant sectarian conditions of this world, as a wise teacher approaches a class of unruly children. He does not come with ferule and fool's-cap, with angry frown and threatening voice, commanding obedience to his will. No, for beneath their turbulence and discord he sees vital forces at play which when properly directed and educated will develop noble men and women.—E. Foster, Preston, in "Accrington Gazette," Oct. 8.

MISS LOTTIE FOWLER'S ARRANGEMENTS.

We are requested to state a few matters which may save Miss Lottie Fowler, and those who read this, much unnecessary trouble. Her re-appearance in London has elicited a host of applications to which this general answer, will it is hoped, be deemed sufficient.

Miss Fowler does not engage in correspondence with anyone further than is necessary for the immediate arrangement of sittings. As a clairvoyant medium, she simply desires to give sittings to genuine Spiritualists, and will not undertake to reply to letters on other questions.

Miss Fowler does not give sittings at the residences of friends or sit in circles. She has been obliged to decline many kind invitations as her health will not permit her going out of an evening, and the clairvoyant faculty has become so acute that circles or a number of sitters deteriorate it and injure health.

Mr. Dowling's grateful letter, which unfortunately appeared in the MEDIUM, has brought a flood of applicants for gratuitous sittings; such callers and correspondents greatly injure the power consecrated to spiritual purposes, and therefore cannot be encouraged. Miss Fowler's guides find her more gratuitous work than her strength will permit.

In reply to kind letters received from the Continent, inviting her to take another continental tour, while she thanks the writers for their continued friendship and love, she is unable at present to state with certainty when it will be possible for her to leave London. She does not purpose returning to America for some time, unless urgent domestic matters recall her.

Sittings daily, Sundays excepted, from 11 a.m., to 8 p.m., at 2, Vernon Place, Bloomsbury Square, W.C.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday evening, Miss Chandos Leigh Hunt, gave her second lecture upon, "Home Eradication, and Home cure of Disease," in which she imparted very useful and instructive information in reference to the study of diet as a safeguard to health. She also raised her voice against spirituous liquors and tobacco chewing, the evil influences of their use. In acknowledging their indebtedness to the lecturer, the audience made a request that she would at an early date, kindly occupy the platform again. The Hall was well filled.

Next Sunday, Conference at 11 a.m., all friends are invited to take part.

Next Sunday evening, Oct. 16th, at 7 o'clock, Mr. Goss will occupy the platform. Subject "Theological Theory and Geological Facts in the Earth's Creation." I trust all friends will gather round him, as he is a most able lecturer and an earnest Spiritualist.

The second Anniversary Soirée will be held on the 17th Nov. 1881, to commemorate the opening of the Sunday services at Goswell Hall. We shall be happy to receive the names of ladies and gentlemen, who are willing to give their assistance for the above, with songs and recitations; if they will kindly forward their names, to myself, or to Mr. Swindin, 34, Pancras Rd. N. 161, Manor Place, Walworth, S.E. W. Towns, Sec.

LITERARY NOTICES.

We have received for sale a few packets of "Spiritual Leaflets," printed at Cambridge for private circulation. The packets contain 30 copies of Nos. 1 and 8,—60 instructive tracts, neatly printed. The price of these packets is 6d., post free. The author has been induced to favour us with a small supply to meet the frequent demands made for them.

The term with the former publisher having expired sometime ago, for publishing "Miracles and Modern Spiritualism" by A. R. Wallace, a third edition has just been issued by Trübner & Co., at the former price, 5s. The work has been out of print for more than a year, so that we are glad to see it again on sale. This able work is too well-known to require commendation.

"Nature's Reply to the believer in an Arch-fiend or Devil," illustrated with a plate showing the original fiend, with varieties and modern development;—by J. Croucher—Second Edition, price one penny—is both amusing and suggestive. A large engraving adds a touch of realism to the "Reply," for therein the "fiend" is represented in a number of forms. The new edition of this clever publication has just been issued by James Burns, 15, Southampton Row.

A GHOST AT NOONDAY.

(Continued from page 647.)

from none of the other roads we had traversed—Mr. A., soon after declared, "There is that man just on there, waiting for us." As we continued our walk, I purposely refrained from uttering a word, or even from thinking, as far as I could, about the murder, so as to prevent any possibility of my companion obtaining any clue. As we were passing through one of the lowest parts of the town Mr. A. suddenly exclaimed:—"He tells me that it was here the murder was committed. It was just there (pointing to the place in the road where the murdered man fell). I see the hubbub and confusion rise up before me as a picture, with the people round. He, however, again tells me that he did not strike the fatal blow. He does not excuse himself from being morally guilty as being mixed up with those who accomplished the death of the man, but strongly maintains that he was not the murderer."

I will only add in relation to the last incident that Mr. A. described the exact spot where the murder was committed, and the circumstances in connection therewith. How can you account for that? Mr. A. had never been in the town before; he had never lived within a couple of hundred miles of it; he did not know till within a day or two before he arrived that he would ever visit it; he could not by any possibility have known that the poor woman in my employ was the widow of a man who was hanged. He had no conceivable interest in deceiving me, nor was he concerned to prosecute the matter any further. I have in vain attempted to account for his story, nor can I on any of the popular hypotheses explain to my own satisfaction how he saw that ghost at noonday. That he did see it he assured me, much to my surprise, when no one expected any such revelation; and, whatever he saw, it certainly led him to the exact place where the murder was committed.

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

Sunday Oct. 16th, at 7 p.m., prompt Mr. Iver McDonnell. Subject: "Sunday Sabbath."

Monday 17th, and Thursday, from 2 till 4 p.m., Mrs. Davenport holds a Free Healing Seance.

Monday, at 8.30, the Comprehensionists meet. "The Civilization of Comprehensionism."

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

Thursday, at 8.30 a physical seance; Mrs. Cannon medium. Previous arrangement with Sec., is requisite before admittance to this seance.

Friday the Sec. attends from 7.30, to supply literature, and lend books from library to members—he contemplates also forming a circle from 9 to 10 for investigators; all on the voluntary contribution principle.

Every Saturday, at 8 p.m., a seance, Mrs. Treadwell medium. Mr. Hancock attends half an hour earlier to speak with strangers—a charge of 6d. is made.

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address, the guides taking for their subject, "How is it that the Christian Churches do not possess the spiritual gifts, that St. Paul speaks of in the 12th Chapter, the first Epistle to the Corinthians, and yet are in abundance amongst the people called Spiritualists?" There was a good audience, and the address was listened to with great attention, and was much appreciated.

R. WIGHTMAN, Sec.

56, Cranbourne Street, Leicester.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

A committee have taken Ladbroke Hall, vocated by Mr. Matthews, and they will be glad of all the support friends can afford.

Mr. Iver McDonnell, delivered on Sunday last, a most instructive address, on the "Death of General Garfield." Mrs. Treadwell will occupy the platform on Sunday next.

W. HARLING, Hon. Sec.

"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.

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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 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.

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.

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.

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Sunday, October 2—Mr. Walker.
„ „ 9—„ Brown.
„ „ 16—Mrs. Britten, at 6.15 p.m.
„ „ 23—Mr. Tellow.
„ „ 30—„ Place.
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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.

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„ 17—Littleborough.
„ 18 and 19—Ulverston.
Sunday „ 23—Blackburn.
„ 30—Macclesfield.
„ Nov. 6—Sowerby Bridge.
„ 13 and 14—Keighley.
„ 20—Liverpool.
„ 27 and Dec. 4—Nottingham.
„ Dec. 11—Oldham.
„ 18 and 19—Halifax.
„ 24, 25, and 26—Batley Carr.]

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- 16th. Experiments continued. Use of music. How to give Entertainments, demonstrative of Sympathetic Sensations, Material Attraction, Fascination, etc. How to place your Subject safely en rapport with bystanders. How to illustrate the power of Mental Impressions acting upon subjects when in the normal state. How to control Subjects at, and draw them from, a distance.
- 23th. How to develop Clairvoyance, and Thought-reading, and become a public, or private demonstrator, with numerous experiments. How to prepare occult mirrors, and circles for developing Clairvoyance. How to become a Professional Demonstrator of Phreno-magnetism, with cautions, etc.
- 30th. How to become a Professional Magnetic Healer. Law of disease, and rationale of treatment. Warm and cold Insufflations. How to put all your Patients to sleep nightly when at a distance. Various processes employed by famous English and Foreign Healers. Stroking, Frictions, etc. How and when to employ the Human Saliva. How to cure Moral depravities, squinting, stammering, etc., etc. Rules for treating all diseases both in infants, and adults. How to publicly exhibit the power.
- Dec. 7th. How to establish a Public Institution for enabling surgical and dental operations, to be performed painlessly. How to Magnetise Animals and plants.
- 14th. Auto-magnetism. How to develop Clairvoyance, etc., etc., in yourself. How to diagnose diseases, clairvoyantly and sympathetically, etc. Cautions, and how to meet the dangers of Magnetic Daymare, Death-trance, Transference of pain, Cross-magnetism, Accidental Mental Impressions, Accidental Phrenological excitations, the Mesmeric Disease, and Incomplete Magnetisation, etc. Miscellaneous recapitulations of cautions, and some curiosities in Magnetism.

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

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