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AND TEACHINGS OF

SPIRITUALISM.

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SPIRITUALISM AND THE BIBLE.

THE POWER OF SPIRITS DISEMBODIED, OVER MEN IN THE FLESH.

A SERMON Preached at Richmond Hall, Plymouth,
by the Rev. C. WARE, on Sunday evening, September
25th, 1881.

"Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go shut thyself within thine house. But thou, O son of Man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them: and I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God: He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house." Ezekiel iii 24—27.

The incalculable importance and inestimable value of Spiritualism to the world at large, consists in what it reveals concerning the facts and realities of the spiritual universe. The value and importance of physical science, in its revelations of the facts of the material universe, and its practical deductions therefrom for man's intellectual advancement and physical well-being, is universally acknowledged, but of how much greater value must be the system of spiritual science known as Spiritualism, with its revelations of the facts of spiritual existence. Inasmuch as the life of the spirit is of greater value than the life of the body, so is the latter science of greater importance than the former. We can truly say, that, by means of Modern Spiritualism we have discovered a new world, as truly as a new world was discovered to the civilized nations of Europe, when, in 1492, the intrepid Columbus sailed across the then mysterious and unknown ocean, and landed on the shores of the vast continent of America.

It is true that we had heard of heaven and hell, but there is as great a distinction between our vague and infantile conception of a future state, as represented by those terms, and the facts and realities of the spiritual world as revealed by Spiritualism, as there was between the ancient conceptions of the unknown regions beyond the ocean, immersed in Cimmerian darkness and inhabited by monsters and demons, and the knowledge we now have concerning the vast and magnificent country

across the Atlantic; with which we may have instantaneous communication by the telegraph, or which we may personally visit by a few days sail.

It is said of Christopher Columbus that "he lifted the veil that covered half mankind." How much more truly can this be said of Spiritualism, for it has discovered to us the whereabouts of the unnumbered myriads who have passed away from earth. We can truly say that Spiritualism has revealed to us, has given us knowledge of, has enabled us to apprehend with greater or less clearness, a new world of existence, or rather new worlds of existence, with their illimitable regions, and innumerable inhabitants, and indescribable glories, and not only made these wondrous and infinite realms of existence known to us, but also shown us the connection, and the connecting link between those worlds and our own. It has shown us, indeed, that all worlds and all grades of existence are connected and united in an endless and an infinite chain, and that from the lowest to the highest, they are inseparable from one another.

Spiritualism is a revelation of spirit-life: the facts of spirit-life, the power of spirit-life, the beauty and blessedness of spirit-life, the wondrous realities of spirit-life; and herein we all have the deepest interest. There is no person that can say he has no interest in this matter, for it intimately concerns us all to know of the nature of spirit-life—the facts relating to our spiritual existence, both now, and hereafter, when physical life shall end. We say that we all have the deepest interest herein—Why? Because we are spirits, and our real life is the spiritual; the physical life is only incidental—your real life, my friend, is the life of your spirit. How are you living that life? Are you living for the reality, or for the shadow? If you are living for the body, allowing the soul to take care of itself, as most people are doing, what will you be when you leave the body?

Spiritualism, we say, is a revelation of spirit-life, of the facts and realities of spirit-life. You say how is it a revelation? I answer that it is so, in this definite and tangible form that we obtain this knowledge from spirits themselves—from those who have passed from the body. The grandest fact about Spiritualism is that it is the work of spirits, not ours. We are not responsible for it, we did not originate it: its phenomena

are produced by spirits, its teachings are imparted by spirits. The meaning of Spiritualism is simply this: that the inhabitants of the spirit-world—and it is concerted action on the part of all the spheres—are opening up communication between themselves and the inhabitants of earth. They are engaged in a great mission, and that is to make known to mankind the facts and realities of spiritual existence.

When, however, we say that Spiritualism is a revelation of the facts and realities of spirit-life by spirits, who once lived in the body, we also say that it enables us in particular to realise THE INFLUENCE WHICH SPIRITS DISEMBODIED HAVE UPON THOSE WHO STILL INHABIT A MORTAL BODY; which is the matter with which we now have to do. Only glimpses and casual manifestations it may be that we have of this, but these afford a basis for a generalisation upon an unlimited scale; that is to say, the glimpse we have of this, REVEAL GREAT PRINCIPLES, which afford the data for an unlimited generalisation. By means of these glimpses we can obtain some calculation as to the influence of disembodied spirits upon the inhabitants of earth. By a careful observation we shall arrive at the general law of the subject, and the general principle once ascertained, will be a sure guide to us in the realisation of practical results.

The grand principle or general law which these manifestations and glimpses of disembodied spirits unfold is this: we perceive thereby, what an important part they play upon the theatre of human life; the mighty influence which spirit disembodied has upon the affairs of earth—personal, domestic, social, religious, and political.

The work here (at Plymouth) with which we are connected, is the work of spirits—commenced under their direction, going on under their guidance. All spiritual work is produced by the self-same agency, the only difference is that we recognise it; we cultivate mutual intercourse with our invisible coworkers; we seek their influence and help. Do you ask us to justify our professions and pretensions in this respect? We refer you to that book, which you regard as the word of God; the text book of all religious teachers. Here we see taking place in the life and experience of one of the Spiritual Teachers of ancient times, the very same things that we see taking place to day among Spiritualists. Here we see a man controlled and inspired, instructed and guided, by a disembodied spirit; and used as the instrument of that spirit for a very important work amongst men. Consider, then, as here illustrated—

I. THE INFLUENCE OF SPIRIT DISEMBODIED UPON MEN AND UPON HUMAN AFFAIRS.

It is ancient history that we are here studying—a simple record of transactions that took place about twenty-four centuries ago. We are interested in the history of humanity; the life and experiences of mankind in all ages, and of all nations. It is simply a family history, for the inhabitants of earth are one great family; hence when we say that we are interested in human history, we simply mean that we are interested in our family affairs. It does not matter whether you call it Jewish history; Egyptian, Grecian, Roman or English history; the history of humanity is one history, one family record; all equally sacred; in whatever books and by whomsoever written, it is but one bible as mankind are but one family. The Jews claim for their record, that they are the word of God, and that they are of infallible authority, but there is not the slightest foundation for such a claim. Jewish history is not a whit more sacred than Grecian, Roman, or English history. God is the Father of the one family of men, and is no respecter of persons. He hath made of one blood all the nations of the earth. Let all human writings have their proper place; let those writings that are characterised by the purest inspiration, the highest reason, the deepest wisdom, and

the most unadulterated truth, whether ancient or modern, have by all means, their due weight and influence; but do not claim for any writing, or any history, any authority or superiority that does not belong to them. Remember that truth is the same wherever found, and so is error; and error can never be truth, whether found in ancient written books, or modern printed ones. Remember this, however, that whilst all history is sacred, because more or less true, all history is not equally valuable. The most valuable history is that which contains most truth, which records most facts, which deals most comprehensively and impartially with the transactions and experiences of mankind in all his relations. That history which gives the truest account of the life and experiences of the human family, is the most valuable history, and without the slightest disparagement to the records of other nations, we believe that the truest, most faithful, impartial and comprehensive account of human life, conduct and experience in ancient times, so far at least as one nation is concerned, is to be found in the Old Testament Scriptures.

But the point that concerns us is, that in all history you will find more or less of SPIRITUALISM, in other words, some account of man's spiritual experiences, as well as of the transactions of his physical life. Different terms, says Mrs. Hardinge, have been applied to these experiences; they have been denominated as "magic," "witchcraft," "sorcery," "necromancy," "superstition," and "religion," but it matters not what you term them, these are simply man's spiritual experiences arising out of the fact of his spiritual being, and his relation to a spiritual world. In all ages mankind have had these experiences, and in all history you will find recorded more or less of these characteristics of human life and experience. The philosophy of the matter is simply this—Man is related to, and connected with a spiritual world as truly as with earth, and he has always been acted upon and influenced by his disembodied fellow-creatures as truly as by those in the body. Religion is spiritual life, individual spiritual life, and the design of these spiritual experiences has ever been to minister to man's spiritual life and growth, just as the elements of the material realm minister to his physical well-being. Through man's ignorance these influences have been a source of terror; and materialistic blindness has ever regarded them as superstition, just as religious bigotry has denounced them as witchcraft; but they are in truth blessings and bountiful gifts from our Heavenly Father's hand, gifts which may be misused and abused as his other blessings are, but which are intended and adapted to minister to his highest good. We say that Modern Spiritualism throws a flood of light upon these spiritual experiences, and affords us a rational explanation of them.

What do we find here in this record of Jewish history? We find a man ABLE to ENTER INTO COMMUNICATION WITH THE SPIRIT-WORLD; and we find him acted upon, controlled, and influenced by spirits at their will; for Ezekiel was simply a medium or instrument whom the disembodied intelligences could use at their pleasure. We find, chap. i., 1, that his spiritual sight was opened, and he was able to realise his spiritual surroundings, very much like Jacob at Bethel, and John at Patmos. You will see in the last verse of the second chapter the solemn awe-inspiring effect this had upon him; and we find in this passage that the spirit could control him at pleasure, could take possession of him, speak to him, make him speak, or prevent him from speaking; and I need not tell you that this book of Ezekiel is full of strange phenomena, symbolical figures, and scenes, inspirational utterances, &c. These things are not so very strange to us. Why? Because we are quite familiar with similar phenomena, we are daily witnesses of the power of spirit disembodied upon men in the flesh; we see that power manifested in a variety of ways. I myself have seen marvellous manifestations of this power; I have seen a young man, totally uneducated, made to sing, pray, and speak in different

languages, and this continued for an hour and a half; I have seen a man nearly seventy years of age taken up from the chair where he was sitting, by this same invisible power, and made to jump about his house, and even lifted from the floor; I have sat and listened to discourses delivered, and scenes described through a female in humble life, for several hours together; I have sat and listened whilst spirits have spoken to me personally for three hours, without scarcely stopping, sending me home charmed, astonished, bewildered—and those are things quite familiar to Spiritualists from week to week, and are ordinary features of this Spiritual Movement. Further, I have seen a spirit take on material form, have heard him speak to me, and have felt him touch me.

Why be surprised at this, when the people of the Bible, those who lived in ancient times, were similarly influenced and witnessed similar phenomena? From end to end the Bible is full of these things. Yes, these things which are essential elements of this Church, and ordinary features of our weekly services, are simply a repetition and a reproduction of the Spiritualism of the Bible. And all persons are being influenced in some way for all are equally related to two worlds, and you all may tangibly and consciously realise this influence of spirit disembodied if you will supply the necessary conditions. Why conditions? Because spirits can no more work without means than you can. The means by which they work is apparently this subtle, this mysterious element that you call Magnetism. This element is everywhere, it is the element of life, and those who know how to use it can work wonders by its means. It is by means of this that the Mesmerist influences his subject, and the disembodied spirit controls his medium, and the healer removes pain. This science seems to be yet in its infancy, study it and you, in connection with your invisible friends, will be able to work miracles.

II.—NOTICE THE GRAND PURPOSE OF THIS SPIRIT-INFLUENCE.

What was the object of these manifestations of spirit-power? For what purpose were Ezekiel's mediumistic powers developed and exercised? Not for any trifling, selfish or frivolous purpose, but as a mission to the world at a time of deep degeneracy and darkness. It was to convey a message of rebuke and warning to a "rebellious house," it was to communicate spiritual knowledge to the people. So it is to-day: **SPIRITUALISM IS A MISSION TO THE WORLD** at a time of spiritual darkness, religious formality, infidelity, materialism, and sensualism. It has come when needed, when materialism, infidelity, and doubt prevail; and when the religious world has become as a "valley of dry bones." The warning is the same now as it was then, and we must TESTIFY "whether they will hear or whether they will forbear."

We must expect no better treatment than Ezekiel received. "They shall put bands upon thee and bind thee with them," but we have simply to obey the spirit, to convey the warning, to proclaim the glad tidings to a "rebellious house," to a dark and unbelieving generation "whether they will bear or whether they will forbear," for this is the word of the Lord by his spirit-messenger, through the mouth of Ezekiel, and through all who are chosen to be mediums for spiritual work.

GATESHEAD.—To the Editor.—Sir.—A meeting was held on Wednesday, October 22, 1881, in the Victoria "British Workman," Gateshead. Mr. H. Burton occupied the chair. The meeting, which was well attended and enthusiastic, decided to re-form the old society for the investigation and propagation of Spiritualism, and a deputation was appointed to secure a hall with a view to the immediate commencement of Sunday Meetings; after an interesting discussion on various matters the meeting was adjourned for a week. It is to be hoped that the Spiritualists of Gateshead will rally round to assist by their cordial co-operation and sympathy this effort to bring the important facts and beautiful philosophy of Spiritualism home to the people in this neighbourhood.—yours, etc., CENTURION.

HUMAN BROTHERHOOD.

SOME MEMORIALS OF PRESIDENT GARFIELD.

Almost every journal in the civilised world has had something to say of the martyred President of the United States, and we feel that we also have a duty to perform in this connection. His life and his death contain many valuable lessons to the student of Spiritual Science.

There is much more in Death than mere "transition." Deaths occur in the most capricious and ill-deserved manner. That is how it appears on the human-perceived surface.

Death seems to have reference (1) to the individual, and (2) to those that surround him. It is a personal experience, and it is a duty or service performed on behalf of others.

Death is really one of the many episodes of Life. Life is everlasting; what we call Death is one of its countless phenomena.

The phenomenal universe of human life, as an expression of spiritual forces, seems to consist in giving and taking, paying and receiving pay. The domain of Evil is purchased by that which is Good.

There are two classes of martyrs—The Tyrant and the Benefactor. They become obnoxious to the same class spiritually, but for very different reasons, and yet it is the same reason.

The Tyrant, the foe of liberty, oppresses the self-sphere of a class of unprivileged persons, and, in revenge, they conspire and take his life. From this cause we have Nihilism, and all forms of disaffection of class against class at present surging through the "Christian" world. It is the approaching harvest-time of the reign of Injustice and Wrong.

The Benefactor, the friend of liberty, by reforming abuses, oppresses the self-sphere of a class of privileged persons, and they also seek revenge by shedding the blood of the man who is depriving them of the means of plundering their fellow-citizens. The "privileged" classes who shed blood to enforce their "rights," are therefore twin brothers of the Nihilists, who retaliate for their "wrongs" by slaughter. The one brother exists because the other exists: they are a species of "Siamese Twins."

Now, all these evils and retaliations have their seat in the spiritual spheres in which the human actors live and move and have their being while on earth. Hence, they can revenge themselves without armies and munitions of war. Abraham Lincoln became the victim of the ages of oppression and injustice which he sought to remove. The armies of the opposing party were beaten in the field, but the spiritual opposing force seized an instrument by which it took revenge on the President, the Liberator. By this act of cruel compensation the Devil of Slavery was propitiated, and peace has been the consequence. If Lincoln had not been slain, and if execration against the evil-doer and sympathy for his victim had not been called forth by the murderous act, America might have been in a very different position to-day. By that deed two powerful psychological influences were projected over, not only the people of America, but over the entire world—the first, a revulsion against the cruel power, and the second, a feeling of accord with the good power. The educative influence of this psychological wave is incalculable.

Another Abraham, this time Garfield, is put forward unexpectedly in the political world as a representative of a distinct sphere of spiritual action. His advent was a menace to the system of political corruption which prevails in America, in common with all other countries. Not only was a large and powerful party disappointed by the rejection of their nominee, but the destruction of gigantic personal interests were involved, placements, and power-manipulators were in jeopardy, and the hell-

sphere at their back found its congenial representative in the wretched Guiteau who fired the shot without any rational purpose, but actuated by that self-interest which it was Garfield's policy to destroy.

By his sufferings and death Garfield has done more than he could have accomplished by a thousand lives. To be innocently and murderously assaulted, to suffer and to die was his mission, and he did it well. Why should we punish Guiteau? Why should we execrate medical mal-practice? Our enthusiasm is wasted on those. They each and severally did their work, and they did it well. Garfield, as a martyr, without them and their distinguished services, would have been a failure. The shot was such as if it did not kill it could not be cured. The long, lingering uncertainty, with life hanging in the balance, was necessary to complete the evocation of the world's higher sentiments. When the work had been finished he gave up the ghost, and we all instinctively feel that he has not suffered in vain, yet we cannot tell just how or what for. The moral sentiments of the age have been—to coin a word—Garfieldised. By sympathy with the man, his sufferings, his fate, and his motives, we have become somewhat baptised with the spiritual sphere which bore him on to do his duty, and which desires the amelioration of the condition of mankind and the removal of impediments to the ever approaching reign of Justice.

No one can calmly and intelligently survey the career and character of such a man without clearly perceiving that there is a spiritual guidance and destiny behind the curtains of mortal life. His origin, his early struggles, his progress, his abilities, his entrance upon public life, his conduct therein, his election to the Presidency, are already well known and require no further comment; we will therefore dismiss them and devote a few sentences to an examination of the man himself, to see if we can discover what sort of an instrument was selected to do the work which he was called on to perform.

PHRENOLOGICAL CHARACTERISTICS OF JAMES ABRAM GARFIELD.

The Americans are possibly the most cosmopolitan people of modern origin. We see a new type arising before our eyes. Its peculiarities, not yet fully rounded out, partake of excellencies, eccentricities, and vices which are distinctly native.

The British people were similarly developed from a combination of nationalities, but under vastly different circumstances, and in quite another stage of mental growth. Conquest and domination have sprung from the British as the descendants of land-thieves and warriors. The Americans are of the same stock, but more particularly from such branches of it as have been the victims rather than the perpetrators of the principle of theft and domination. On this account we find the American Institutions the very opposite of similar British Institutions. Human selfishness and passion is the same in both hemispheres, but the outgrowth of the national ideals indicates the divergence of psychological direction.

The late President Garfield is in these respects ethnologically a typical American. His father was descended from the Puritans, and his mother from the Huguenots; European stocks of different nationalities, and the victims of dominant powers, political and theological, which caused them to turn their backs on their countries and their institutions and seek freedom in the wilderness. This renunciation of old-world abuses engrafted on to the native spiritual intuitions of the Indian tribes (which form the psychological groundwork of the American Continent) gives us a Garfield, an example of the highest American type.

Looking at the portrait of Garfield's mother, a predominance of the masculine brain-form over the feminine is apparent, and in the arduous task of bringing up her fatherless family she proved herself both man and woman. The father may have been of weaker temperament and feminine brain-mould. If so, this would account for the late President's having the brain-form so truly of the feminine type and yet the more manly notwithstanding. The manly and womanly elements were finely blended, but with a decided predominance of the feminine.

From portraits, Garfield appears to have been a large man all over; robust and enduring, but remarkably fine in texture. The frame though large seems to have been well clothed: the bones proportionately small, and fibrous tissue subordinate to glandular tissue, imparting great nervous energy and endurance, with an absence of awkwardness or coarseness. The chest was very large and superior to the abdomen. The food

partaken of was well assimilated; and the absorbent and glandular functions being well performed his fluids were in a highly elaborated state and fit for being the vehicle of elevated thought-action. The circulation was particularly good, and all departments of the organism seem to have been directly subservient to the will. Being of large proportions and homogeneous throughout, he was a man of great capacity and yet as susceptible and nimble-minded as if he had been of delicate dimensions. Such a man though robust is just as delicate in reality as the most fragile.

The head was extraordinarily large, and yet it does not appear at all out of proportion or colossal. The circumferential outline is almost geometrically perfect, of ovoid form, with the greatest diameter through Cautiousness. There are no irregularities, no excesses, or deficiencies.

The face presents similar regularity; well developed features with a predominance of the upper over the lower half of the face.

The perceptive and recollective ranges of organs are very large. This development enabled him to acquire knowledge readily and apply it with equal facility. The breadth and forward projection of the knowing faculties would lead the superficial observer to imply that the region of abstract thought was deficient. Indeed, all his thoughts would be practical or intuitive. He was not a man of theories derived from abstractions. He relied on his mental experiences, perceptive and intuitive.

The back brain appears to be compact and powerful, but accessory to the general purposes of the mind. Such a man could love but with his whole soul, and he engendered love in others by the aura which he evolved.

The greatest deficiency observable is in the region occupied by Self-esteem and Approbativeness. He was neither proud nor vain. He relied on his strength, his ability, not on his self-opinion. He cared nothing for place, position, or praise, and felt himself no greater man at one time than at another.

The apex of the brain is in the coronal region, embracing Firmness, Veneration, and Benevolence. Veneration, the central organ, appears to have been the very summit of the head. This development is the key to the character, and his whole temperament is an expression of it. With him life was sacred throughout. Life and religion were identical. Every act was a portion of his worship. He was not a man to reason and speculate on the principles of life and then forget them: he did not require to philosophise thereon, but felt the power of truth and purity within him and incorporated them into the acts of his life.

Sympathy with the man who has innocently suffered necessarily relates the mind to the opinions for which he suffered. This makes the general mind-sphere of modern civilisation acquainted with the mind-sphere of the late President, and baptises the world with those influences which predominated in his character.

GARFIELD'S RELIGIOUS OPINIONS.

From the phrenological delineation it is presumed that Garfield was naturally religious, and that his religion was, therefore, his life. He had, on that account, less need of dogma and theological observances.

From a correspondence in the "Accrington Gazette" we observe that he was a member of the Christian body of which the Campbellites are a section—a non-denominated sect like the Bible Christians. The spiritual teachings and morals of the Gospel are held, without much ado about ecclesiasticism or theology. Garfield was evidently a man of great liberality. Ingersoll, the arch-heretic, was his most intimate friend, and saw him soon after the shooting, and this friendship would have been scarcely possible unless Garfield had been also a man of free-thought. By this we do not imply that he was a materialist, for we have heard it stated that he was a Spiritualist. Lincoln was one, and it may be allowable to state that there is not a lofty minded and enlightened man in America but admits the claims of spirit-communion, as illustrated by Spiritualism in its best forms.

However much or little he may have entered into the investigation of mediumship, he was of the temperament of an intuitive medium himself, and had through life a presentiment of an early death. This presentiment was fulfilled, and no doubt if his mental experiences were known much more of the same kind of forecast would be found.

Garfield's case is an appropriate reply to those who regard state religion as an essential of national life. Here was a man who, as it were, belonged to no church in the ecclesiastical sense, and yet he was enabled to fill a high position, and call forth a regard which could not well be surpassed. His obsequies, though as simple as possible, were very impressive, and could not have been improved by priestly devices.

SPIRIT DIAGNOSIS OF PRESIDENT GARFIELD'S CASE.

Since the foregoing was written, No. 5 of "The Two Worlds" has come to hand, containing an article with the above heading. It states that on July 3, Mrs. M. A. Gridley was con-

trolled by an influence known by the name of "Common Sense," and said :—

"Your President has received a fatal wound. I depend upon reports which reach me by a special messenger from the council of spirit-physicians who are at the bedside of the patient. The wound is mortal, but we cannot now tell how long he will survive. Much will depend upon the amount of vitality he has, and much upon the assistance that can and will be rendered him by spirit-bands already formed to give him aid. You need not be surprised if to-morrow's sun sets in darkness, and gloom, and the day of rejoicing be turned to a day of mourning, and yet he may live weeks and even months, though we doubt if he can possibly survive beyond two lunar months. The ball," said "Common Sense," "is not in the liver, as is supposed by your physicians, and they will be much surprised, at the final examination, to find it so far from the point to which they will trace it. The spine is the seat of the principal injury, and could he survive, he would probably be a paralytic, and his life would be a burden. Do not seek to detain him. Remember he cannot be lost to you, and his work will go on with more effectiveness than though he remained in the form."

"And," he added, "your President is wanted by his predecessors, and those who compose the Spiritual Congress, and they wait with outstretched hands to receive him, that he, by his wise counsels, his great-heartedness, his moral and spiritual force, may assist them in the work they are doing for their and his beloved land."

The bulletins of the surgeons were anticipated by this control during the progress of the case.

SOME OF PRESIDENT GARFIELD'S MAXIMS.

I would rather be beaten in right than succeed in wrong.

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself. In all my acquaintance I never knew man to be drowned who was worth the saving.

If the power to do hard work is not talent, it is the best possible substitute for it.

If there be one thing upon this earth that mankind love and admire better than another, it is a brave man; a man who dares to look the devil in the face and tell him he is a devil.

For the noblest man who lives there still remains a conflict.

Throughout the whole web of national existence we trace the golden thread of human progress towards a higher and better estate.

Our great hope for the future—our great safeguard against danger—is to be found in the general and thorough education of our people, and in the virtue which accompanies such education.

Be fit for more than the thing you are now doing.

If you are not too large for the place you are in, you are too small for it.

Young men talk of trusting to the spur of the occasion. That trust is vain. Occasions cannot make spurs. If you expect to wear spurs, you must win them. If you wish to use them, you must buckle them to your own heels before you go into the fight.

THE PRESIDENT AND INGERSOLL.

THE LITTLE HUMPBAC.

As a great deal has been said about Col. Ingersoll, it may not be amiss to insert here the following interesting anecdote. The President mentioned being, we presume, Garfield. If Ingersoll be the kind of man the anecdote indicates, it is no wonder that he is a popular "minister" of any form of "gospel" he likes to call it. The narrative is taken from the Washington correspondence of the "Chicago Times."

She was a little, pale-faced girl, humpbacked, thin, shrinking, and with that look of patience upon her face that belongs to the deformed. She was so thin and fragile that one would hardly credit her with strength to go about. But in all sorts of weather she went bravely upon her small black crutches, hunting Washington over for a place where her thin little hands could find something to do. She came here from Brooklyn with letters from people who had been interested in her forlorn condition. She was twenty years old, an orphan, without a relative or near friend in all the world. In Washington she met with no encouragement. No one had even a kind word for the little humpbacked woman, who had no friends. Day by day she haunted the anterooms of officials, where she was jostled by politicians and place-seekers until any one less patient than she would have given up entirely. Finally, when her resources were nearly all gone, someone told her that there was one man in Washington who was the friend of the friendless, a man with a heart so large and tender that it could not listen to the simplest story of pain and suffering without tears of sympathy.

This man, Colonel Robert. C. Ingersoll, whose sole happiness consists in making others happy, is besieged night and day with crowds of unhappy people. Although he is regarded

by many pious people as an enemy to mankind, yet there is not one of them who each day scatters so much kindness and goodness in the path of his fellow creatures. To him the patient faced cripple went, and at once found that there was one man in the city of Washington who does not discriminate between his callers. With him the lame, halt and blind find as much favour, if not more, than the rich and powerful. The little cripple told him her story briefly and simply. She was alone in the world. She wanted work. She was able to do much in spite of her deformity. All that she wanted was one chance to show what she could do.

"What have you done already?" was asked.

"I have called to see the President."

"Did you see him?"

"No."

"Why not?"

"Some way I never managed to get in. I would go there and give my letter to the messenger, and he would say: 'The President is busy now; you must wait.' Then I would wait for hours, and then the messenger would say: 'The hour for the President's reception of callers is at an end. Come again to-morrow at ten.'"

"And you went again?"

"Yes; I was always there as the clock struck, but somehow I could never get there so early but that others would be ahead of me. I have gone up there for many days but I never got any further than on the first day."

"Well, I will see what I can do for you."

He then took her address. A day later, before he could do anything to help her, he was obliged to go away for a week or two. He called upon the little cripple and asked her bluntly how much money she had. She told him. The amount was only enough to last her two or three days longer. The generous public man said: "Well, I guess I will have to see you through in this matter." So he drove down in his pocket and gave her enough money to last her until he returned. Then he gave her a letter to the President. With that she obtained an interview with him. It did not appear to be satisfactory, however, for the next day she appeared again at Colonel Ingersoll's.

"Well?" said he.

"The President was very kind to me," said the cripple, "but he would not give me a note to any of the department chiefs, as I wanted him to do. He said that he had made a rule to not ask personally any appointment in the departments."

"Well," said the colonel, "you get ready and go up with me to-morrow, and I will talk to the President for you."

The next day Colonel Ingersoll walked into the President unannounced, as is his privilege. Said he:

"Mr. President, there is a little humpbacked woman outside I want you to see."

"But, my dear Bob," said the President, "there are Senators and members here in this room waiting to see me."

"Let them wait. You have that class here every day. Let them come again, if need be. I want you to see my little humpbacked friend."

"But what can I do for her? I can't write her a letter, as it is against my rules."

"You can make this exception to your rule. You can say: 'I will write not letters except for orphan humpbacked women with no relatives or friends.' To do such a deed of kindness as this is worth all there is in being President. Anybody can give offices to politicians, but it takes the highest aspirations and nobility of minds to use the great powers of President to help the helpless and aid the friendless."

The President smiled as he said:

"Well, Bob, for the Lord's sake, for your sake, and for her sake, I will do it."

"Never mind about the Lord's sake. According to your views of the Lord's work, He is responsible for the affliction that now makes this poor girl suffer. So we will leave him out. Also, please leave me out of the case, and do it, as you ought, for her sake."

"Very well; as you say, it shall be done for her sake."

Here the President dashed off a hasty order for her appointment, as he did so, Colonel Ingersoll said, laughingly:

"There, I regard that as one of the most important acts of your administration."

This is the true history of how this patient faced little woman finally secured a place in one of the Government bureaus.

PROGRESS OF SPIRITUAL WORK.



PLYMOUTH.—RETROSPECTIVE AND PROSPECTIVE.

I referred in my last report to the deeply devotional and spiritual character of the evening service of Sunday week, I am glad to say that all the circle meetings during the week evenings were uniformly of the same character. Since the commencement of this movement, we have not had such remarkable results—such manifestations of spirit-working, and such deeply spiritual influences as have been realis-

ed in the various circles, without exception, during the last week.

We are specially glad of this, because the present time is the anniversary of the Cause here—it is now exactly twelve months, since the present Spiritual Movement commenced; when immediately following upon the visit of Mr. Wallis, two female friends became mediums: the one for writing, and the other for trance speaking at the house of Mr. Pine. That was the little cloud no bigger than a man's hand from which the present result has arisen. The position of this Movement, after the lapse of twelve months is certainly suggestive. Little did we then think that a year hence, we should have a regular system of aggressive work; a commodious room well-filled with a respectable and earnest congregation; with several good working mediums, and a large number of circles both general and private; still less that we should have attained the public notice and influence that we now enjoy. From this position, then, for which we have in conjunction with our invisible friends and co-workers fought and struggled hard; and with our present out-look, we thank God and take courage, we renew our strength, and equip ourselves a-fresh for future operations.

The anniversary of this local Movement has, we think, been well celebrated during the past week, in the circle-work already referred to; and from such a starting point, what may we not expect during the next twelve months, if we are faithful to our trust. The circles that are now held have become too numerous to be referred to in detail; we can only give some of the principal incidents.

Monday circle.—Thirteen present; Mr. W. spoke under control for the first time, and from what has taken place, he is likely to attract extraordinary notice. His guides controlled him in the midst of the congregation on Sunday evening, and spoke in explanation of a matter to which the writer was referring. The people present were somewhat startled, but I felt very pleased, because it indicated that our invisible friends would be able to dispense with stiff form and etiquette and be ready for any occasion; and this is much needed.

Tuesday.—A magnificent scene described through J., the splendour and vividness of which startled himself into consciousness and bewilderment, an address through M. W., and some very congratulatory and encouraging words through Mr. P. His guide informed us that he had some good news to communicate. A circle which he had several times spoken of, in a certain neighbourhood, had been since broken up, but now as a result of reading the discussion in the daily paper, not one, but a dozen circles had been formed in that locality, and where there were formerly three Spiritualists, there were now some twenty, who were almost persuaded.

Wednesday.—A splendid sitting. There were certain very gratifying circumstances here, which I am not at liberty to mention, arising solely out of the recent newspaper discussion. Besides striking physical manifestations, excellent addresses were given through Mr. H., and Mrs. R.

Thursday.—At a circle a striking case of healing took place. A poor woman with paralysed hand and arm was brought to the circle; her hand was bent inward, and she could not lift her arm from her side; she had been in this condition for twelve months. Mr. Cudlip exercised his power upon her; her hand was straightened, and she was enabled to lift her arm, at least half-way to her head. Mr. Cudlip is doing a good deal of benefit to afflicted ones in a quiet way, and there is no doubt that were he to devote himself to the work, he would be as successful in healing as are any others. The spirit-friends are urging him to do so, and I see no reason why, by him and others, there should not be a regular system of healing promoted in connection with this Spiritual Movement; I believe it will be so. It was so in the early days of Christianity, and why not now?

Friday.—At Plympton, four miles from Plymouth. One friend here, whose name I need not mention, has long desired to establish communication with spirit-friends in his own house; he has regularly trudged to Plymouth to attend the services and circles—where every Spiritualist finds his real home. He had been assured by the spirits, that soon all obstacles would be removed, and this "consummation" so devoutly "to be wished" was realised on Friday. A few friends went out from Plymouth, a circle was formed, and splendid results were realised. The flowing tears of some present, testified to the effectual results of spirit-influence, and we sincerely hope for our good friend here, that in

his own home he will find a real Beulah, ere he passes over into Paradise itself.

Saturday.—What took place in this circle, and what was said to me personally, excite the highest expectations as to future results.

Sunday.—Services were upon the whole encouraging; there were many new hearers; and so ended what we for many reasons regard as a remarkable week's experiences.

C. WARE.

P.S. I am exceedingly pleased to see the article by my excellent friend Mr. Clarke, in last Friday's MEDIUM; I think we may fairly claim this as one of the fruits of this Movement. Our friend came to our very first public service, having had his interest awakened by reading on the subject, and he has been a source of encouragement to me from the first. I believe he is destined to do a great work, not as a bishop, but in the distinctive field which Spiritualism presents.

[In the allusion to the financial condition, made in last week's letter, the word "monthly" was inadvertently printed for "quarterly."—ED. M.]

MEDIUMSHIP—THE SPIRIT-CIRCLE.

QUOTATIONS MADE BY MEDIUMS UNDER INFLUENCE

A correspondent states that the poem printed last week, as an answer to sharp cutting words addressed to a medium, was written "about forty years ago or longer." For this information we are obliged, but our correspondent is in error in thinking that we regarded the verses as original. The gentleman to whom they were addressed, and who communicated them to us, is a man of culture and a poet himself. He offered no remark as to the origin of the verses. When we edited them, we had the distinct impression that they were not original, though we could not remember having met them before. Therefore we used the phrase that they were "recited" by the medium.

Our object in publishing the poem and the facts stated, was not to excite the wonder of the reader, by putting forward any mediumistic pretensions, but to point a moral, as to the influence of harsh language, especially when addressed to sensitives. If the reader will refer back to last week's MEDIUM, this will be unquestionably apparent.

At the same time the facts may be kept in mind. An altogether unforeseen altercation started up between a private medium and a gentleman, members of the same family. The stinging words having been uttered, the medium immediately recited these most appropriate verses under influence, in an impressive and perfect manner, but too rapidly for them to be taken down. At another time, under influence, the lines were taken down, and possibly the medium and her friend may have regarded them as original. If so they could not have emanated from their minds.

Now all this is even a greater mediumistic feat, than to compose a little poetry. Few, even educated persons, can recite literary matter correctly; so that if the medium had been previously acquainted with the poem, it was extraordinary that it should be given letter-perfect, and so appropriate to the occasion. For our own part we can write "till further orders," but find it impossible to quote correctly a familiar text of scripture, which we may have used dozens of times. The book must be referred to in every instance.

Correct quotation we regard as a more difficult act for a spirit-control than original composition. It has occurred frequently in the experience of mediums. Dr. Slade contributed on one occasion an article to the MEDIUM which, with the exception of the introductory phrase, was wholly quoted from a book. Some direct writings on "Spiritual Beauty," communicated by "M" were word for word a portion of a sermon by Rev. Chauncey Giles. When Mrs. Everitt received many direct writings about a dozen years ago, they were frequently found to be quotations from books, and on one occasion from "the Times" newspaper. We have been present on several occasions, when these writings were given at the rate of five hundred words in 14 seconds of time, and without human intervention, and know that there was no imposition. One example was reproduced in "Human Nature," and we have got the originals of two pieces of such spirit-writing at the Spiritual Institution. The one that was lithographed, was partly Latin. The matter was not an original communication, nor did it purport to be so. It was a manifestation of spirit-power preliminary to that fuller manifestation, in which spirits may be able to give the immediate products of their own minds.

In all of these manifestations we have to carefully guard against accepting matter as original, which is simply quoted, and also to be careful not to lay down as imposture that which is a veritable, and an appropriate and instructive manifestation.

We would be glad if our correspondent, or some other reader, would inform us who was the author of the poem we printed last week. It may reveal a fact of some importance.

MR. WESTGARTH AT HETTON-LE-HOLE.

Mr. W. Clennell reports a seance with Mr. Westgarth, at the house of Mr. Richardson, on Sunday, Oct. 16, at half-past ten in the morning. A cabinet was arranged by the sitters themselves, and the windows were darkened. There were twenty-nine sitters, one half of them had never been at a meeting of the kind before. Mr. Westgarth had never been in the room till five minutes before the seance commenced.

The conditions were stated, and singing was engaged in, and in a few minutes a form appeared through the opening of the curtains. It came forward and patted Mr. Clennell on the head and face, and stood in front of all the sitters for a few moments. Five minutes after it had retired, another form, not so tall, came out and stood in front of all the sitters, and then went up to Mrs. Adger, and patted her on the head and face. It went to some more of the sitters and then retired. Those sitters that the form thus made free with had never been at such like before, and they could not find language to describe their feelings. The next form was tall, thought to be about five feet nine inches; it gave raps and purported to be a friend of some of the sitters. Mr. Livingston directed the form to draw the curtains back, and let the medium and itself be seen at the same time. The form at once did so, and while the form was standing outside of the cabinet with the curtains wide open, there was the medium in full view of all the sitters. The form then retired, and raps were given inside the cabinet that another spirit wanted to materialise, but the window-curtain gave way, letting in a stream of daylight, which terminated the experiment.

SPIRITUALISM AND ECCLESIASTICISM.

THE CALENDER FOR SEPTEMBER.

September 21st is commemorative of St. Matthew, Apostle and Martyr, who sat at the receipt of custom. His special aid for special advantages is invoked in the Roman and Greek Churches. The invocation of the apostle by the latter begins thus:—

"Diseases, O Matthew, are banished, and the host of devils takes to flight by means of the graces of the divine spirit in thee."

As a martyr he is represented as leaning on a short sword. In the east window of the chancel of St. Peter's Cathedral, Pietermaritzburg there is a very ancient picture of the apostle depicted thus, taken from a old abbey at home. Sometimes he is represented as holding a money bag in his hand with a dolphin at his feet, and other emblems, to teach in symbol and by way of illustration certain things to those of the early church who were unable to read. This, by the way, was the origin of, and the reason for, crests, coats of arms, and ecclesiastical devices.

September 29th is St. Michael and All Angels' Day; and was originally intended to commemorate the community of worship on the part of angels and men.

"Angels are men in lighter habits clad,
And men are angels loaded for an hour."

The warrior spirit-man is represented cased in armour, striking the dragon with a sword. He is the prototype of St. George and the Dragon, or as he was named in early English times St. George and the Worm or Serpent. A myth of the most instructive nature. The serpent, worm or dragon, being the emblem of the snake element in us—that old serpent the Devil. In Grecian mythology the same beautiful imagery is represented under the form of Apollo slaying the Python. In India and the East—as I have seen at the caves of Elephanta, and at the Kootob at Delhi, and at Benares, and at the old Buddhist caves of Karlee—the myth is otherwise depicted, and modified to suit the particular ecclesiasticism adopting it.

One of the most suggestive phases of the idea represents the Athlete in contest with the serpent, the reptile twined in horrid fold about the strong man, and roped round his muscular limbs in desperate endeavour, constrictor like, to crush out the life; while the main intention of the vigorous wrestler appears to be to keep the reptile from touching the ground and in that to strangle it in his vice-like grip.

The lesson intended to be conveyed being that the sensual snake element and serpent nature in us gathers all its deadly power from contact with the earth—"on thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This suggests further reason for the Brazen Serpent being "lifted up," and a deeper meaning is thereupon perceived in the declaration "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," i.e. the sensual-corporeal in us must be lifted a degree, sublimated, the appetites refined, the temper chastened, the will controlled, the snake attribute tamed, or slain. In our Lord thy humanity was to be glori-

fied—man and the human race being lifted up in him, till mortality is swallowed up in life. The serpent first abused, then exalted. Attundite serpentem, deinde serpentem attollito. But more of this next month.

Not omitted, however, must be the Collect for St. Michael and All Angels' Day as teaching the delightful truth retained to the Church of England, of angelic ministrations, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "The angel of the Lord tarrieth around about them that fear Him, and delivereth them."

THE COLLECT.

O Everlasting God, who hast ordained and constituted thy services of Angels and men in a wonderful order, mercifully grant that as thy holy angels always do Thee service in heaven, so by Thy appointment they may succour and defend us here on earth. Per Jesum Christum Dominum nostrum. Amen.—Archdeacon Colley's "Sentinel."

THE CHURCH AND TEETOTALISM.

The "Cornubian" (Redruth) keeps the question of Spiritualism well before its readers. Every week's issue contains long extracts from spiritualistic organs. In last week's Archdeacon Colley's sermon on "Spiritual Sight" is given. One of the pithiest newspaper commentators we know of, is "Mary Ann Dyer," purporting to be a "Famath" (Falmouth) washer-woman, who writes weekly to the "Cornubian" in the local dialect. We give an extract to show how the people talk down there, and to illustrate the conduct of the Church in respect to popular questions. After describing a temperance "demon-strashun," she thus concludes:—

Now, in konclusion, i beegoen to photophize a bit in my way pon what the preachery men sead. the sead now the churches wore goin in fur tee-totalism, and by theere preachen teetotal along with the Gospel the hoped too check the sin ov drunkenes, weth ets konsequeences. i dont mean too say this es the words xactly, but tes the meanen ov wat the sead. Now, sur, the preacher men 44 years agon, wen teetotal kumed up fust, and until very lately said et wore oal the work ov the devil; and now the bee agoin in theere sels fur too doo the devil's work, fur ef et wore the devil's work then et must be now, and so in koose the bes now-goin into the devil's service. why hav the turned cat in the pan like this? or hav the found out the devil es the originator ov the tee-total movement, or now hee es more humane and beneficent than theer God wore, i dont know? doo the mean by et that the hav found out that the God the then preached about wore the proper devil, and the devil then too be the proper God to serve now? et doo fairly puzzle me, this sort ov thing doo. the doo tell us that the bee ambassaders ov Jesus, that the hav bin the faithful watchmen pon the towers ov Zion, looken out fur the aproach of the enemy. the hav bin preachen wat the doo kale the gospel fur 1800 years as the only thing too save man, and too put down the devil's work, soo when the devil started tee-total, i spose the thoft they must still fight again un good or bad; but now finden the people es gitin so much into the devil's ways, and popeler opinion es goin along weth un, the think tes time fur hum to join hes ranks or the will lose theere crafts, and theer bread and cheese too. O! sur, what changes doo wan see in a short life time. hear we hav seed a great moral desease grown up a long side ov what the preachers hav said es the only possible kewe or remedy fur et. then, i ax, why havent the desease bin not only keweored but oaltogether prevented? wee doo hear it said sumtimes that prevention is better than a kewe, but now arter 1800 years the bee a foomed to admit that what the have said wore a kewe, es neither the wan nor the tother, that es, that the gospel es proved too bee a failler, that es the gospel es the hav preached et, or wat the hav kalled the gospel; and now too make a perfect kewe the be foomed to mix the devil's ingredient, tee-totalism, weth et. soo now the perfect kewe es too bee performed at laste, and the preachen trade es too save their bread and che-se, or that es jest how i reason et out in my philosophical way.

THE ZETETICAL SOCIETY.

Now holds its meeting at 9, Conduit Street, Regent Street, W. The following is an extract from the prospectus:—

Much space has always been allotted in the Society's programme to Philosophical subjects, but with a view to satisfying the increasing demand for such subjects, and to supply what is believed to be a want, it has been arranged, that in addition to the ordinary meetings of the Society, a meeting shall be held once a month for the exclusive purpose of considering questions of Metaphysics, Logic, Psychology, Political Economy, Jurisprudence and Ethics.

The meetings of the General Section of the Society are held on the 2nd Wednesday, and those of the Philosophical Section on the 4th Wednesday in each month at No. 9, Conduit Street, Regent Street, W. Chair to be taken at Eight o'clock. Subscription, 5s. per session. Ladies and Gentlemen desirous of becoming Members, or of attending the meetings, are requested to communicate with the Honorary Secretary, from whom all particulars can be obtained.

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The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 28, 1881.

NOTES AND COMMENTS.

The Discourse published last week, on the Church Congress and Spiritualism, has found a cordial echo in many souls. An expression of straight-forward spiritual thought was wanted, and that Discourse met the case. The friends of the Cause felt somewhat disgraced by the efforts of the toadies to make Spiritualism accept the misrepresentations and curses of the Church, as the latest expression of its principles.

Some friends while acknowledging the truthfulness of the Discourse, question the expediency of giving expression to such truths at this time; they fear it will hurt the Cause. Now, what spiritual cause ever was hurt by truth, or what spiritual cause ever was helped by hypocrisy and error? Remember the words of Jesus Christ, "O, ye hypocrites, can ye not discern the signs of the times?" That scathing reproach, if it can be made to apply to us, is far more damning than anything the Church can say or do. Let these words ring in your ears, O Spiritualists, and never dare to dishonour God, and crucify his Son—the truth-loving Soul of Man—by withholding the truth, or assuming that to be truth which you know full well to be error. In doing so you lie to God, not to man, and all the confusion and shame of mortal liar, will not equal yours, when the iniquity of your soul stands revealed in the presence of the Most High.

The enemy that is now contemplating the ruin of Spiritualism, will not approach us as an enemy, but, as a friend. This is the invariable tactic of the Jesuit and the false prophet. He makes your Spiritualism as much as he can a worldly matter. He eagerly clutches at paltry expediences. He runs after great names and lusts for power and dominion. When he wants a saint or a hero to be held up as a representative of the Cause, he seizes the most infamous person that can be obtained, and holds that one up as an object of admiration and love. Spiritual truths spoken by honest well-tried Spiritualists are ignored, and the true spiritual-worker is vilified, while arguments in support of the Cause are sought for in directions where Spiritualism is most bitterly hated and denounced. We therefore warn Spiritualists to follow no man, set of men, or human leadership in any form. The divine light is within every soul; that will show the way.

The time has not come for further statements. Indeed none more are needed, as by their acts and fruits, men and trees may be recognised.

Archdeacon Colley finds Spiritualism to his heart's content in the Church of England. The heretics it would appear, are those who affect to be anti-Spiritualists. Shall we live to see

clergymen arraigned, not for Ritualism, but for Agnosticism? A few candles, more or less, are of more importance in the eyes of the Church than spiritual light.

Mr. Ware's Sermon is another fine example of the high value of Scripture, as an element in Spiritual Teaching. His report is very suggestive. In the congregation over which he presides the Spirit has freedom. It is grand to see the spirit-world come in and teach, while the recognised speaker instead of being jealous, sits giving glory to God for sending such workers into the field of humanity.

Miss Chandos Leigh Hunt's "Notes" this week give an interesting account of the dawn of mesmeric phenomena, just one hundred years ago. What a change has taken place in human knowledge on psychological subjects since then. The humorous skit of the "Famath washerwoman" on the conduct of the clergy towards the temperance question is another indication of progress. We can remember when a teetotaler was regarded as a dangerous character by the "rigidly righteous," who counted Bacchus one of their deities. Soon the "preacher men" will adopt Mr. Ware's plan, and preach solid Spiritualism, finding it all in the Bible.

CIRCLE & PERSONAL MEMORANDA.

Mr. Towns will give another seance at the Spiritual Institution, 15, Southampton Row, on Tuesday evening at 8 o'clock.

Dr. Mack has removed to his new residence which he has termed the "Psychopathic Establishment," 26, Upper Baker Street, N.W.

Miss Lottie Fowler has been seriously indisposed by a bad cold, but is now quite able to receive visitors. She may be seen at 2, Vernon Place, Bloomsbury Square, from 11 till 8 daily.

The Goswell Hall seance is held on Monday evenings, at Mr. Hawkins', 15, Red Lion Street, Clerkenwell. October 31, Mrs. Prichard at 8.30.—J. King, O.S.T.

QUEBEC HALL.—A Complimentary Concert will be given on Tuesday, Nov. 7, at 8 o'clock, to Mrs. Davenport in recognition of her generosity and usefulness, by some of the Patients who have been benefited by her magnetic treatment. Vocal and Instrumental music with Recitations will be given. The Philanthropic will do well to consider this. Prices 3d. and 6d. Hon. Sec., J. M. DALE.

Mr. T. M. Brown is having very successful public and private meetings at West Pelton. He will remain in the district during next week; address till Tuesday, care of Mr. Blake, 49, Grainger Street, Newcastle-on-Tyne; Wednesday and Thursday, care of Mr. Elson Heron, Wood Row, Teams Colliery, near Gateshead. It is probable Mr. Brown will spend the Winter months in the North, near home, owing to his health. He will visit places within 20 miles of Newcastle and Durham. All arrangements for places South of Darlington, deferred till further notice.

Mr. Denton has been giving Scientific Lectures in Melbourne, on "Egypt its History, its Monuments, and its Religions." Mr. Denton is now speaking in Sydney, where his lectures are drawing large audiences. He is expected to return about the middle of this month, and after fulfilling engagements at Ballarat and Kyneton, will give a further course in Melbourne.—"Harbinger of Light," September 1st, 1881.

We remember supplying information to Mr. Lawson, of Coxhoe, some years ago, and now it appears from Mr. Dobson's letter that Mrs. Lawson is a useful medium in America. Mrs. Lawson's guides sent Mr. Dobson a Poem on his Spirit-home.

A RESURRECTED TREE.—An amusing story is recorded in "The Times" of October 24th, by Robert S. Baker, Hargrove, Northamptonshire, of a great elm tree which was blown down in a storm of wind a few years back, on the property of Mr. Symth, Rector of Little Boughton. A large ball of earth adhered to its roots. Men were set to remove it, but when they had sawn off the great limbs, to their surprise and terror, the trunk rose up, of its own accord, and went back to its original place; and there it stands to this day. It is throwing out a fresh head, and is pointed out as a curious case of resurrection. The matter is easily explained, by observing that the ball of earth over-hanging at the roots, was more than sufficient to balance the trunk, when the large branches had been cut off. No wonder that a very small ghost excites alarm, when a matter of this kind becomes famous.

GONE, BUT HERE.

Mid scenes and haunts of childhood no longer may I tarry,
Nor joy nor mirth can find there any more:

The charm of life is gone,
I'm lone though crowds among,
And waves a dirge are chanting near the shore.

With spirits blithe and gleesome in youth's heyday we sauntered,

Notes of song-birds filled the perfumed air;
Sweetly I pass'd the hours,
Among the moss and flowers,
Entwining garlands round her brow so fair.

There's beauty in a rose, stars the heavens bespangle,

The Western cloudland is bath'd in sheen:
But thou wast better far,
Than rose, or sun, or star,
Or radiant galaxy—an angel queen.

When Summer's glow had vanished, and flow'rets sweet were fided,

And winds howl'd fiercely along the plain,
The music of thy voice,
Made my lov'd home rejoice,
And seem'd to hasten Spring's return again.

But when the days grew longer, and woodlands rang with gladness,

A scene my home became of mourning;
As mists rise from the sod,
So rose her soul to God,
Her trail refulgent the heav'ns adorning.

But still methinks her spirit my footsteps e'er are guiding,
Her form resplendent is hovering nigh;

And when life's work's ended,
Our freed spirits blended,

Gladly will journey to our home on high.

"Cornubian," Redruth.

J. JENKIN.

NEXT WEEKS' "MEDIUM."

Through the kindness of a Brother Journalist we will be enabled to give next week a full report of Mrs. Emma Hardinge-Britten's Oration at Macclesfield, on Sunday. We have also in hand a sermon by Archdeacon Colley, on the sinking of the "Teuton." These may both appear next week. Half-price—6s. per hundred for distribution. Oblige us with orders not later than Thursday morning.

THE "URGENCY" FUND.

DR. BROWN'S PROPOSITION.

This work is under deep obligations to many of its friends, but to few more so than to Dr. Brown, of Burnley, whose kind letter was published last week.

I do not regard that letter in its generous sentiments, as a personal eulogy, but as an appeal to the higher nature of spiritualists, inciting them to that kind of labour which has hitherto proved itself to be the mainstay of the Cause.

As my name was associated with Dr. Brown's remarks, it is rather delicate ground for me to tread upon. I do not write now to assume any merit. My position is just that of Dr. Brown, and of the many kind friends who have helped on this work. I am only one of many brethren united in the same purpose. We have done what we severally could in our respective spheres, and we ask others to "Come over and help us."

I desire to draw a distinct difference between this work and myself personally: for there is an actual difference. I will state it thus—Not one farthing of the money that has been subscribed to the Spiritual Institution has gone to the support of myself or family. We have worked for our living these dozen years, and given our services for the Cause, gratis. This has been our "contribution," and in giving it

I have at all times felt free to ask my fellow Spiritualists to take part with me.

The giving of what little I have to bestow has been an unmixed pleasure; the hard part has been the effort to collect the aid of others. This has been a necessary task; it has imposed the most painful sacrifices, and, therefore, it has been essential that I should have to perform it.

I have from the first seen that all true spiritual work must be a mission of self-sacrifice. The Spiritual Worker has to become of no repute; after giving his all, he must be called a beggar, and whatever small merits he has got must be turned into glaring offences.

All this and more has been my lot, and I accept the bargain thankfully. I am willing to be anything, do anything that is just, or be called anything, if thereby the work can be helped. We must keep back nothing, otherwise like Ananias and Sapphira of old, we may feel ourselves cast out of the spiritual inheritance.

Now a word for the work: a difficulty has got to be removed. This difficulty is part of the work: the result of the conduct of enemies of the Cause and of myself as the servant of the Cause. I therefore ask my brother Spiritualists, the representatives of the Cause, to help me to remove it.

The second word for the work is, that a new era of work has been entered upon, and I require better tools to do my part with. As Dr. Brown well knows, as a practical man, work of such magnitude as this cannot be done to advantage empty-handed. I require better tools and a little means to go to market with.

This is a business matter for which I desire to be held responsible. I only ask for help in the form of means for temporary use, which I will repay as may be agreed on.

If 500 Spiritualists would deposit with me £1 each I would return it to them in requirements within say two years. I have had thousands of pounds deposited with me in this way and filled every such engagement to the entire satisfaction of the depositors.

This does not seem to be a difficult matter; it is not an unreasonable position for me to assume. Furthermore, I know it will all come right in the fulness of time.

The deposit principle brought out a cheap, popular literature for Spiritualism, which in four years circulated 20,000 Volumes at marvellous prices. It has been a grand inspiration, a plan of our spirit friends; it has done good work and there is much more for it to do.

Let us have faith in one another, and faith in our Father God, whose devoted children all true Spiritualists are. If we doubt the success and merits of the work, we do not merely insult the moral integrity of one another, but we cast doubts on the power and wisdom of God, the Author of every good and perfect work.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London, W.C., Oct. 26, 1881.

MESMERISM AND PSYCHOLOGY.

NOTES FOR STUDENTS FROM VARIOUS WORKS ON ORGANIC MAGNETISM.

By MISS CHANDOS LEIGH HUNT.

IV.—AN ESSAY ON SOMNAMBULISM, ON SLEEP-WALKING PRODUCED BY ANIMAL ELECTRICITY, AND MAGNETISM, AS WELL AS BY SYMPATHY, ETC., AS PERFORMED BY THE REVEREND JOHN BELL, MEMBER OF THE PHILOSOPHICAL HARMONIC SOCIETY OF FRANCE, FELLOW CORRESPONDENT TO THE MUSEUM OF PARIS; AND THE ONLY PERSON AUTHORISED BY PATENT FROM THE FIRST NOBLEMEN OF FRANCE TO TEACH AND PRACTICE THAT SCIENCE IN GREAT BRITAIN, IRELAND, ETC., DUBLIN, 1788., 8vo., pp. 38.

Magnetism in a Convent. Examination of Natural and Artificial Somnambulism, with history of the introduction of Artificial Somnambulism. Medical Perfection. A curious theory. The Phenomena of Natural and Artificial Magnetism. Clairvoyance. Contradiction in the Phenomena. Dreaming, nerve insensibility. Revealing secrets, a work suggested.

The Reverend John Bell was a pupil of General Mezure, and Chevalier Justamond, who is well-known as the Editor of *Earl Stanhopes' "Letters to his Son"* etc. But the Doctor's first introduction to Magnetism was at the "Augustin Convent, at Paris, where the celebrated Father Harvier, attended daily a great number of patients, of every rank and degree, gratis." Here we learn Somnambules displayed there powers before "crowds of the most respectable and dignified clergy, who assembled every day, all of whom were thoroughly convinced that the art was practised by men of integrity without any deceit." He was afterwards presented "to the famous and learned Marquis de Puységur, and several other noblemen, distinguished in the literary world, who took delight in showing those phenomena to their friends." In the presence of his tutors, he attempted to produce Somnambulism, and he states that—"In a little time I produced numbers, who in that state answered my questions; found out the diseases of the people present, and prescribed infallible cures for them."

The object of this very interesting work is "to elucidate some ideas, and to encourage judicious persons to investigate the matter, excite their reflections, and provoke in them a philosophical doubt, and, lastly, to encourage them to contribute by investigation and observations to resolve a problem no less interesting to mankind than conducive to the improvement of Science."

It must be remembered that in the Doctor's time Somnambulism was by no means thoroughly established as a necessary or even probable concomitant of Magnetism, which it is now, unhappily, the principal aim of the sensational Magnetiser to produce, for the purpose of illustrating the phenomena of artificial dreaming, etc., which is more often provocative of the bystanders' laughter than serious thoughts upon the nature of the state thus exhibited. His first consideration is, whether the phenomena of Magnetical Somnambulism are of "such an importance as to deserve the curiosity of both the public and the learned?" and he proceeds to establish the existence of Magnetical Somnambulism by an historical survey of its introduction and progress. "The first writing which treated of Magnetical Somnambulism was, if I am not mistaken, a letter from Mr. Oloquet, who relates what he had seen at Buzanci's treatment by the Marquis de Puységur, insinuating something which seemed to characterise Magnetical Somnambulism."

"Since that letter, a gentleman, whose candour is above all suspicion, has consigned in a writing which is in every respect interesting, several phenomena he had observed in Buzanci's treatment still more wonderful than those which Mr. Oloquet had given a sketch of."

"The perusal of this performance having inspired some people of the first rank with the eager desire of being witnesses to like Somnambulism, the author of the above found an opportunity of gratifying their curiosity at Paris, in the winter of 1875. More than 5,000 people have been at liberty to see those phenomena, true or false, of which notice was taken in the national and foreign prints. The Somnambules underwent repeated trials, which all met with more or less success."

"Besides those mentioned, many more were made at Paris, or in some other provinces. This Somnambulism example having induced the Magnetisers to adhere to that part of Magnetism, they applied themselves to it with more zeal as it seemed to be a sure way towards a remedy. Thus, the concern of the Magnetiser and that of the patient, uniting both to prescribe that mode of proceeding, it is become the common object of all Magnetisers' attempts, and in all treatment they gloried in shewing some patients more or less improved."

This, then, is the history of the introduction of Artificial Somnambulism, and when we come to make our notes upon M. Teste's Work, as translated by Dr. Spillan, we shall quote from the Marquis de Puységur concerning his first observations of Somnambulism induced by Magnetism.

"As to the physicians," he says, "most of them have disdained to prove witnesses to the effects of Magnetical Somnambulism, under the pretence that it was sufficient for them such

a phenomenon was contrary to those notions consecrated in physic and physiology, they have considered those marvels as mere chimeras unworthy a serious examination.

"There was even a learned body who went so far as to forbid their members to entertain the least doubt on the subject, and expelled from their society whomsoever have given themselves up to the study of this new doctrine." * * * * It is a misfortune, constantly attending on good things, that they can never be preserved in their native purity, nor escape that mixture which malice or cupidity seldom fail to blend with them.

"Those who, either through prejudice or interest, endeavour to display the discovery take care to examine it on that side only which seems to convey an idea of apparent quackery, and never fail to present it to the public in that view."

"But those who sincerely wish for information pay but little regard to such a consideration, and, throwing aside quackery, carefully penetrate as far as the principle itself. * * * In that manner should every unbiassed man act who sincerely seeks for truth, without having interest or design to destroy it."

He then proceeds, by argument founded on experiments, to show that Somnambulism is capable of being produced by Magnetism, and positively could not be simulated under any of those test conditions, which, in those early days, nearly every Somnambulist was subjected to.

"Physicians, by affecting the greatest incredulity in Magnetical Somnambulism, under the mere pretence that such phenomena are inconceivable, give no satisfactory account of their disbelief."

"The difficulty of conceiving of a phenomenon by no means destroys its reality; we are surrounded with a multitude of natural marvels, which no one has the least doubt about, though they are incomprehensible, for it is evident that nature has prescribed certain limits which are inaccessible to human conception."

"But some will say, 'From such a mode of reasoning it will then follow that we must give credit to every absurdity we hear, and believe the greatest oddities in the world, and those who will exact such a belief shall only have to invoke the great power of nature and the immense extent of its resources.'

"That way of reasoning would deprive arts of their rules, and banish principles from sciences in order to make room for rash assertions, etc., our learning, instead of being susceptible of improvement and enlargement, would fall again into chaos and confusion."

"But what will be said if we were to discover that Magnetical Somnambulism—far from offering to the learned an inconceivable phenomenon, incompatible with all notions admitted both in Physics and Physiology—is, on the contrary, a natural consequence from those very principles accessory to the common notions with which it is blended and united in a very natural manner?"

"It is what I propose to demonstrate." * * * He then proceeds to show that there are various ways of affecting the four senses of seeing, hearing, smelling, and tasting, which conduce to produce sleep, introducing the curious theory that Magnetical Somnambulism is produced purely by the act of touching; for he says, "It is clearly proved that sleep comes in through four of our senses; now that observation naturally leads us to think that touching is endowed with the like power, because the constant uniformity which is visible in all nature does not permit us to suppose that that sense alone would have been made particular exception of"; which shows that Dr. Bell was not acquainted with the now well-known fact that a sensitive can be easily controlled by a good Magnetiser even at a great distance. "Moreover, a little reflection alone will show that the above faculty ought to belong to feeling more specially than any other sense. It is agreed that, generally speaking, there is but one sense, which is feeling, and that the other four are only a modification of it."

"The sight, hearing, taste, and smelling, produce no sensation in us but through the means of contact. The light, sound, flavours, and smell only act upon us by shaking the nervous tufts of our organs, and such a shaking can never be obtained before they have touched them. This is an incontrovertible truth."

"Feeling, properly so-called, only differs from other senses by its great energy and vast extent. The other senses occupy but a very narrow place, and are only susceptible of a local impression; but feeling, by experience, is spread over all the surface of the body, and this is sufficient to shew that feeling ought to enjoy in a superior manner the faculty of opening a way to sleep; for being the chief sense, and almost to say the principal one, from which the others are derived, how is it possible to conceive it deprived of a power which the subordinate senses are endowed with."

"Lastly, it is so certain that sleep is introduced by feeling, that the faculty prescribe opium taken in topic and applied to the skin, which really produces sleep.† The touching of an

* "A decree of the faculty of Paris, 1784, which is the same as they did for inoculation, which is now adopted by them." (And now made penal.—C. L. H.)

† "We may even recollect on that account the manner of touching made use of in India, by which means slaves procure sleep to their masters; which is called Massu."

* The fourth Earl of Chesterfield.

organised body may then, without any marvel, occasion sleep; and it is the point I want to clear and answer fully; the objection of improbability. But, will they say, supposing the Magnetisers to be endowed with the power of producing sleep, there is not the like reason to lead us to think that they can likewise produce Somnambulism? The answer is plain and obvious.

"Somnambulism itself is nothing else but a mere modification of sleep. There is no Somnambulism without sleep.

"We might even add that there is no sleep without Somnambulism, and that every man is born a Somnambulist."

He then proceeds to note that those persons disposed to be naturally Somnambulant are most inclined to become Magnetic Somnambules, and that the phenomena attendant upon Natural Somnambulism should be expected to attend Magnetic Somnambulism, and that we should be more astonished at its absence than its presence.

The remainder of the work consists of instances of phenomena occurring under both the Natural and Magnetic Somnambulant condition, drawn from various sources, with interspersions of argumentative observations, so interesting that we intend quoting a considerable portion.

(To be continued)

THE DIFFUSION OF SPIRITUALISM.

A COUNTY DURHAM MEDIUM IN AMERICA.

To the Editor.—Dear Sir,—In 1877 I was introduced to the Lawson family, residing at Cornforth Lane, Coxhoe, and with them commenced the investigation of Spiritualism. Mrs. Lawson soon gave evidence of mediumistic tendency. I had the privilege and pleasure of sitting in the circle in which her mediumship was developed, until they emigrated to Canada. And truly it was a pleasure unspeakable to sit with such kind, sincere, earnest and intelligent investigators as Mr. and Mrs. Lawson are.

To recount the many refreshing seasons I have experienced in the circle, whilst listening to the eloquent, thrilling, and heart-stirring utterances of her controls, would occupy the whole of the MEDIUM. Suffice it, therefore, to say that a bond of union was thus begun that time and distance has tended only to strengthen and establish.

The separation was keenly felt, and was reciprocal. Circumstances rendered it necessary, as it has in many other cases, although Brother Lawson was a Good Templar and an industrious and clever mechanic.

The following testimonial was given to Mr. Lawson on their leaving Toronto, Ontario, Canada, when removing to the Grand Forks, Dakota, where they are at present located.

"Toronto, Ontario, Canada.
May 4th, 1880.

"To Spiritualists and Friends,

"This is to certify that the bearer, Mrs. C. Lawson, late of England, has resided among us nearly two years, and has been engaged as speaker for the First Spiritual Association of Toronto, for the term of three months, and it is with deep regret that we, the members of the Association, part with her.

"Mrs. Lawson and all the family are true Spiritualists, and we hope our friends of the Cause will welcome them as such; and to the friends I will say that Mrs. Lawson is always ready to help our good cause on. And now we commend both her and family to the care of the good angels, and at last hope they will find that sweet haven of rest.—I remain, on behalf of the First S. A. T.,
J. L. S. CHANCEY, President."

I have kept up a regular correspondence with them, and am happy to be able to say that in their distant home they are doing well, and are likely to prosper temporarily.

The boys are doing well. Mrs. L.'s health, never robust, gave way, and she has for several months been prostrated on a bed of sickness, but is now nearly convalescent.

They have done and are doing what they can in their new home to propagate a knowledge of Spiritual truth.

Ferry Hill Station, Oct. 3, 1888.

A. DOBSON.

IRISH REBELLION OVERCOME.

Mr. S. C. Hall relates to us an anecdote connected with the history of his father's—Colonel Hall's—command in the Irish County of Kerry, during the Irish rebellion of 1798:—In 1815, while residing near Skibbereen, where my father was carrying on his disastrous copper mines—disastrous to him, but very beneficial to Ireland—a friend lent me a horse on which I rode to Bantry. I remained three days at an inn there, and when I thought my purse exhausted, called for my bill. "Sir," said the waiter, "there's no bill," so I sent for the landlord to explain. He met my demand by a half-angry rejoinder. "Sir," said he, "no son of your father shall ever pay a shilling in my house, and I hope you will stay as long as you can." He answered my request for explanation, "I'll not tell you, but

ask your father." Of course I did so, and, after raking his memory, he told me that the landlord kept the inn in 1798, and had been very kind, attentive, and serviceable to him. My father had received secret intelligence that he was a captain of rebels, and on a certain night had arranged to attack a certain house, into which several soldiers had been introduced in private clothes. But on the afternoon of the day the landlord was arrested and conveyed to the barracks—no member of his family being cognisant of the arrest. He was imprisoned in a room whence there could be no communication with the outside. The rebels met—but where was their captain? None could tell. For that night they postponed the attack. The next night it was the same; the third night, finding their captain again absent, and not knowing why, how, or where, they relinquished their project. The landlord was released, returned to his house, and was made aware of the cause of his imprisonment; but for which he was certain to have been either shot or hung. Hence his words—twenty years after the rebellion: "Sir, no son of your father shall ever pay a shilling in my house!"

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

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

THE PROGRESSIVE LIBRARY
AND SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, LONDON, W.C.

MOTTO.—The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.

MRS. HARDINGE-BRITTEN'S WORK.

By the desire of the friends of Spiritualism in the North of England, Mrs. Emma Hardinge-Britten announces that she is engaged to speak as follows:—

Sunday, Oct. 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.

Mrs. Britten can still form some week evening engagements but her Sundays up to the third Sunday in January next, are all promised.

Mrs. Emma Hardinge-Britten, will deliver two inspirational addresses in the Spiritualists' Lyceum, Hollins Lane, Sowerby Bridge, on Sunday Nov. 6th. Subject in the afternoon at 2.30. "What new thing has Spiritualism taught, what good has it done?" In the evening at 6.30, the audience will have the privilege of choosing a subject. Collections after each address. Tea provided for friends from a distance. H. Gaukroger, Hon. Sec., 99, Haugh Shaw Road, Halifax.

Manchester and Salford Spiritualists' Society, have arranged with Mrs. Hardinge-Britten, for two orations at the Athanaum on the second Sunday, in January next; particulars will be given in due time.—J. CAMPION.

MRS. EMMA HARDINGE-BRITTEN IN MANCHESTER.

Dear Mr. Burns,—On Sunday evening the 16th inst., according to announcement, we had Mrs. Emma Hardinge-Britten, that beloved and gifted medium on our platform. Never in the history of the Grosvenor Street Society was there such a scene. The Hall was literally packed from floor to ceiling with an attentive audience eager to drink in the rare spiritual treat that was poured forth like a rich flowing stream. Her lecture was a masterpiece of inspirational eloquence. God bless her wherever she goes in her efforts to teach once more those grand and glorious truths of immortality, and advocate the cause of Spiritualism which she loves so well.

A few earnest workers came forward and assisted to brighten the surroundings by floral decorations in honour of our esteemed guest.

Next Sunday, Oct. 30th, the Oldham Friends will give two Services of Song, subject: (2.30 p.m.) "Eva," and (6.30 p.m.) "Joseph." Tea will be provided at 6d. each, at 5 o'clock.

I have distributed all the MEDIUMS that have been sent me by so many of our co-workers, and shall be thankful for more. If all the readers of the MEDIUM who are unable to distribute them themselves, will kindly forward them to me (carriage paid), I will see that they are judiciously distributed, thus affording the truth-seekers an opportunity of becoming more enlightened on the grand philosophy of Spiritualism.

392, Stretford Road, Manchester. W. T. BRAHAM.

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

Sunday Oct. 30th, at 7 p.m., prompt Mr. J. Veitch on the "Assumption of the Churches."

Monday and Thursday, from 2 till 4 p.m., Mrs. Davenport will see persons Free for Magnetic treatment. Mrs. Davenport's private address is, 23, Dorset Street, Gloucester Place, Portman Square.

Monday, at 8.30, the Comprehensionists meet.

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

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

Friday, at 8.15 for 8.30, Mr. Wilson will explain the system of Comprehension, and his Drawings, etc., for a series of evenings.

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. All other meetings on the Voluntary Contribution principle.

J. M. DALE, Hon. Sec.

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

To the Editor.—Dear Sir,—The slight difficulty that impeded our progress at this Hall, I am happy to say has been removed, and we shall be able to continue our meetings for the future. The committee earnestly solicit support to carry on the work here. It is not gain on their part that impells them, but an earnest desire to spread the truth of Spiritualism in this part of London. It is the second time that this work has been attempted at this place, and the committee are determined if possi-

ble that the Hall shall not be closed if the Friends will rally around and support them in their endeavours.

The Hall is open on Sunday mornings for worship and cultivating the healing powers, and we shall be glad of all sympathising friends to attend the circle; doors open at 11 o'clock, service commences at 11.15, and doors closed at 11.30. Evening service commences at 7 o'clock.

On Sunday last, a Trance Medium, occupied the platform and gave a most instructive address.

Mrs. Olive has kindly volunteered to give a seance at her rooms on Sunday Nov. 6th, in aid of the fund. Friends wishing to attend this seance will kindly communicate with the Secretary, as the number will be limited for want of room.

On Sunday next, service as usual at 7 o'clock.

W. HARLING, Hon. Sec.
73, Barnsdale Road, St. Peters Park, Harrow Road.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday evening last, Mr. Bent gave a Trance Address, the guides taking for their Subject: "Who are the World's Saviours?" It was a very interesting discourse, and was much appreciated by the audience.

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

LITERARY NOTICES.

THE PEOPLES' POCKET BOOK OF COMPREHENSION. J. Burns: Progressive Library. Price 1s.

We have often published Papers on Comprehensionism, and now the author has condensed his ideas of its usefulness as a pocket book. Comprehensionism is here seen in three aspects. Socially, it advocates district government, general enfranchisement, and the nationalization of the land, to be obtained by an organisation which associates the intention. Educationally, it advocates a system of teaching through colour, form, and number, and as these are the media through which all is perceived, the system deserves more attention than has hitherto been conceded to it. Religiously, it recognizes the Soul of God as the innate dwelling in each individual, and so Comprehensionism is in opposition to the Churches which say, "all children are altogether abominable in the sight of God," as if God could make that which was an antagonism to himself. When this absurdity is exposed, the Churches will be the affection of the people, instead of the shroud on the consciousness of existence. The Comprehensionist in possession of this deeper soul as an internal influence, stands secure amid misfortunes, and learns by intuition the secrets that science demonstrates by laboured and unconfiding effort. We can only say the book is full of curious interest and originality, and may be designated as a centrestance for ideas.

An excellent tract, 16 pages, price one penny, is—"Testimonies of Medical Men, on the Protection supposed to be afforded by Vaccination, from 1805 to 1881." Published by the London Society for the Abolition of Compulsory Vaccination, 114, Victoria Street, Westminster, S.W. The continuous medical testimony in opposition to Vaccination is somewhat astounding. As the preface says:—"The following pages will display the continuity of the opposition of the really scientific portion of the medical confraternity to the infallible empiricism which the fashionable circles of the gay world have so persistently and pertinaciously sought to thrust upon them."

The opponents to Spiritualism in the "Accrington Gazette" retire gracefully from the conflict. "M.H." writes on behalf of our cause and the course of a long letter says:—

"That departed spirits can and do communicate with those on earth, that they warn of approaching danger, comfort and console in sorrow, advise and direct in times of difficulty and trial, that they can be heard and their presence unmistakably manifested, I can conscientiously and honestly affirm. How, or by what means they do this I am at present as much puzzled to make out as the most sceptical of your readers, but that such is certainly the case is with me, a settled conviction that nothing earthly can ever shake. . . . The views held out by Spiritualism in reference to our life, are to my mind far more consistent with the teachings of Christ and His apostles than are the doctrines at present taught in our churches, for I never could be brought to understand why heaven should be so very far away."

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President: Mr. G. Dawson, 27, Ellesmere-street, Hulme Manchester
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PLAN OF SPEAKERS FOR OCTOBER.

Sunday, October 30—United Services of Song (kindly given by the Oldham Choir), at 2.30 and 6.30.

Service commences at 6.30 p.m.

A society for the free distribution of spiritual literature in connection with the above association. Literature thankfully received.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION, 114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

- I.—The abolition of Compulsory Vaccination.
- II.—The Diffusion of Knowledge concerning Vaccination.
- III.—The maintenance in London of an Office for the publication of Literature relating to Vaccination, and as a Centre of information.

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INTERNATIONAL ANTI-VACCINATION CONGRESS.

To the Editor.—The Second International Anti-Vaccination Congress has just terminated a four days session at Cologne. Forty-five delegates attended, representing the various Leagues, Societies, and opposition to enforced Vaccination in Prussia, Saxony, Wurtemberg, Switzerland, Belgium, France, England, and the United States. Dr. Hubert Boëns, of the Belgium Academy of Medicine, the author of numerous works on Small-pox and Vaccination, presided, and was supported by Professor Adolf Vogt, M. D., of Berne University, Dr. H. Oidtman, of Cologne, Dr. Waltz, of Frankfurt-on-Oder, Dr. H. Schoppe, of Bonn, Dr. E. A. Meyner, of Chemnitz, Saxony, Dr. Weber, of Duisburg, Mr. Zoppitz, of Wurtemberg, Dr. Charles Pigeon, of Fourchambault, France, Mr. W. Tebb, of London, Mr. Thomas Baker, and many others. Letters of regret for non-attendance, accompanied by expressions of warm approval of the objects of the Congress, were received from the Countess de Noailles, Lord Clifton, Sir J. Clarke Jervoise, Mr. Peter Taylor, M.P., Mr. Thomas Burt, M.P., Mr. Kruchenius, Member of States General, Holland, Drs. Garth Wilkinson, W. J. Collins, Edward Haughton, T. C. Pearce, Enoch Robinson, Mr. Alderman Tatham, Mayor of Leeds, Prof. Alex. Wilder, of New York, Dr. J. Emery, Coderre, Prof. Materia Medica, Victoria University, Montreal, Prof. James Browne, LL.D., of Williamette University, U.S.A., Dr. G. F. Kolb, Member of the Royal Statistical Commission, Munich, Dr. Westermayer, Ecclesiastical Councillor, and Member of the Wurtemberg Diet, Rector P. A. Siljstrom, late M.P. for Sweden, etc. etc. The tables literally "groaned"—to use the words of Mr. Gladstone with reference to the literature of this agitation on another occasion—with Imperial, Parliamentary, and Municipal returns, Statistical tables and official reports, to which constant reference was made by the several speakers, and with books, pamphlets, and journals relating to the subject of small-pox and Vaccination. During the seven sittings of the Congress, about 25 formal addresses and papers were delivered under various sections, dealing with the Scientific, Statistical, Social, Political, and Historical aspects of the Subject. Several of the speakers, notably Dr. A. Boëns, and Dr. Oidtman, devoted special consideration to the irrational and unscientific basis of Prof. Pasteur's theories for multiplying artificial diseases, as a means of promoting the public health, instead of removing the sources and hot-beds of disease by sanitary measures, which could alone annihilate small-pox and other epidemics. Dr. Charles Pigeon, the delegate from France, delivered an able address on the scientific and medical sides of Vaccination, which briefly epitomised, sets forth the prevailing opinion of the Congress in the following propositions.

- I.—Small-pox, when rationally treated, is not relatively a dangerous disease.
- II. Vaccination does not afford immunity against it; but on the contrary (being itself an infusion of zymotic molecules), is an excitant of it.
- III. Vaccination not unfrequently inoculates syphilis and other maladies, much more dangerous than small-pox, as the virus is never free from the risk of such contamination.

The official returns of Burgomaster's in the cities of Liegnitz, Lubeck, Dusseldorf, Cologne, and other places demonstrated the constant priority to attacks of small-pox of the Vaccinated over the unvaccinated, a fact admitted to be true of infants by Dr. Thilenius, the leader of the pro-vaccinators in the German Imperial Parliament. Amongst other proposals approved by the Congress, was the "petitioning of the various legislatures to make vaccinators responsible for the evil consequences attending upon the operation, which it was believed would at no distant day, cause the practice to be abandoned.

An Executive Committee was elected for the ensuing year, and resolutions passed agreeing to continue the International Congresses until the Compulsory Vaccination Acts, which are everywhere the cause of unspeakable evils, are finally abolished. The next Congress is to meet at Berlin in 1882, during the sittings of the Reichstag.—Yours faithfully. WILLIAM TEBB.

GOSWELL HALL SUNDAY SERVICES.

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

Last Sunday evening, Mr. Morse's guides gave an oration upon the "Voices of the Night," which was listened to with marked attention.

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

In the evening at 7 o'clock, Mr. Iver McDonnell will lecture, subject: "Original Sin."

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.

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PLAN OF SPEAKERS FOR OCTOBER.

Sunday, October 30—United Service of Song, at Temperance Hall, Grosvenor Street, at 2.30 and 6.30.

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" Wednesday at Mr. Brown's, 33, Downing-street.

" Thursday at Mr. Taylor's, 48, Harrison-st., Pendleton.

It is requested that Members etc. belonging to these "Circles" will attend regularly, and punctually, also, that if any friend, or stranger is desirous of visiting or joining the same, the name or names must previously be given to any of the above (the Proprietor of each "Home" being the conductor therein), or to the Secretary who will submit the same to the Circles.

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