



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

# SPIRITUALISM.

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## MY HEAVENLY HOME.

A DISCOURSE PURPORTING TO BE SPOKEN  
BY THE LATE PRESIDENT GARFIELD.

The "Chicago Times" of Monday, October 10, in reporting the following Discourse, thus introduces it:—

Fairbank Hall was filled to its utmost capacity last evening, it having been announced that James A. Garfield, the late President, would control the organism of Mrs. Cora L. V. Richmond, the noted trance-lectress, on this occasion, and discourse on "My Heavenly Home." It was also announced that "Mr. Lincoln" would assist.

After some preliminary services, Mrs. Richmond rose in a state of trance. The spirit who spoke announced himself as "Abraham Lincoln." He referred to his discourse of two weeks ago on "The Nation's Sorrow; Shall it be turned to Joy?" and said that while it was being delivered the spirit of Garfield stood by his side, absorbed in interest. When he had concluded, Mr. Garfield remarked that he believed he could master the psychological process that enabled a disembodied mind to control a physical brain, and expressed an earnest wish to do so. They had since then visited the medium on frequent occasions, sometimes seriously indisposing her, because the control of a spirit that had so recently passed from a bed of suffering was highly detrimental to the subject—but they believed that the end justified the means, and he was pleased to announce that not only had Mr. Garfield mastered the psychological problem, but there would result nothing detrimental to the medium when the effort was concluded. With this he would give place to his friend, the late President Garfield. A marked change came over the medium, and what was said was coloured and made effective by a strong personality.

The Discourse is reproduced in "The Two Worlds," No. 6. The editor regards it as "possessing more than common interest," and adds:—"The utterance was evidently somewhat imperfect, as might be expected,

but it is not without intrinsic evidence of the origin claimed. Many of its statements strikingly coincide with those given in a public discourse through Mrs. Brigham, in this city, on the Sunday following the President's decease, entitled, "Garfield's Reception in Spirit-Life."

### DISCOURSE.

Then I saw through a glass darkly. Now it is face to face.

This transposition of the words of the apostle is ever ringing in my thoughts, since the solemn change which you call death, but which I now have learned to call another birth. What this change implies, dear friends, no one can fully tell until each spirit has passed that solemn bound; but I must try, for the thoughts burn for utterance, and the spirit can not remain in its heavenly home unless some word reaches the earth and those who are left behind.

I found on awakening from mortal life that after the first shock of physical wounding, there was no hope of recovery, that the time which was spent in the attempt to restore the body in the healing of physicians, in the nursing of kind attendants and the loving care of friends, as well as the prayers of the nation, was but a preparation for my spiritual birth; that it was known there that I was to come, and that even my own spirit by a sort of double consciousness was aware of it. I struggled to live; I thought I must remain, but in those intervals of sleep and partial delirium of the senses my spirit held converse with spiritual beings about me, and they told me that I was coming. I will tell you more about this double consciousness a little later on, for it is a significant feature of our wonderful existence. The period, as I say, spent in attempting to restore the body, was to me a period of spiritual training and preparation for birth, and when the hour of dissolution came, the full flood of consciousness dawned upon my spirit, as well as upon the obscured senses, that I must pass away, that the hour had come. Up to that moment I expected to recover and fill the duties appointed to me.

With great joy, with humility and gratitude, I now come to tell you what has happened to me since that time. When that which is called death came I seemed for an instant to be crowded into a narrow tunnel; from

behind, the past seemed crowding upon me, and before me was the future, and I alone filled the tunnel. I thought the past and the future must meet, and must pass one another. Would I be crushed in them? There was no sensation, but it seemed a sublime consciousness that I was to be annihilated between these two forces that were pressing and crowding upon me. I never can describe it in words. It was the supreme moment of being; greater than birth, greater than death, greater than the fulfilment of manhood was this consciousness. I was to be crushed, and as one feels when standing on the verge of Niagara, that his life is valueless compared to its vastness, or as some feel at the approach of a mighty engine that they would fain lay down their lives in the presence of such power, so did I feel when from the past the thronging memories of an existence freighted sometimes with imperfection, but greatly with joy, crowded upon me, to be remembered; and when from the future the power and glory, and vastness of a dawning light seemed to break upon me.

Many times I remember that during my sickness I had seemed to rise as one beneath the ocean might rise, and see the morning breaking afar off. Then some loving and tender care of ministration, of physician, of prayer of friends, would call me back again, and I was submerged in the waves of mortal life. Now I was impelled. The past came up with a mighty rush, and, pressing me forward, I was forced into the world of spirits, and there I stood, bewildered it is true, but so utterly conscious that I would have called on my regular attendants to behold the scene that was before me. I did call, but they did not hear me. Death did not divide us, but I realised then that time and sensation did, and that they were in the ocean and I had risen above it. Then this past of which I speak came crowding upon me—all the scenes of my boyhood, my youth, my manhood, the love, the hope, the aspiration, the joy, my mother's face, the gleaming light of every countenance; these all in retrospect came before me. But other faces came that I remembered not—that I had never seen on earth. But one face at the mouth of the tunnel, from which I seemed to emerge, shone benign and tender, fair and loving. It was the face of Abraham Lincoln. I could not mistake it. There it was in the full light of a spiritual grandeur that I cannot describe, but with every lineament perfect, with every expression natural, only a transparent glow that made me feel as though I were in the presence of an angel, though I recognised the countenance of my friend. With hands extended, with both arms extended, he received me, saying: "I knew you were coming; you are welcome." And then my father, whose presence had been denied me on earth, came and greeted me. I do not know, or I did not know then, how I knew it was my father, but from the instant that I saw his benign face I named him father, and he named me son. Other faces that seemed equally familiar, though I had no knowledge where and when I had seen them, came out to greet me. I named them variously, brother, and friend, and relative, whom I had never met in earth-life, yet I knew them.

And just here let me speak of that double consciousness to which I referred but lately. I found that I had known them. I said to my friend and guide, Mr. Lincoln: "Why is it that, never having seen or remembered my father, never having seen many of these friends in earth-life, I know who they are?" He said, smilingly: "You will be surprised at many scenes that will greet you in spirit-life. We lead a double life upon the earth; one is the outward life of the senses, the other is the life of dreams. Our dreams prove, after all, to be the greatest realities, for in sleep, oftentimes, when not disturbed by material cares, the spirit meets and holds converse with departed friends. You will find many scenes familiar to you, and many thoughts that you have held in waking hours you will trace to the land of the spirit."

Oh, how wonderful it seemed! Then I thought I had just awakened from a dream, and that earthly life was a sleep, and that I was restored to my natural senses, and yet I could but remember the long, late struggle for being, how the nation by its united voice placed me in the position of being its servant, how I had accepted that high trust with becoming humility and gratitude, but fear lest I should not fill the lofty responsibility, and how, with a sudden plunge, that office was snatched from my duties of life, and I was prostrate, struggling for life in a sea of pain and uncertainty. The voice of my wife, the tender ministrations of my attendants, the sound of consulting physicians, the uncertainty, the doubt, the cheerfulness—all this came back to me, and yet I could not relieve myself from the joy of the feeling that I had awakened from a dream, and that however pleasant the dream might be, that unto which I had awakened was a greater joy. You will wonder at this, but I cannot explain to you how surpassingly great it seems to be born again; how without doubt in the Father's love, and with the consciousness that there is in the spiritual life a power that elevates, with perfect certainty of a future state, I still had no adequate consciousness of what that state might mean on the full awakening of the spirit. I cannot convey it to you now. I can only tell you it was a noonday morning of existence, a light added to a light, a joy blossoming to a fuller joy, a cluster of stars where there had been but one before.

I passed on among other friends. There were familiar scenes around me everywhere, beautiful landscapes, bits of loveliness fashioned of my childhood's dreams, fine stretches of country that I had seen in my earthly life and wished to perpetuate but had not the hand of an artist—all beautiful sights that I had desired to preserve in my youth and manhood, the affections of my heart, the hopes, the ambitions—the imperfections too; and the more I advanced into this beautiful land, for land it seemed to be, though transparent as the rainbow, clear as the atmosphere—the more I advanced the more did I seem inadequate to appropriate, to enjoy; the more did I feel the insignificance of my thoughts, and yet, as an eager child incapable of comprehending the vastness that is around it, I pressed forward ever to new scenes, new sights, new forms, and each form held the countenance of some one I had known and loved, and some one whom I had loved and not known, invisibly, impalpably loved. The ties of mind and spirit drew them to me; and these received me also into the kingdom. How long it lasted I do not know, but I seemed to pass on and on, meeting with minds whom I had known in public life, meeting with many whom the nation has named greatest and highest—but whom I felt I could not approach—meeting with these, all in kindness, and they received me with no surprise; they seemed to have known that I was coming; they received me gladly, but there was no display, no ostentation, no ceremony, no formal greeting; it was the same as if I had walked up to my mother's door and seen her smile in the sunlight, waiting at eventide to receive her boy. There was no greater or loftier endeavour than this—than that they loved me and seemed to know that I was coming, and each had a kind word of welcome. I felt so at home, so humiliated, so glad, so full of pride and joy, that I was fain to go and bring my loved ones there. Then came the recollection that I was among the dead, and they were among the living. What is it to live, if it shuts out for the full period of man's life that which I saw then? What is it to live, if it be to struggle on through forty or fifty years of manhood without knowing that there are such scenes near and around? What is it to live, if, as a brazen dome, clouded on the earth side, it shuts in the glory of the spiritual state? And yet my loved ones were among the living, and I was supposed to be among the dead. I heard the sound of bells tolling. It came to me as sounds from beneath the ocean might come—a

dull thud engulfed by waves. I heard waves washing upon the shore, the waves of the nation's sympathy. I do not mean the words of praise spoken in high places. These are common enough; they belong to man's natural adulation of man. But I mean the words and thoughts of sympathy that you extended to those in sorrow—surging, surging, nearer and nearer, like the approach of a great solemn sea, a sobbing sea, it came up and engulfed me round about: it came and broke in spray of tears over my head; and in the midst I heard many guns, and then suddenly I was in the midst of the funeral train. I heard no sounds of martial music, I did not see the crowds that thronged the streets; I did not even see the catafalque, but I only saw the forms and heard the sobs of those who loved me. I could tell; there was no disguise. Only those who loved me were seen and known at that hour, not the masses moving carelessly, many wearing their sorrow outwardly because they must, but all giving more than in my mortal capacity I deserved; still I felt the heart-beats of those who loved me and heard their tears fall, and would have raised my voice—did raise it, but it could not be heard. Then again, I said to myself and to my friend, who did not leave me then: "Am I in the world of the living or the dead? Why do they not hear me when I speak? Why will they not answer when I console? What is it that divides us?" And again the benign countenance beamed as an angel, and he answered: "It is time and sense that divide you. Spirit lives, but the body is the veil between you and them—their mortal bodies." Oh, how I tried to penetrate that veil! How I tried to make my voice louder than the sound of music, louder than the trumpet's tongue, louder than all the words that were spoken, tender enough, kind enough, sympathetic enough; but who would break the silence, and tell them that I was there! There was no one; and if he had, I find he would have been thought a madman. Doubtless these words to-night, all-important as they are to my spirit panting for utterance, and striving to reach those whom I love, and who care for me, will fall as the utterance of an enthusiast, while idle words of vain pomp and show will go solemnly forth, blazoned to the nation as truth. Oh, but there may come a time, there must—when that which I know now shall be revealed to all, when you shall see and hear as I see and hear, and when with your friends who are dead close beside you, and no voice to speak, no thought to bid them welcome, you will remember what I have said, and not press them far off with great grief, with great sorrow, or complaining.

The spirit of the nation I speak to to-night—I know that its form will be preserved. I know that no hand shall come between you and its law, its harmony, its furtherance of justice. I know that the nation will be preserved. That is nothing. It is great in the sight of man. But to know this other nation, this greater and vaster one; to know Washington, Adams, Jefferson, Lincoln,—all are here; to feel the clasp of their right hand and the fellowship of their living hearts and minds; to be ushered into the presence and companionship of their minds and feel yourself a worm—this is what I feel. Can you realize, my friends, that it is but a slight [struggle, the stoppage of] a single valve of the heart, and the spirit is set free into this immortal presence? Can you realize that all of your loved ones are there where I am, where I must live? And I must not know this life that has come to me, unless I can make you know it also—I mean you of the earth to whom I am dear and near, whatever may be your names.

My mother, O my mother! You, who have watched and guarded me in my tender years; you who have sustained me in youth; gently, admiringly, kindly leading and guiding; you who have filled the place of both parents with the thronging cares around you of maturer life, and blessed the crown-

ing years of manhood upon your children; you who have watched that growth of manhood extend to what you thought was a loftier usefulness, and been glad with every joy and sympathising with every sorrow; you who now so lately cried out for me—and I was there, though you knew it not,—my mother, in that hour of solemn import, when a nation's voice sustained and uplifted with glad acclaim, I turned to you for blessing, and gave you the first praise; and now, uplifted to a higher state, crowned with a loftier manhood, O mother, will you not receive me? I touch your brow, and you know it not. I place the lily of my love upon your heart; do you not feel me?

My wife, whom I heard cry even in the light of that new home, silent, with no loud voice, but with the cry of the spirit, that seemed to say: "We are separated forever until death shall take me hence," Oh, do you not know I am with you? No day has passed, no interval of hours, that I have not been near. My home is there in the home of the earth-life. Above it must be reared my spiritual temple; around it must hover the atmosphere of my heavenly home. Do you not know that I am there? My daughter, speak to me! The light of your tearful eyes, as a flower wet with dew, shines on me in my new estate. Yours is not a crushed but only a bended spirit that will rise all the brighter for the tears; but do not feel that I am gone. My brave boys, too, I would sustain and strengthen. Pardon me if I refer to those already known to your hearts, but if I cannot breathe these words my spirit will burst its bonds somehow and come back to earth. Sustained and strengthened by my love, my heavenly home is at Mentor where the loved ones are; but it is extended as high as any spirit that knows and blesses me can dwell. All the way from that simple earthly dwelling to the spiritual vastness that now accompanies and surrounds me, is the breathing of the air of home, extended and enlarged, glorified and beautified.

Oh, nation, take off the black, and drape the walls with snowy brightness, if you would tell where I dwell; for I am not among the dead. The nation, if it chooses, shall hear from me; but those who are near and dear must hear my voice, must understand my presence, and in whatever hour and way that I can speak that word, or make it felt to those of my household, I will do so.

For your love and kindness, for the sympathy that I feel has brought me here—without which these broken utterances could not have been given—I most devotedly thank you. Volumes of the spirit remain unspoken, thousands of thoughts remain unuttered—clustering memories and prophecies, that will waken into loftier duties and higher fulfillment. Whatever sympathy and praise, whatever voice of encouragement has been given will sustain and uplift me to higher endeavours, though I know that I did not deserve it. I do not deceive myself for one moment. The circumstances, the time, the occasion, the tendency of human sympathy, is that which has upbuilt this thought within your heart. But this I do know—not great, not wise, not a statesman, not endowed with any of the great gifts that many would fain heap upon me, I was still the honest son of an honest republic, a devoted citizen of a community whose laws I prized beyond all praises, whose prosperity next to that of its spiritual growth I covet, and whose sympathy and prayers will help to bear me until I learn more fully the lessons of this higher council, where I sit and listen as the humblest among those who are wise, and great, and good, and who hold the nation's welfare in their keeping. These praises and these tokens of sympathy, your reception of my presence here to-night, the thoughts that will follow me after this utterance, and the hope that, in some manner, these words may reach those with whom I lived on earth,—whom I

also shall reach in a nearer way,—this will make more bright the glory of my spiritual birth, and bear me to greater endeavours in my heavenly home.

[The discourse was closed and the chairman made some announcements, when the medium again arose, and this was said:]

My friend and counsellor has admonished me that I had intended to utter one other thought. The newness of this method of speech may have made my utterance not so consecutive as usual. Another thought is to the nation, to the bar of justice, before which tribunal the poor maniac is now summoned. Will the nation remember SUMMUM JUS, SUMMA INJURIA, and strive in the presence of justice not to forget that mercy is her handmaiden. For my part, if the laws of the country declare that he must come into the world of spirits, I promise you, as my name on earth was James A. Garfield, that I will be the first to receive him in the spirit-world.

## SPIRITUALISM AND ECCLESIASTICISM.

### THE CHURCH CONGRESS, AND SPIRITUALISM, VEGETARIANISM, AND TEETOTALISM.

A body so despised as the Spiritualist body is, ought to be grateful for the smallest mercies, and I observe accordingly that much natural congratulation has been expressed by Spiritualists for the very small mercies, indeed, meted out to them at the Church Congress. Any notice of despised opinions is, however, preferable to the silence of contempt.

I wish to make a few remarks on the paper read by Dr. Thornton, who appears to be in great terror at finding himself, as he supposes, face to face in Spiritualism with such dreadful heresies (opinions different from any other person's opinions) and evil monsters as Vegetarianism, Teetotalism, and Ophitism, and shudders at the idea of meeting in the Spiritualistic Leaders such criminals as Bardesanes, Tatian, and Carpocrates, and other Gnostics and what not.

If Dr. Thornton's information about those long deceased thinkers be not more reliable than what he says of Vegetarianism and Teetotalism, I think their names need not be much annoyed at his condemnation; for he can know little indeed about Spiritualism when he alleges that Vegetarianism and Teetotalism are bound up with it, and that Spiritualists generally are Vegetarians and Abstainers. That is too good news to be true, I wish it were, for then, indeed, many of the phenomena of Spiritualism, and many more Spiritualists themselves would be a great deal more spiritual, in the true sense of the word, and we should have less of the innocent though puerile freaks of undeveloped spooks, so much ridiculed at the Congress, and instead, we should obtain phenomena of a higher character.

On the entrance door of all seance-rooms it would be well to inscribe the following lines of Tennyson—

In vain shalt thou, or any, call  
The spirits from their golden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all.

They haunt the silence of the breast,  
Imagination calm and fair,  
The memory like a cloudless air,  
The conscience as a sea at rest.

But when the heart is full of din,  
And doubt beside the portal waits,  
They can but listen at the gates,  
And hear the household jar within.

But Spiritualism has never suffered so much from the absurd sayings and doings of such spirits, or whatever they may be, which attend indiscriminate seances for their own amusement and that of the sitters, as it has suffered from the fraudulent tricks of dishonest mediums for money.

It is, however, a sad thing not to me an unexpected phenomenon, to see a clergyman get up to sneer at Vegetarianism and Teetotalism, two grand and benevolent movements, which are more calculated to raise humanity to a higher level than probably any other movement of the present age: to raise it in ethical culture by means of increased sympathy with the dire though unnecessary sufferings of sentient beings; in hygiene, by increased health and strength caused by a more scientific and purer diet, and by the abandonment of the great curse of alcohol; in social economics, by shewing the wasteful extravagance of the present system of eating and drinking, and by proving how poverty can be got rid of, and a much larger population supported on the land, and the earth brought to the as yet mythical paradisaical state, if the principles of Spiritualism, Vegetarianism, and Teetotalism, combined with other cultures, were firmly established in the belief and habits of the people.

This sneering at good, either from ignorance or because it is new and runs counter to popular and depraved tastes and

habits, is, unfortunately, not new to the Christian Churches and their priesthods; for if my memory serves me right I think it can be with truth affirmed that they have generally opposed, from whatever motive it may have been, every endeavour, at its beginning, made for the raising of humanity.

They boast that it was Christianity put an end to slavery, but that is scarcely true. There is not a word in the Bible against slavery, nor was it condemned by Jesus Christ, so far as we have any record of his opinions. There was a slave market in Rome until the seventh century, serfdom existed in Europe till the end of the last century, and in the final vote against West Indian slavery in the House of Lords, the Bishops, or some of them, voted against the abolition.

Did not the Church oppose popular education as long as it could safely do so? Has it not opposed science—witness its attacks on geology? and I venture to think that it is even now opposed to putting women, one half of the human race, on the same level with men as to education, and as to throwing open the means of livelihood to them. In fact, liberty and knowledge have been gained by man in spite of the opposition of the churches. We cannot so easily forget all this, and, indeed, all the past dreary and bloody record of sacerdotalism, since that fatal day when Christianity (so-called) was established in union with the state by the "great and virtuous" Constantine, comes very vividly to my mind, when I hear a clergyman get up to sneer at Vegetarianism, Teetotalism, and Spiritualism.

The Christian Churches ought to know that Spiritualism can much better do without their assistance than they, in this age of solvent criticism, can do without Spiritualism and its facts. It is better for all parties that the exact truth should be known, without any delusion or flattery on either side, although Spiritualists will be very glad indeed to see the Christian Churches come into the wider fold of Spiritualism.

Instead of sneering at Vegetarianism, and calling up imaginary shadows of ancient exploded theories, such as that of the Ophites and Carpocratians, it seems to me that Church Congresses would be more usefully employed in eliminating from their creeds, dogmas, doctrines, and teachings, the many mythological and irrational elements contained in them, which are now well known to have been borrowed from older religions and mythologies.

During the first four centuries the New Religion (improperly called Christianity) was in process of evolution at Alexandria and Rome, by a process of eclecticism, out of the expiring myths of the older nature religions, Egyptian, Zoroastrian-Mithraic, Grecian-Roman, and perhaps Indian. Into Medean caldrons at Alexandria, all these elements, together with Judaism, were cast, and therein cooked, and in due process of time there emerged from the seething mass the new and, at first, in many respects, beautiful form of the New Religion; but, alas! too many of the old elements remained, sufficient, in time, to make the then young and beautiful Jason old, ugly, and decrepid; and it will only be by a process of re-cooking in the new Medean fire of Spiritualism that so-called Christianity can survive.

The dogmas I allude to, which are no longer suited either to the present state of knowledge or to the aspirations of the present age, and which, unfortunately, operate very prejudicially upon the minds of the masses by lessening the moral responsibility of each individual for his and her actions, and thus increasing the tendency to evil and misery, are, the dogmas of the Incarnation of a God, borrowed from Egypt, and perhaps India; the doctrine of Sacrifice, originating in the belief that the gods required food and drink; (see the old Egyptian and Vedic texts, *passim*) the fetish doctrine of Salvation by Blood, and of vicarious punishment and redemption, that is, that a guilty person can get rid of the effects of his guilt by the unjust punishment of an innocent person; and the doctrine of everlasting punishment,† a survival of demon-worship, in which the Evil principle was supposed to be propitiated by sacrificial offerings.

The only victim that the grand but unpropitiable Nemesis who rules the Universe will accept is the guilty soul itself, on the altar of its immortal memory, from whence, led by the beneficent Eumenides, it will at last be restored to virtue and to health.

If these relics of a darker and less sympathetic age were got rid of, then we might hope to see the Christian Churches gradually become metamorphosed and absorbed into the spiritual and universal Religion of Humanity, that coming religion of the future, of which we already see the dawn kindling in the east, in which all forms of religion will be taken for what they are worth and no more; that is, they will be looked upon as mere forms, moulds, or masks, and the true essence of religion itself will be explained and inculcated, and thus, that divine harmony between thought and action, intellect and faith,

\* It was this monster who, united with the Christian Churches, made Christianity their mutual tool for the oppression of mankind, and by inculcating passive obedience to Rulers as a basis for Imperialism; and of whom Voltaire wittily said, he was one who "amait a faire maison nette," "liked to make a clean sweep and an empty house," on the occasion of his murdering the principal members of his family.

† This monstrous libel on God has been already given up by the most advanced Thinkers in the Church, such as the late regretted Dean of Westminster and Canon Farrer; the rest will follow in due course of time.

science and religion, and the universal brotherhood of man carried out in practice by better social and political organizations, will take the place of the present confusion and war.

The great and beautiful temple of this universal religion is being slowly but surely built, the rubbish of old mythologic forms has been cleared away, the foundations in part laid, principally through the labours of Orientalists during the last fifty years, by means of which the old religions of the East have been made known, and the "Origines" of all forms of religion laid bare; and materials given for the new science of Comparative Religion, out of which will gradually rise that great temple of the future, in which all races of men will find "one fold and one shepherd," and from which will ascend to the spiritual world the aspirations of all mankind, to the great World-soul, the universal God of all.

Dr. Thornton appears frightened at the idea of spiritual Ophites; I am not aware that such a curiosity has yet appeared in Modern Spiritualism; the last I read of Ophites was in the splendid poetry of Shelley's "Revolt of Islam," where the Agatho-dæmon, in the form of a Serpent, combats the Evil principle, in the form of the Eagle, with gore-stained beak and talons, under which symbol the Ophites represented the Creator and Ruler of this earth, so filled with woe; and again, in the equally splendid prose of George Sand's "Consuelo." Outside of fiction I do not believe Ophites exist in our day, but, if they do, have they not the same right, derived from universal tolerance, to their opinions that Dr. Thornton has to his?

William Blake, from some of his poems, seems to have held opinions approaching those of the Ophites, and to have considered Jesus as a new incarnation of the Agatho-dæmon, come to teach man to despise the Creator of this earth, which he looked upon as a work of the Evil Principle.

This Manicheism, or the doctrine of the two opposing Principles, good and evil, is probably a development of the Zoroastrian religion, in which Ahura-Mazda the good was the twin brother of Angro-Mainus the evil; and this theory was confirmed by the teaching of the Pythagorean school, in which all the phenomena of the universe known to man are necessarily cognised by the human mind under ten categories of opposites, one of which is the category of "good and evil." Man cannot think of good without at the same time having the notion of evil, and vice versa, the two ideas being necessarily linked together in human consciousness. Our Christian Devil is, of course, a survival of the same old belief, and Goethe says of him, in Faust, that "he is equally a necessity to the good man and to the bad man."

Tatian, whom Dr. Thornton appears to dislike, was the founder of the sect of the Eucratites, or Abstainers, who held wine in abhorrence, and was thus the Sir W. Lawson of the second century; I only wish that the Christian Churches and all the world were the followers of so clear headed a man as Tatian appears to have been.

Bardesanes, another of the Doctor's bogeys, with the sect which followed him, also in the second century, were distinguished simply by the denial of the Incarnation of God, and of the resurrection of the physical body. This sect lasted until the fifth century, when it was put down by force by the Church and State united. It is to be regretted that they were not allowed to continue until the nineteenth century.

Carpocratius, another bogey, was also one of the clear-headed thinkers of the second century; he was a native of Alexandria,\* where all the truth as to the "Origines" of the new form of religion, then in process of evolution, was well known to the learned men of the Museum, the great University of that epoch. He was principally celebrated for his disbelief in the Divinity of Jesus, and his denial of the authenticity of most of the books of the Old Testament, and of the Gospels of St. Matthew and St. Luke, thus anticipating the critical discoveries of the German critics and of Dr. Colenso. He also denied the resurrection of the body.

Carpocratius was accused by his clerical opponents of advocating immorality, a very unlikely story, and which, as Dr. Lardner says, was probably the invention of his priestly opponents, acting by the powerful force of "odium theologicum," which has never stopped at any lies to attain its ends.

If some one with energy and time would write a critical history of this "odium theologicum," as practised by all religious bodies, it would be a most interesting and useful work, and would assist in the establishment of the universal and tolerant religion of the future.

A. J. C.

Lucerne.

#### SPIRITUALISM IN LIVERPOOL.

##### A CHALLENGE FROM MR. JOHN FOWLER.

For two or three weeks past special and more than usual popular attention has been directed to Spiritualism in Liverpool. The Bishop of Liverpool has evinced an interest in a conjurer who has recently been giving exposé Seances in that

city, so far as to occupy the chair for him on Wednesday evening last at a largely attended meeting of the respectable citizens of Liverpool, held in St. George's Hall. But the Bishop confesses his entire ignorance of spiritual phenomena, never having been present at a single seance, so that he is out of count as a witness; his utterances are of no value.

Mr. John Fowler, of Sefton Park, Liverpool, sent the Bishop the following challenge:—

TO THE RIGHT REV. THE LORD BISHOP OF LIVERPOOL.

Seeing that you are being made a tool of in the hands of a conjurer, who wants to advertise himself cheaply, and impose upon innocent people for the sake of making money, I hereby beg to make a proposition, viz., that I will give £500 sterling to the Seamen's Orphanage, and £500 to any other charity or hospital you like to name, if, [naming the conjurer] produces before a committee (half of whom to be chosen by your Lordship and half by myself) and under the same conditions—all in the light—the same phenomena which are produced by Spiritualists. If he fails, he, or some one for him, is to give £50 sterling to each of two hospitals or charities to be named by me. This challenge I wish to be made before the audience in St. George's Hall, this evening, your Lordship being advertised as Chairman. The money has to be lodged at any time named by you; mine is ready now.—I remain, your Lordship's most obedient servant,

JOHN FOWLER.

Liverpool, Oct. 27, 1881.

N.B.—This challenge remains in force, and applies to all expositors of Spiritualism by means of conjuring.

The conjurer, whom we do not name, not knowing his correct name, but who was known in connection with the attack on Mr. Bastian as "the man with the squirt," declined the challenge, and has been very anxious to make it understood that he did not expose genuine phenomena, but only the "frauds" of some Spiritualists.

#### HOW TO UTILISE THE CONJURERS.

The above communication, as amended in the expressions referring to the name of the conjurer, has been received from a Liverpool correspondent. We abstain from giving publicity to the assumed names of those persons who misrepresent themselves, the truth, and Spiritualism in their efforts to trade on public gullibility by these pretended "exposures."

The result of Mr. Fowler's spirited challenge renders the Bishop and his young Christian friend, the conjurer, equally impotent and ridiculous. After all, the Bishop's lay-helper endorses genuine phenomena, but aids the Spiritualists in ridding the Movement of false mediums! What tender modesty to have kept so virtuous a resolve so long without finding it expression.

These performances are far too ridiculous to arouse the indignation of Spiritualists; nay, they may be made to help on the Cause by opening the columns of local prints to the discussion of the subject, after public attention has been aroused by the announcement of the performances. In Plymouth this means of utilising the visit of another conjurer has done as much to extend a knowledge of Spiritualism as if £100 had been spent in books and meetings in advocacy of Spiritualism.

It is the Church that is placed in an invidious position by its eager connection with such a rotten pretence as that of the expositors. It displays a lamentable want of integrity when a Bishop and clerics of various degrees back up adventurers of whom they know nothing personally, and of whose abilities to fulfil their programme they are confessedly ignorant, simply because these performers tickle the silly prejudices of the said "divines." Of all persons in the community, surely teachers of religion owe a responsibility to the public in everything they say or do. That this responsibility is utterly disregarded in the efforts of the Church to denounce the manifestation of the Spirit is so palpable, that public confidence must be greatly shaken by the contempt for ascertained facts which it displays, and also by the fluency with which it takes sides, without thinking it needful to seek for the truth of its position in so doing.

For the last two weeks we have been under the continuous impression of writing to Mr. Fowler, urging him to take up this matter, and we are delighted to find he has been himself similarly impressed and has carried out his impressions so well. His "challenge" will do well for quotation in all local newspapers of districts visited by the "exposers."

A good general letter might be got up, which with a few alterations, would do for any part of the country. Whenever one of these performances were announced, some Spiritualist could ply the local papers with a suitable version of the letter, and thus open the discussion. The majority of editors will welcome such a correspondence, as it increases the interest of their columns.

We are frequently applied to to furnish such communications to local newspapers, but the great pressure on our time prevents our doing what we would like to accomplish in this direction. We can only refer our readers to a letter which appeared in a High Wycombe paper and which we transferred to these columns in our issue of July 23, 1880. This correspondence was carried on by a working man, and it spoiled the

\* The originators and supporters of the New Religion knew very well that its "origines" were to be got at in the books of the Alexandrian library, hence the destruction of the priceless remains of that library at the instigation of "Saint" Ambrose of Milan, and the careful destruction by the Christian Church of the works of Celsus, and all other controversial works on the origin of Christianity.

conjurers "little game," and led to the delivery of a lecture on Spiritualism afterwards, which was quite successful, and reported at length in the local paper.

The conjuring folks might be turned to equally good account in other places, if the friends of Spiritualism exercised a little intelligence and energy. This kind of warfare costs nothing, and it does more good with less trouble than risky and expensive meetings—which follow afterwards as a matter of course.

The "Man with the Squirt" has been to various towns in the Midland Counties. The "Hednesford Advertiser" which has come to hand since the foregoing was written, contains a very excellent reply from the pen of Mr. W. B. Barr, whose wife is a well-known trance speaker in Walsall and other places. We wish other Spiritualists would follow Mr. Barr's example.

#### A VICAR'S SERMON ON GHOSTS.

The Rev. H. C. Mitchinson, Vicar of Christ Church, Rotherhithe, preached to a large congregation on Sunday evening, on "What the Bible reveals about Ghosts." The sermons had reference to a correspondence in the "Daily Telegraph" headed "The Truth about Ghosts."

Mr. Mitchinson announced his text as Luke xxiv. verse 37, "But they were terrified and affrighted, and supposed that they had seen a spirit." In the course of his remarks, the reverend gentleman said:—

"In one of the daily papers—the 'Daily Telegraph'—very much read, has lately been a series of letters headed 'The Truth about Ghosts,' rather a presumptuous heading, perhaps, for from those letters it seems anything but easy, nay, I would almost say that it seems impossible to arrive at anything certain, and to get away from the shifting sands of many opinions on to what we may call firm ground. Nevertheless, 'What saith the Scripture?' This subject is just now running in many minds, and I do not think we ministers should be silent about it. I have no intention of making any sensational use of this matter, merely to bring people together, but I think that in any matter affecting the spiritual and eternal world, we must not leave it to the newspapers. I will ask what the scripture teaches of the appearance of disembodied spirits to men still on the earth, and I think we shall find from scripture that such appearances of departed spirits have been, and therefore may be. People may say to me, 'You don't believe in ghosts?' I shall show in some measure that I do. I shall show you from scripture that disembodied spirits have appeared, and therefore may appear, to men, on the same authority of scripture, independently of what may be put down to men's fancies, superstitious ideas, high-wrought nerves, and state of health. The first passage bearing on the subject is that contained in the 28th chapter of the first book of Samuel. It is an account of what we call the appearance of Samuel in connection with Saul and the witch. Samuel was dead; Saul, being unable to get an answer from God, had recourse to the witch of Endor, that was one who pretended to be able, or was able—for I am far from sure that there have not been wizards or witches on the earth—to give information of the unseen or the future. Some of the most judicious commentators believe that it was not pretence, but real. Whether the witch of Endor was able to do this or not, one means of information was what is called necromancy, or in these days, Spiritualism—consulting the spirits of the dead. There is no doubt about Samuel's appearance; there may be doubt whether he came up under the influence of the woman. I think we have here a real appearance of one after death, no phantom of a diseased brain. The whole details, the woman's description, confirmed by the doom announced being fulfilled to the letter next day, point to a real fact."

The rev. gentleman went on to adduce the opinions of several of the principal commentators, to confirm his argument that this was an actual appearance of Samuel's spirit.

He referred next to Job iv. which might, and he thought did, describe the appearance to Eliphaz of a departed human spirit. The spirit, however, might have seemed to appear in a dream, or the spirit might have been an angelic spirit, so that standing alone they could not take that passage as a ghost story, making it a clear precedent for believing in the possibility of a human visitation from the spiritual world. For himself he thought it ranked with the undoubted case of Samuel's appearance after death.

To those who objected that what happened in early days could not be taken as proof of what might happen in later days, he would point out that in the Lord's own time the belief in apparitions was not only commonly entertained by the Lord's Apostles, but passed unrebuked by the Lord Himself. The preacher supported this view by quoting from Mark vi. verse 49, and the passage from which his text was taken. He further instanced the case of Moses appearing and talking to the Lord on the Mount of Transfiguration. He said Moses and not Elijah, because Elijah was taken to heaven without dying; Moses on the other hand died, and was buried in a valley in the land of Moab.

Referring to the Parable of Dives and Lazarus, given in Luke xvi., the preacher pointed out that although Lazarus could not pass from heaven to hell on account of the "great

gulf," yet, when Dives asked that Lazarus might go to his brethren on earth, Abraham, in his answer, made no reference to the great gulf, but gave another reason why Lazarus should not go. It might be—he only said it might be—that God would allow a spectral messenger to visit one not hardened by the constant dropping of the water of life; it might be that such a message would produce effect, and who should say that God in His mercy might not so act with some who were perishing for a lack of knowledge which was not altogether wilful.

He dismissed all apparitions in dreams, and the many which were to be accounted for by impressionable natures, shaken nerves, thin walls, ordinary sounds which heard in the dead of night seem often unearthly, and designing persons fond of playing practical jokes.

The preacher continued: Then, on the other hand, though not superstitious myself, yet I must say there are many cases, not only those mentioned in the letters, but of persons whom we know, and can rely upon, seeing apparitions of relatives or friends who are not known to be dead at the time when the appearance takes place, and learning after, that the moment of the vision was the very moment of the dissolution. For my part, I cannot but think that these cases are not to be pooh-poohed. It is very easy to pooh-pooh things, but that is no proof at all. I do not think—because I have heard it from persons of whose experience, character, and truthfulness I have had no doubt—that these appearances of the spirits of departed friends are to be dealt with as old wives fables, but of this we may be quite sure, that if God does ever draw aside the veil of the unseen world it is for no trifling purpose.

The appearances mentioned in scripture: What were they for, so far as we can gather? That of Samuel, to prepare the soul for the eternal world; that of Eliphaz's spectre, to enforce some well-known but still neglected truth; that in the case of Moses, to lay open for a brief season the invisible world, to foreshadow the coming of the Lord Jesus Christ, and to make those around think of all the awful solemnities of the sight. If, as we gather from these letters, which I much doubt, that spirits ring bells and knock thrice on walls, it is to make those who hear such sounds, or hear of such sounds, to make them think of some such subject as the cry being raised one day, "Behold the Bridegroom cometh!" when earth's funeral knell shall be rung in solemn tones, to sound in their ears some such note as this, "Awake, oh sleeper, and call upon thy God, and Christ shall give thee life."

In conclusion, the rev. gentleman urged his hearers to let the correspondence leave with them the thought that there was a spirit world, and to which they were hastening, and that they knew not how soon for them this world and the fashion of it might pass away. Whether or not God spoke to them by departed spirits, He did speak to them by His living ministers.—COMMUNICATED.

## SPIRITUAL POLITY.

### FILTHY LUCRE.

The above title has been applied to that, which, during all ages of the world, has been the chief object for which man has slaved and toiled, and the motive power, whereby all the vast resources of the earth have been developed, and yet in this enlightened nineteenth century, we find people who are so spiritual in their wants, and desires, that they believe they can dispense with that which has been the mainspring of our present civilization. Now I do not wish to imply, that gold alone has wrought the wonderful changes which we see around us, nor am I so material in my views, as to ignore the more important part which mind has played therein, but as a means to an end, the inherent love of riches in man's nature, has been the principal which has ever urged him on to seek fresh fields of conquest, and though we may deprecate the grossness of the motive, we must not forget the benefits which we have derived from its result, for like every law of nature, it doubtless works for some good purpose. Let us see therefore if we are not wrong in the application of the term, "Filthy Lucre."

Now, were some benevolent being to leave a large sum of money, for the purpose of founding a "Spiritual Institution" in one of our large towns, how elegant it would sound to say that the Cause of Spiritualism was being furthered by aid of filthy lucre, or if we look around, and view those grand and noble monuments of philanthropy, our hospitals, schools, orphanages, how just to the memory of those who have thus benefitted the human race, would be our application of the phrase in question; yet if money can be so termed, it would apply in all these cases. The truth is, there is no real meaning in the words of all, and they were utterly out of place as applied in the report drawn up by the committee of the Manchester Association of Spiritualists, indeed, I think the authors of them, did not consider their literal

sense, in their endeavour to show the superior wisdom and policy of the present committee, over past committees, and committees in general. I also take the liberty to assure the present committee, that the speakers whom they have so far engaged, will not by any means bring much filthy lucre into the coffers of their society, and to show how futile it is to engage mediums who are incompetent to take a public platform, I will state the following facts, which have often come under my notice. Many friends to whom I have introduced the subject of Spiritualism, have gone to the public meetings, and have been much disappointed at what they have seen and heard. One told me that he was rather surprised that we, who boast so much of the grand philosophy our mediums are the means of giving to the world, should allow an uneducated boy, to go on a public platform, and handle a subject of which he knew little or nothing. On another occasion, a friend remarked that he could not understand John Stuart Mill, Theodore Parker, and many other men of intellect who have passed away, coming back and making use of the excruciating grammar, which he had heard come from the mouths of mediums. In reference to the paying of mediums, I think it is far better to engage those who are likely to draw the intelligent and educated portion of the public into our ranks, even if we do pay them for their services, than to put upon our platform those who are incompetent to give satisfaction to people unacquainted with the subtle laws of spiritual phenomena, so that if a medium is worth paying for, the good which will accrue from it will amply make up for other deficiencies. Our policy therefore should be, to place before the investigator the grander and more attractive side of the Spiritualist's doctrine, before introducing that which only a confirmed believer would take notice of, and if we would not have the Society in Manchester dwindle out of existence, we should put on one side that party spirit which has been so manifest during the last year or so, and keep only in view the purpose for which the Association was intended. No doubt the Manchester Committee are most sincere, from their own view of the question, but they should remember that in promoting spiritual progress, they are not in the least justified in neglecting material good, and the statement in their late report, has cast a slur upon many good mediums and workers in our Cause, who are not in a position to give their services free, but who would be quite willing *not to barter their divine gifts to the highest bidder*, if the lack of filthy lucre did not force them to seek some remuneration for their time and trouble. Probably the promoters of this cheap philanthropic scheme, are anticipating the time when the grosser pursuits of our present life, will no longer exist, when commerce and its material connections, shall give place to that more exalted state of existence, which will render it no longer necessary, for man to dirty his fingers, with *Filthy Lucre*, which has ever been the root of all evil. Oh! happy time, when Mammon shall no longer hold sway over human hearts.

I also look forward to the dawning of a brighter day, but experience in the many vicissitudes of life, teaches me that the better way to promote that happy time, is to make the best use of what Providence places at present within our reach, and to trust to the mighty law of evolution, which has wrought such changes, both of mind and matter in the past, to perfect, and complete, our highest ideal of man's future destiny on earth.

FAIRPLAY.

### ESOTERIC SPIRITUALISM.

#### THE SERVICE OF SUFFERING.

To the Editor.—Sir,—A view of Death was stated in the article on Garfield in last week's issue of your paper, which as far as I know occupies a solitary position in Spiritual Literature. The writer, who ever he may be, has, whether he is aware of it or not, given expression to one of the least understood phases of Esoteric Spiritualism.

I allude to the theory set up in the article in question, that the assassination of Lincoln and Garfield promoted the work of human progress, by—in addition to evoking sympathy for the grandeur of their motives, and censure for the opposite party—acting as a compensating sacrifice to that lower spiritual plane, whose objects were thwarted by the acts of these distinguished statesmen.

This is a truth so purely esoteric, that it cannot be truly expressed or rendered exoteric. It is true in spirit, but liable to be falsely construed by all who are on a more external plane, than that on which it takes effect on human life and conduct.

Vulgarised and perverted, this grand spiritual truth becomes the sacrifice of the fetish worshipper; and gives the reason, also, why the devil or the evil power, received all such sacrifice. In other words, the God of these idolaters, is the

devil of more spiritual nations. But the Christain notion of the sacrifice of Jesus partakes of the same vulgar error, and has caused many a liberal religious thinker to say of the strictly orthodox, in allusion to this: "Your God is my devil."

The nature of the subject is such, that I cannot find language to reach the undeveloped, capable of conveying my meaning to them. I may succeed in indicating a few suggestive considerations.

All spiritual development is acquired through suffering: That is, when the soul seeks a higher or more interior plane of expression, it suffers a separation of its outward or lower environment to that lower power, to which it appropriately belongs. As man rises spiritually, his life is a series of sufferings and privations, the more spiritual and inexpressibly agonising, as they culminate in the separation of the last shred of that which is earthly from the naked spirit.

I will not dogmatise and say that the evil genii of the barbarian are not propitiated by the aura derived from the meat-offerings presented; as the Jewish God was wont to be regaled by the reek of the blood of bulls. All I say is, that any spiritual mind would revolt from such spiritual surroundings with horror and alarm. A higher form of initiation was indicated in the requirement, that all the sacrifice that the Deity desired was a "broken and a contrite heart." And yet of all forms of suffering, possibly, the attainment of this state inflicts the most terrible.

The chief perversion to which this spiritual truth is subject, is in the practice of imagining that we can appropriate to our own spiritual benefit the sufferings incurred by others in the performance of high spiritual duties. This is the grand mistake, and God dishonouring superstition of the Christian Church. Another perversion is, that we can benefit our souls by self-inflicted penances, and unnatural privations as substitutes for the tear and wear which we sustain in the performance of genuine spiritual duties. No man need scourge and mortify himself to please God and purify his Soul; let him ask his conscience—What is truth? and, what God desires of him in respect thereto. Let him boldly go forth at the behest of truth as a reformer, and a reprover of wickedness, and he will soon find suffering enough without becoming his own executioner. This is the only means of gaining spiritual good, and development from suffering.

I am reminded that "J. K.," in his admirable articles on "Jesus Christ" seemed to be unacquainted with the esoteric truth upon which I am endeavouring to write. He gives a reason for the despairing exclamation of Jesus—"My God, my God, why hast Thou forsaken me?"—which I cannot but regard as evincing a much lower plane of spiritual development than he assumes for himself. In short, though his Essay I regard as "admirable" from the position of a spiritual sciolist to those who know no better, I must say, that I have many times longed to trouble your readers with a short criticism of it. I have been chiefly debarred from venturing on this task from the consideration, that possibly my remarks on the views of a favourite contributor would be regarded by the Editor as an unwelcome intrusion upon his columns. On the present occasion, I scarcely care to go all the length I would like in reference to Garfield's article of last week. It is a dangerous point to touch upon—that of the merits of personal sacrifice—and it might in these stirring times become far too fashionable to inflict it on inconvenient agitators. Therefore, though I admit that the writer of last week has struck on to a great truth, it is more than likely that its tendency will be misconceived, and that a general preaching of such views would lead to more misconception than enlightenment.

Hoping that I have not, on the present occasion, said too much to warrant these remarks appearing in the MEDIUM.—I remain yours, etc.

I. A. M.

[We beg to assure our correspondent, that we have no pet contributors, nor have we any pet dogmas or notions of our own. We are anxious to know more, and be the vehicle of conveying information to others, and if our friend can aid us in any way, even if at the expense of a little of our self-conceit, we will gladly make room for him on our platform. As for "J. K.," he courts criticism and possibly feels disappointed that he has had so little of it.—Ed. M.]

I hope the appeal made by Dr. Brown and yourself will meet with that success it deserves. Surely there are five hundred individuals in England who will lend you a paltry pound each, to enable you to carry on the glorious work with some ease and comfort to yourselves, instead of labouring late and early as you do. If you could get hold of £500, it would, in all probability be—so far as business is concerned—the turning-point in your life. Were a Spurgeon to ask his congregation for the loan of five thousand, I have no doubt but he would have it in less than three days; and I must own that it is rather humiliating to know, and be told that the Spiritualists are such a poor lot that they would sooner allow the man who has done more for the Cause in England than anyone else, to suffer, and even break down altogether, rather than put their hands in their pockets and each help him with a mere trifle. One little pull altogether by the Spiritualists throughout England, would place you in an independent position, and enable you to do "greater things" for the rare old Cause.—SCOTCH GARDENER.

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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, NOVEMBER 4, 1881.

NOTES AND COMMENTS.

Early in the week, we received from Mr. Richmond, a copy of the "Chicago Times" containing the Discourse with which the MEDIUM opens this week, and with it came to hand, No 6 "The Two Worlds," in which the Discourse also appears, with a short comment which will be found in the introduction.

We intended to notice last week, Mrs. Richmonds' Discourse, on "The Nation's Sorrow," but could not find time. It did not strike us as of great interest, nor was it characteristic, to our view, of Abraham Lincoln. The control said he had watched over the wounded President, and met him on his entrance into spirit-life.

Some of the points noted in the present discourse. Are corroborative of portions of our article of last week. It is altogether an excellent discourse, and well-worthy of perusal.

Archdeacon Colley's Sermon is also on the same theme—the painful departure from earth-life; but it discusses the subject altogether from another side. The two utterances go well together, and indicate the great value of Spiritualism, in turning the apparent calamities of human existence to good account.

We give another of Mr. Colley's sermons, which we reprint from the second number of his "Sentinel." Occurrences for giving expression to spiritual teachings, are seized upon by Mr. Colley with commendable eagerness. Surely there is nothing in such discourses to offend any religionist, whether of the Christian sects or otherwise. What, then, is there to hinder all preachers from being equally useful, according to their abilities? And we may also ask, Could Archdeacon Colley preach so well and so pointedly on the great issues of life if he were unacquainted with Spiritualism? An acquaintance with spirit-communion adds life to all spiritual exercises, duties and privileges, whether it be private meditation, aspiration, public teaching or reading the spiritual records of the past. It is a key to the Temple of the Spirit.

Mr. Cranstoun's article, in reply to points raised by Dr. Thornton at the Church Congress, exposes the shallowness and insincerity of the kind of objections to Spiritualism, advanced by that speaker. If the parsons could see themselves as others see them, they would discover that they could not commit professional suicide more directly than by their treatment of Spiritualism, and we may add, all progressive questions that come up in the midst of the people. When narrow prejudice and equivocation are made to do duty for liberal knowledge and candour, an exhibition of mental vice is displayed, which disgusts all but those who are in a similar condition.

There is little use in trying to convert the clergy to Spiritualism. We know a number of them who are just as much of Spiritualists as we are, but they do not find it suitable to their circumstances, to make a profession of it. As well might we hope to induce the Doctors to the use of mesmerism, hydropathy, or herbal remedies; or by sending temperance tracts to the landlords of public-houses hope to win them over to teetotalism.

To enlightened patients who will pay for such advice, doctors are liberal in the prescription of mesmerists, baths, etc., and when the demand renders the supply expedient, publicans serve coffee at "5 o'clock in the morning," and zoedone at all times. Now, all effort is wasted in the proselytising of such professionals. Let us make the people Spiritualists and health reformers, and soon the preaching and doctoring trades will sell the article which an enlightened public opinion demands; but largely adulterated, in the case of Spiritualism, with antiquated paganism, which practice has been the ruin of the Gospel version of it. And are the clergy as business men to blame, if they supply what public taste will alone render a profitable commodity? But there comes thundering in our ears, the fierce invective of the Jewish Prophet against the "dumb dogs" of his days; and we are reminded of the violent measures of Jesus, who upset the business arrangements of the traffickers in the Temple. As true Spiritualists, we can give no quarter to that high offence against God, and man as well, which consists in making the office of spiritual teacher, a mere self-aggrandising expediency.

We publish a letter from a Manchester correspondent, who is unknown to us, and whose name, we in honour withhold in accordance with his request. We think it our duty to publish such a letter, not because we either agree or disagree with it, for we are quite ignorant of the circumstances to which it alludes. We think, however, that all forms of spiritual polity should be keenly discussed, so that the best methods may be adopted. No doubt the other side are prepared to justify their conduct, which we shall be glad to allow them to do in these columns.

CIRCLE & PERSONAL MEMORANDA.

Mr. Walter Howell will be speaker at Ladbroke Hall, during the Sundays in November.

The American Journals bear frequent testimony to the activity, in their respective spheres of work, of Mr. E. W. Wallis, and Mr. J. Fitton.

We have visited Dr. Mack at his new Psychopathic Establishment, 26, Upper Baker Street, but must defer our observations respecting it till next week.

We were very pleased to receive a visit from Hon. J. L. O'Sullivan one day this week,—his first visit to us since his severe illness. Mrs. O'Sullivan arrived from New York some time ago, and under her affectionate care, the sufferer is acquiring strength gradually.

While Mr. O'Sullivan was with us, and speaking of wintering in Cuba, in came Mr. Eulogio Prieto Santiso, a Cuban Planter, now on a trip to Europe. Very soon the two gentlemen were exchanging civilities in Spanish. Mr. Prieto is an earnest investigator of the Science of Man. He has great faith in healing by laying on of hands. Prior to Dr. Mack's first visit to London, he went from the United States to Cuba, purposely to treat this gentleman, who was glad to meet Dr. Mack again, this time in London.

Mr. T. M. Brown expects to visit Delaval, Blyth, and Ashington next week. Friends in the North, please write for meetings, lectures, or private seances, to care of Mr. E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne. Mr. Brown expects to labour in the North till after Christmas, but will, as usual, answer private correspondence on mediumship, business and clairvoyance.

OLDHAM.—On Sunday next, Nov. 6th, Mr. J. Fitton, of Littleboro, who has returned from America, will occupy the platform in our assembly rooms, 176, Union Street, Oldham, at 6 o'clock p.m.—JAMES MURRAY.

In reference to the announcement printed last week, respecting this week's issue, it is only necessary to state, that Mr. William Britten, forbids his wife's lectures being reported; so that we cannot confer the compliment on Mrs. Hardinge-Britten, the means of doing which were kindly offered to us.

## HEALING BY LAYING ON OF HANDS

## MRS. DAVENPORT'S HEALING POWER.

To the Editor.—Sir,—Those of your readers who are invalids, or who have friends in bad health, (and who has not?) may be eager to know of a superior and successful lady-magnetiser, who can be especially recommended as a most trustworthy and reliable person, capable of undertaking serious cases. I allude to Mrs. Davenport, now of 23, Dorset Street, Portman Square, who has been for some weeks past, giving her sances for healing, at Quebec Hall, (25, Great Quebec Street, Marylebone Road), in which she has had great success, giving relief from severe pain at the very first sitting, to many who have found ordinary modes of treatment unavailing. I have had the pleasure of Mrs. Davenport's acquaintance during the last two years, during which time she has attended cases of serious illness in my house with marked success. Mrs. Davenport was recommended to me by two eminent physicians in London practice, and I am glad to take this opportunity of testifying to the special gift of healing, which she is so largely blessed with.

Gifted with a peculiarly cheerful, benevolent and sympathetic nature, she has a specially soothing and healthful influence—good alike for both body and soul. Being also a lady of birth and education, she possesses advantage which fit her more than many, for the highly responsible work of a healing medium, and which ought to obtain for her an extensive reputation amongst the higher classes, to whom the services of a refined and cultivated gentlewoman in the sick-room must ever be a special comfort. I ought perhaps to add that I have no motive in bearing this testimony to Mrs. Davenport's capabilities, beyond the earnest desire to make her valuable powers known to those who suffer, and sincere gratitude for what she has been enabled to do for members of my family. I enclose my name and address, but not for publication, and remain faithfully yours,

A BELIEVER.

VISIT TO MANCHESTER OF THE CHOIR OF THE  
OLDHAM SPIRITUALISTS' SOCIETY.

Last Sunday the above-named Choir paid a visit to their Friends in Grosvenor Street, Manchester, and discoursed two sweet Services of Song; the one in the Afternoon being "Joseph" and the second Service in the Evening being "Eva." As not much prior information had been issued by the Manchester Friends (owing partly to the shortness of notice) the intended coming of the Oldham Choir was not generally known, and consequently the attendance in the afternoon was but scanty, yet those who were present (I venture to say) will acknowledge to themselves, that it was the best musical service they ever listened to in the Grosvenor Street Room. In the evening the attendance was good, and from the rapt attention paid to the sweet choristers, it was evident that full satisfaction was given and received. Mr. Kershaw was the chairman, Mr. Mills acted as reader, while the choir was under the conductorship of Mr. Francis; Mr. Chadderton presided at the harmonium.

After the afternoon service, the Oldham visitors and others sat down to tea in the committee-room, and kind congratulations passed between the Manchester Spiritualists and their friends.

I may say that the idea of this visit originated with Mr. Kershaw, who is always enthusiastic in anything that has a tendency to promote our good Cause. Besides being the moving spirit in the visit Mr. Kershaw guaranteed the members of the choir their travelling and other expenses, but as there was a collection after each service, I daresay that gentlemen will not be so much out of pocket, at least I hope not.

As I have often heard the Oldham Choir in their own town, I am somewhat in a better position than most outsiders to give a candid opinion upon their musical capabilities, and I must confess that each time I hear them, the more I admire them, as the combination of voices is well balanced and perfectly charming. I cannot be astonished at Mr. Kershaw wishing to show the Manchester Spiritualists what Oldham can do towards making their own spiritual services so intensely musical; and no wonder that he is proud of the Choir, and perhaps this was one reason of his introducing them to the Spiritual Society of the big Cotton City. After all, I may be wrong in this supposition, perhaps Mr. Kershaw only wished to introduce the Oldham Choir, in order to act as an incentive to the Manchester Spiritualists, "to go and do likewise;" that is, to organise a choir of their own, and thus to enliven with their melody the Grosvenor Street Sunday Evening Services. Spiritualism is sweet wherever practised, but it is doubly sweet when cheered by the sweet fresh voices of the young.

Thanks were returned to the Oldham Friends for their visit, and a parting cup of tea, and a little more vocalisation brought the day's proceedings to a very satisfactory close.

G. BROWN.

## The Providence of God in Calamity.

A SERMON ON THE WRECK OF THE TEUTON,  
BY THE VEN. ARCHDEACON COLLEY.

PREACHED AT CHRIST CHURCH. ADDINGTON, NATAL, SEPT. 4,  
1881.

I have cut off like a weaver my life.—Isaiah, xxxviii., 12.  
I took them away as I saw good.—Ezekiel, xvi., 50.

Such disasters as the loss of the Teuton bring forcibly home to our mind thoughts regarding the insecurity of life. And we wonder how, if the world be under the divine government of heaven, such calamities are permitted. We catch ourselves perpending whether everything is not of chance; if all be not hap-hazard; misdoubting that order, pre-arrangement and providence are vain ideas not borne out by fact.

Can heaven's rule, we ask, exist, when hell's misrule is so apparent? Destruction and death seem normal; and man, impotent to battle against them, becomes the plaything and victim of the elements, and his life goes down in calamity.

Is there a God that can see so much evil? An all-Father that can see his children suffer? A kind parent who checks not at every point of danger threatenings and visitings of unkind fate?

Such are the secret thoughts, the silent questionings of many hearts at times like the present, when distress moves the public mind at the sudden plunging into eternity of near two hundred souls, encased in the well-known vessel that was bearing them full of high hope to fair Natal.

Did the eye of the Omniscient rest upon that young man, elated at the prospect of a successful career in this the land of his adoption, as he stepped aboard the doomed ship at Plymouth, when, with emotion hardly controlled, looking out astern, he bade farewell to the fast-fading country of his birth? Did the Divine Providence mark the embarkation of that severed household—the wife and children of an able minister not long since arrived in South Africa, and whose last letter to the preacher spoke of his loved ones joining him in a neighbouring diocese? For with grief I see their names in the muster roll of the lost. Did the Eternal Watchfulness note that fair maiden, timid and retiring, but nerved to outward courage by love, bidding farewell to the mother she might never see more, to join him in this far land to whom her heart was pledged, that down the ages they might tread the path of wedded life here—the starting point on earth of the travel o' twain souls to be one and no more twain throughout eternity? Did the all-seeing eye of Jehovah perceive the digging up, and transplanting from the old home of that entire family—lusty son with aged sire; wife of the strong young man, and troop of noisy children; babe yet hanging at the breast, and fair-haired, blue-eyed prattlers, jocund with life and the bounding gaiety of youth and found affection? And, in that awful plunge of the crashing, moaning, dying leviathan, Did Heaven look on, and see, and hear the agony of parent and terror of child; the despairing shriek of mother and wife; the feeble moan of grandsire, and the exceeding bitter cry of son, husband and father—himself a strong swimmer—powerless in the grip and suction of the gurgling, eddying swirl and vortex of the weltering deep—powerless to save his loved ones, his darlings, his bosom's mate, and his white-haired father from their watery grave?

Ah! in that awful moment, when, to mortal ken, the eternal providences stand still, paralysed, resourceless, nerveless, and, as it seems dead, what despairing doubters are we of God's omnipotence, and the Father's will to save? The big ship, like a wounded thing of life, quivers in dying agony—a moment's pause—then a lurch to starboard and to port—the swash of seas from stem to stern—a sudden plunge downwards, stern uplifted high, and then—

"From sea to sky arose a wild farewell—  
Then shriek'd the timid, and stood still the brave—  
Then some leaped overboard with fearful yell,  
As eager to anticipate their grave;  
While round the ship the deep lay like a hell,  
As down she sucked them with her whirling wave.

And then, one loud and awful shriek there rushed  
Above the roar of ocean, like a crash  
Of echoing thunder; and then all was hushed,  
Save the the wild wind and the remorseless dash  
Of billows; but at intervals there gushed,  
Accompanied with a convulsive splash,  
A solitary shriek, the bubbling cry  
Of some strong swimmer in his agony."

Yes, the providences of heaven in calamity, in such dark moments and appalling crises are not, as a rule, we fear, well apprehended. The faith does not inhere so closely with us as it should do, thanks to the God-dishonouring theologies too long accepted as orthodox. And yet we affirm that at no time more than these times of sorrow and wail, do the purposes of the inner world of causes more potently have their gracious will—in this world of effect, where results are ultimated from processes transpiring around us all unseen.

Every life is threaded to the divine life of the creative mind, Humanity in the mass is the outward expression of an unclothed divinity. And humanity in the individual, yea, every single soul throughout the wide universe of matter; from the myriad worlds that in star-spray and planet glory sparkle on the sapphire floor of heaven to-night above us, every soul resident here or on the most distant star of the profound abyss of boundless space, is fibred,—yea, from all circumference, planes of life, planets, spheres and suns, zones and latitudes, nations and languages, races, types of creation, faiths and creeds,—every soul from the immense circumference is fibred to the eternal centre, which is God.

Every human heart is wired to the divine heart; and every pulse throb and heart beat reports itself at that awful point—where the corners of creation are thus grandly gathered up. No hyperbole, therefore, was intended in the words of the Master when he said, "Yea, the very hairs of your head are all numbered." And no aspiration, hope, anticipation, or prayer of any one of the two hundred who, last Wednesday evening, were sadly ushered into the eternal world, was disregarded or unfelt by the All-Father whose tender mercies are over all his works. It is hard in bereavement to think that the righteous, wise and loving thing has been done of gracious Heaven, and that, both to ourselves bereaved and those whose earth-life was thus, as it were abruptly terminated; but the fact remains. And I make no doubt but that in "the cutting off like a weaver our life," or the life of an infant of days, or life full of years, the pattern of our existence here had been finished—the rough sketch and outline was completed for our more skilful infilling with richer colours in eternity.

The young man who embarked on board the ill-fated vessel with high hopes of commercial success here, yonder in the higher life already by this time prefers as who would not, the merchandise of the skies. The fair maiden who looked to become the bride, is wedded more closely to the object of her choice yet tarrying here below, than years of married felicity could have compassed; and, as an angel, watches o'er the life of him bereaved who might to-day have called her wife, she will hover ever and sanctify his sorrow to the further chastening of his soul and ripening of his spirit for its transplanting in due time to the Paradise whither she has been called to prepare for him his celestial home and wait to give him welcome. So with the clerical brother involved in the common grief of this calamity, he will know better than I can tell him how the rude severing of earthly ties and passing into the unseen of wife and children means not irreparable loss, separation, or discontinuity, but rather added spiritual power and benediction from our loved ones yonder, whose first care will be to distil healing balm into the wounded heart stricken in their unexpected removal—

"Uttered not yet comprehended,  
Is the spirit's voiceless prayer;  
Soft rebukes in blessings ended,  
Breaking from their lips of air."

For think you not that human feelings survive what we call death? Yea, yea, the domestic bond of love and true affection slackens not its rosy chain—love is love for evermore—and affection is intensified by the loss of material part—love is deepened, chastened, hallowed; and sundered by death, as we wrongly think it, the fire on the domestic hearth quenched, arm-chair vacant, the tiny cot robbed of its treasure, our heart of its jewel, the family circle broken, dwelling, its segregated

members in different spheres, it yet, for ever and for evermore is one and undivided in the Lord. Hence wrote the sainted Wesley:—

"One family we dwell in him,  
One church above, beneath;  
Though now divided by the stream—  
The narrow stream of death."

So in whole families that have gone down with the Tueton—the white-haired old man and his lusty son, wife and children—there for them has scarcely been the pang of temporary separation. For has not heaven wisely ordered it that they shall all enter into the higher life together?

The desperate death struggles ended, the wild shriek, the gurgling cry hushed, voiceless bubbles rising from the depths below—all, all is still; there is momentary unconsciousness, and then supervenes what we call death.

Ah! that is the earth side view, the outside history of the calamity. Now let us look on the other side, and look within; pierce the pall that hangs, by reason of our carnality, over futurity, and loop the curtain that shrouds the eternal world from mortal ken, while yet our daily footfalls tread the near confines and mysterious boundaries of the other life,

Here, busy about those we speak of as dead, are the celestial angels, lovingly operating upon the spirit for its resuscitation, and its birth from the chrysalis of the no longer habitable body, to its higher, deathless and immortal life, for—

"When mortals cry a man is dead,  
Then angels sing a child is born."

But soon returning consciousness dawns upon the new respirating soul, breathing the purer auras of a diviner state, and the atmosphere of a happier world and new existence; and on the spirit vision of eyes set in the glassy stare of death from drowning, breaks the view of scenery sublime. For the emigrants that set out for Natal find themselves landed in heaven; nothing lost but their baggage, and the corruptible body they have now no further need of; not unclothed, however, as St. Paul says, but clothed upon with light and immortality.

The mother still fondles the infant that nestles in her bosom, and feels the strong arm of her husband her support. The children, with them, are, for the moment perhaps, a little astonished, remembering the last agonising sensations and fears that held possession of their young minds as they were hurried from the lower to the higher life so rudely. But, in the throngs of spirit-children and the youth of heaven that cluster round them, as new comers to the Kingdom (for of such, says the gentle Jesus, is the Kingdom of Heaven) they quickly forget the appalling moments of shipwreck and calamity now past, in the joy of new found playmates—seraphim and cherubim—and companions delightfully human, but of fair and ruddy bright and beaming, and celestial aspect. While the aged grandsire, feeling himself every moment strangely growing younger, almost shouts with delight to see the partner of his former life, long removed from earth and resident in the skies, swiftly approach with joy to give him and her son, and all heaven's holiest welcome.

Through death to life then, that is the lesson this last calamity should teach us. *Mors Janua Vitæ*. Death the gate of life.

Oh how miserably we have been blundering to think it so dreadful, when in its bitterest, rudest form, it is so glorious. Heaven's providence in calamity (calamity as we blindly view it) is then at its very acme.

"One adequate support  
For the calamities of mortal life  
Exists—the only one; an assured belief  
That the procession of our fate, how'er  
Sad and disturbed, is ordered by a Being  
Of infinite benevolence and power;  
Whose everlasting purposes embrace  
All accidents converting them to good."

—Wordsworth.

I do not say, because of this that we should be careless about life, or reckless, or less vigilant in duty, even to the minutest detail and smallest particular that shall tend to self-preservation, and the avoidance of accident so called.

With an eminent writer [Garth Wilkinson] I hold that mischance is ever due to man's folly, and death itself, as we know it is admitted to be, due to man's own sin. Nay, earthquake, cyclone, pestilence and plague, and material and moral

ruin, have their origin through man from hell, and not from God by way of heaven.

Human nature, deflected from its integrity, is the organ that secretes them, these humours of the nether world. Man to a great extent holds the climates in his hand, and his sins of omission and commission overthrow the just plains of nature, and distort their rightful pressures into chaos; and the lower explodes into the higher, hell surging up to earth to flood the world with its foul feculencies, war, shipwreck and disaster, whenever the controlling power of right is weakened by human interference.

For the world of nature and the world of spirit are, in a large sense, as soul and body. And man, the end and aim of all things created, is not limited to the stage of outward nature, but, on the change which we call death, is straightway a busy actor in the spiritual world, with all his pressures for good or evil upon us remaining. And in the hells the bad there made, he is vigorously and malignly active, and influences dangerous conditions here. And such abandoned spirits, once bad men, form the sombre background of the present evil times, and deepen the gloom, and grave the fretted aspect of disaster that afflicts the world so largely. They secrete the beginnings of untoward events, calamities and catastrophes, shipwrecks and death, just as serpent's secrete poisons.

It were horrible and profane to assign this calamity brought home to us—the wreck of the Teuton, and with great loss of life—to God's providence. But I affirm that Heaven's providence in calamity is most particularly seen. "Where sin abounded (as the Apostle says) grace does so much more abound." For where the evil powers seek to destroy life, and ravish and ruin and cause desolation and disaster—for this world without end is their fiendish delight—there Heaven's providence is mightily operative, if not in averting the danger by special interposition—which is very much more frequent than we imagine—by suffering it to take place for the minimising the evil and finally overruling it for the production of greater good.

So one disaster is permitted to prevent its multiplied recurrence. One calamity to bring about the reform that shall stay others. So death is permitted to prevent death. For apart from the attractiveness of the higher life making us hang loose to this, it is our duty to live here as long as we can in order to subserve our day and generation, and from our wise running over so many years in time to acquire godly momentum to carry us, from righteous impulse, to the higher position in eternity which they have attained who went down last Wednesday evening into darkness and death with the ill-fated Teuton.

Safe from the danger which overwhelmed them and is always present with those at sea—for this is our concluding thought—we are ever open to moral and spiritual shipwreck, and many alas, alas, in bitterness of heart have to cry—

"I am tossed by the wind on a treacherous wave,  
Above me is peril, beneath me a grave;  
The sky to my earnest enquiry is dark,  
The storm in a deluge comes down on my bark.  
How fearful to drive on a horrible shore,  
Where breakers of ruin eternally roar!  
Ah! mercy! to wreck in the morning of days!  
To die while life dazzles with changeable rays!  
To sink with the grovelling and vile of the ship,  
With the rose on my cheek and the dew on my lip,  
And fling as a bauble my soul to the heaps  
That glitter and mock from the caves of the deeps."

But, by heaven's help, after the discipline of sorrow, they may be able to say, as God grant may we,

Ah! no! for a star trembles out in the sky,  
The shrieks of the ocean complainingly die;  
The gales that I covet blow fresh from the shore,  
Where breakers of ruin eternally roar;  
Every sail presses onward—homeward—all thanks unto  
Thee  
Whose voice in that hour hushed both tempest and sea.

Dr. Monck is being lionised in Brooklyn, as "The Celebrated English Medium." He has, at a reception, given an account of his Baptist Ministry, Mediumship and imprisonment. At the close, says "The Two Worlds," he was presented with a substantial testimonial of regard, by way of pecuniary assistance in establishing himself as a healer in New York. Dr. Monck is giving exhibitions of his healing power at public assemblies.

## PROGRESS OF SPIRITUAL WORK.

### PLIMOUTH.

The results realised in our various circles during the past week have been uniformly good, keeping fully up to the mark as inaugurated in the work of the week preceeding; details however would be monotonous where nothing special is recorded. I will only mention Monday evening, when we had very striking manifestations of beneficent spirit-operation, in the manner in which one medium was handled by another under control, resulting in much physical benefit to the former; but the medium who was thus used by the spirits was, when released, considerably astonished to find how he had been hugging and rubbing his friend. On Wednesday evening there were present as visitors at a home circle, a local newspaper proprietor, and an Indian tea planter, both being previously unacquainted with the subject. We had very beautiful results at this sitting, among other things, an exquisite scene described through Mr. J. One striking feature of this friend's mediumship is, that though thoughtful and intelligent, he is ordinarily incapable of using the beautifully artistic and descriptive language he is made to speak when under control. Through two other mediums at this circle were given addresses and descriptions containing much information and suggestion respecting spirit-life and the working of the spirit-power upon men. The spirit controlling Mr. H. said, among other things, that he predicted that in less than two years we should have thousands gathering around us, as earnest inquirers into this truth, where now there were scores or hundreds.

On Thursday, a lecture was delivered at Richmond Hall by the writer, entitled, "Spiritualism and the Bible: showing the harmony between the two; with illustrations from personal experience." There was a good and deeply attentive audience, and the friends were kind enough to express very hearty appreciation. I have been asked by many to have this lecture published in pamphlet form, perhaps it will be by and by.

On Friday I was privileged to witness some very interesting mesmeric experiments by Mr. Cudlip. Having been until very recently a total stranger to these phenomena, produced by persons in the body upon one another, I felt much impressed by what I witnessed. It seemed strange to see one person have such an influence over another; what a useful science must this be when generally understood. Mr. Cudlip is a mesmerist, a phrenologist, and a healer, but being naturally a modest man, and not having had facilities for systematic work, his gifts are only just coming to light; another advantage of an organic movement like this, to which such gifted ones can attach themselves. I can see clearly that our friend is destined to do an incalculable amount of good, and I hope that in addition to his own personal efforts he will train and teach others for the same beneficent work. I feel glad to see those gifted ones coming forward, and who can say what gifts and powers are yet to be developed amongst us, and what streams of blessing will issue from this centre of spiritual operation. What a contrast is such a community with its free and healthy life, to the dull formality of ordinary religious systems!

Three preachers took part in the service on Sunday morning, myself and two mediums, reminding one somewhat of church services where the parson and his curates perform their respective parts in the ceremonial, only in our case there is a distinction with a difference! The evening service was excellent throughout, there was present both at the public service and the circle that followed, I think the largest gathering we have seen in the Hall, and we have never heard Mr. H. and his guides do better.

### FALMOUTH.

I am appointed to deliver lectures in this influential Cornish Town on Thursday and Friday next; Mr. Morse will follow on Sunday and Monday. Our friends there have taken the Town Hall, and have prepared bills of enormous size announcing the lectures &c.; thus indicating their purpose to take the place by storm. The readers of the MEDIUM will no doubt hear something about the results.

### OMEGA.

## GOSWELL HALL SUNDAY SERVICES.

£90, Goswell Road, near the "Angel," Islington.

Last Sunday evening, Mr. Iver McDonnell gave a very good address, for which he was accorded a vote of thanks, with a hope that the lecture would be printed in the MEDIUM, as Mr. Wilson proposed it should be.

Next Sunday evening, a new speaker will occupy the platform: Subject—"The Origin, Mission, and Destiny of Man," by Mr. J. H. Johnson, who has just returned from Egypt; having during his travels abroad, become convinced of the truth of Spiritualism, he now comes forward to uphold his belief in the grand truth. I hope the friends will give him a hearty welcome.

The second Anniversary Soirée at Goswell Hall, will take place on Nov. 17th, 1881, we have got a very full programme. Tickets to be had at the Hall, and of the friends, one shilling each.

Concert at 7.30; Dancing at 9.30.

161, Manor Place, Walworth, S.E. W. Towns, Sec.

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

Sunday Nov. 6th, at 7 p.m., Mr. Iver McDonnell on "The Trinity."

Monday from 2 till 4 p.m., also Thursday same hours, Mrs. Davenport sees sick persons, free, for Magnetic Treatment.

Monday, at 8.30, the Comprehensionists meet.

Tuesday, Nov. 8th, at 8 o'clock, a Complementary Concert will be given to Mrs. Davenport in recognition of her generosity and usefulness in giving the free seances. Several ladies and gentlemen have very kindly volunteered their services. It is also proposed to finish up with a dance for an hour, or hour and half. Prices of admission 3d. and 6d. Mr. McDonnell has kindly consented to be present.

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

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

Friday, at 8.15 for 8.30, Mr. Wilson exhibits and explains his designs of Comprehensionism.

Saturday, a seance, Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.

On Sunday, Nov. 13th, Mr. Morse will occupy the platform.

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 possible 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.

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.

Mr. Walter Howell will occupy the platform on Nov. 6, 13, 20, and 27th.

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, to a good audience, the guides taking for their Subject: "Speak, Lord, for thy Servant heareth."

On Sunday next, Nov. 6th, Mrs. Groom of Birmingham, will give two Trance addresses: Subject for the morning—"An hour with George Dawson;" Evening—"The New Dispensation."

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

## INSTITUTION WEEK, 1881.

We have been asked when Institution Week will take place this year, as the applicants for such information have determined to do something in the matter, and desire to begin early to make arrangements, so that their effort may be successful.

In accordance with the arrangements that have been observed in past years, Institution Week will extend from Sunday December 4 to Sunday December 11. Our friends have, therefore, a month to get ready in, and we hope they will observe our annual reunion-in-spirit, with present satisfaction and future benefit.

## CIRCLE HOLDING.

Our Sunday evening meeting was a season of special spiritual refreshing, we had an exhilarating time—one felt it precious to tarry.

Mrs. H.'s controls gave a very eloquent and encouraging address—exhorting to patience and perseverance in well-doing, in the prosecution of spiritualistic investigation—inculcating the indispensable necessity of cultivating the moral, mental, and spiritual nature, if we would succeed in our efforts.

Mr. Robinson, of Coxhoe, under control gave some good clairvoyant delineations.

Mr. Scott, a fresh sitter, is progressing in development rapidly.

L. S.  
Ferry Hill Station, Oct. 31th, 1881.

## 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 in a 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 raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even 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. Deputations of mediums or lecturers may be arranged for to visit any locality where public sittings or seances can be instituted.

## 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, 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 Athanæum on the second Sunday, in January next; particulars will be given in due time.—J. CAMPION.

### MRS. EMMA HARDINGE-BRITTEN, AT BISHOP AUCKLAND.

To the Editor.—Mrs. Hardinge-Britten, gave two lectures in the Temperance Hall, Bishop Auckland, on Wednesday and Thursday evenings, Oct. 26, and 27. Subject on Wednesday evening, the "Amusements of the People," and on Thursday evening, "The Spiritual Origin and Destiny of Man."

The attendance on both evenings was meagre—when the large population of the district is considered. The Temperance people failed to put in an appearance of a representative character, which was felt by the Spiritualists to be disappointing, as it was partly under their auspices the first subject was selected.

To say the lectures were good and brilliant would fall infinitely short in conveying an adequate idea of their enchanting and captivating character; indeed, it is impossible to convey any representation approaching the reality, by a pen and ink description; for their importance and value to be appreciated, they must be heard as delivered by the speaker, with the spirit and pathos that accompanied the enunciating of the soul-stirring utterances.

What a treat the Bishop Auckland people had brought to their homes, and refused to avail themselves of it! Probably such an opportunity may not occur again during the present generation, as I question that Mrs. Emma Hardinge-Britten has an equal in the world, as a public speaker and an orator. God bless her! I drove six miles to hear her, and would not have missed the opportunity on any account.

These Mr. Editor, are the reflections of an outsider, they do not in any way involve the friends at Bishop Auckland.

Ferry Hill Station, October 31st, 1881 A DOBSON.

### MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Temperance Hall, Grosvenor Street.

President: Mr. Brown, 33, Downing Street.

Secretary: " W. T. Braham, 392, Stretford-road.

#### PLAN OF SPEAKERS FOR NOVEMBER.

Sunday, Nov. 6—Mr. Walker, Blackburn.

" " 13— " Brown, Manchester.

" " 20—Mrs. Ainscoe, Bradford.

" " 27—Mr. Place, Macclesfield.

Services every Sunday Evening at 6.30 p.m.

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

### MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.

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#### PLAN OF SPEAKERS FOR NOVEMBER.

Nov. 6—Mr. Brown, Manchester.

#### "HOME CIRCLES."

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Every Monday at Mr. Braham's, 392, Stretford-road.

" " at Mr. Gidlow's, 21, Gt. George-st., Miles Platting.

" Tuesday at Mrs. Revel's, 9, Cedar Street, Lower Broughton.

" 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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