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AND TEACHINGS OF

SPIRITUALISM.

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THEOSOPHY.

MAN AND HIS RELATIONSHIP TO GOD.

An Inspirational Discourse delivered by Mr. Walter Howell, of Manchester, in the Spiritualists' Meeting Room, High Street, Walsall, on Sunday morning, October 23, 1881.

INVOCATION.

Our Father God, and Mother Nature, through whose mystic order the Divine Light flows to us! Thou Fountain of Wisdom to angels, spirits, and men: we praise Thee! Thou art the Fountain of all light: from Thee all influxes come. Thou art the beautiful, illuminating Light of the Universe, and as the earth turns morning after morning towards the sun's rays to receive their vivifying influence, so we revolve towards Thee to receive from Thee illuminating power—the undulations of light and thought that flow from Thy near presence. Inspire our hearts, illuminate our understandings, so that we may become the more perfect embodiments of Thy divine likeness and image. Some of Thy children here this morning desire to consecrate upon the altar of their hearts their affection for Thee. May a flame of heavenly love come and consume the sacrifice. Fill them with gladness through their desire to consecrate themselves—their understandings and their hearts—to Thee. With divine recognition dispel the darkness of error therefrom, so that the light of divine wisdom may illuminate humanity. O, Thou harmonising Soul of the Universe, let each heart pulsate in more perfect unison with the throbs of Thy Heart's life. Let the earth be full of the knowledge that emanates from the Source of wisdom. Destroy that which is incapable of living in the waters of the higher life. Let that stream be broad; onward and onward run the living current, until the principles of the Kingdom of Heaven flow into each soul—until Thy Kingdom shall come, and Thy will be done as in the heavens, so upon the earth. We praise Thee for the grand universe we behold—for the cloud and sunshine; for light and darkness; for hill and vale; for mountain and valley; the water and the land: For all this variety and these diversities, we praise Thee. We praise

Thee for the Spring, and for the Autumn, for the Summer and for the Winter, for the Night and for the Day. O Thou eternal Source of all being, aid us to become more perfectly the recipients of Thy Life, by living in closer proximity to Thee. Ever onward and upward let us ascend

“Nearer, our God, to Thee,
Nearer to Thee.”

And in the ascent of our lives towards Thee, the Sun of Righteousness and Truth, may we become the witnesses of that healing Power which will enable us to comprehend upon the earth that which shall destroy the affections and the diseases to which the human mind is exposed. May we, in the infantile state of our being, become the means of reciprocating Thine illuminating Power. May we descend as ministers of light from the inner-realm of thought-life, to bequeath to human thought light and wisdom, which shall dispel darkness, and error, and superstition, and bring to light the glorious Gospel of Life and Immortality. To this end we will ever labour, and, in the accomplishment of this mission, we will ever praise Thee, world without end.

DISCOURSE.

The subject chosen for our consideration this morning is one that intuition alone can grasp, for all the contemplation of the human mind in relation to the Divine must, of necessity, be limited according to the capacity of the human mind to comprehend. The higher the human soul ascends the more it realises and comprehends that there is a yet higher state, and the deeper the human soul descends the more potently conscious it becomes that there is a lower depth to which the human mind may descend. The high scale of vision that the human soul is capable of attaining, inspires the soul with awe, and informs it that there is a wider breadth, a greater immensity, and that this breadth, and height, and length, and depth, become enlarged, according to the capacity of the human mind; for there is no boundary line beyond which the human spirit cannot pass. And though men of Science in the present day—in relation to that which is Supermundane, or Spiritual in its nature—dare boldly to assert that it belongs to the region of the Unknown and Unknowable, yet, in our experience, we know no such

word as "unknown"—no such word as "unknowable." For, what to us at present is the Unknown, and what to us at present seems the Unknowable, in the great cycles of our existence shall be proved to be the possibility of our nature.

Who shall place the boundary line beyond which the human soul cannot pass? Shall Herbert Spencer, or Carpenter, or Huxley, or Tyndall limit the human mind's power to ascend;—whose eagle-like wings have gained the power of flight and ascendancy that enables it to scale the heavens above, and to cause time and space to vanish from its vision, and become no longer obstacles or encumbrances in the way of its progress? These are the possibilities of the human mind. But all that the human mind can know of the Divinity, after all, is within itself; and the idealism of the present in relation to Deity, contains within itself the potency of what the human spirit itself may attain; for all the ideas the human mind, or even an angel possesses of Deity are simply idealisms; and these idealisms are capable of unfolding the mind, and enabling it to ascend higher and higher in the scale of being, on its way towards Deity; and as it reaches a higher stage, it finds a still higher beyond, for an unseen influx of power carries the Soul outward towards its immortal destiny.

There is an altitude to which the human spirit may rise, from the summit of which it may look forward through decades of millions of years of the future, and back through all past ages; and from the summit of the vast arch, which embraces time and eternity, the mind may take within its omnipotent grasp, the Past and the Future, and they will become the "living Present."

There is within the human mind that which inspires it with its relation to Deity, as an immortal being.

All the investigations of Science are based on the theory of the eternity of Matter; but whilst we may acknowledge eternity of Matter, we also acknowledge eternity of Spirit. Every mortal body contains within it a soul—a living spiritual essence—of which the mortal body is the outward expression and embodiment. And as we gaze around upon the grand scenery of Nature, and upward upon the galaxy of stars and planets that revolve in the illimitable ocean of space—the grand stellar universe filling the soul with awe—the mind is inspired with the idea, that all Nature is but a pictorial manifestation, or a mirage of the Soul's interior life. And as the human mind has descended from the Mind of minds, and as the human heart has been involved from the Heart of hearts, and the human will has been evolutionised from the Will of wills, so there is a relationship, and a near relationship, between the human soul and the Divine Being; for as you penetrate the human soul from its external stand-point, and look into the grand inner recesses, you find within the human soul, the Kingdom of Heaven; and within the Kingdom of Heaven you see even the Father enthroned; and through the ideal divine-humanity that lives within the soul, you see that the grand soul-life of Deity lives and infuses Its life, by and through the inner life of man; and thus all life is the manifestation of Divinity; for the Fountain of life, as it diffuses its life through objects and living forms, and human existence upon the earth, finds in the great varieties and diversities of creation only an expression of its own infinity.

The human soul, awakened to its origin, realises the grand fact, that life, before its embodied conscious existence,—its spiritual essence—must have had an existence, and a consciousness of that existence. The human soul, speaking from the standpoint of Jesus may say, "before Abraham was, I AM." The recognition of the Divine relationship between mortal and immortal, man and Deity, constitutes man's power to receive the morning light of Spiritual Truth—the first dawn of the inner life, and thereby enables him to rise to a higher state of being; and his conceptions of

spiritual being, from a mere embodiment of words and ideas, soar into the realm of Principles, and from principles to Attributes, and thus he may become a being of truth and love, and his whole life may flow out and exercise the potency of its influence through the vast universe of human thought and action.

It has been wisely stated that man is a microcosm of the Universe. If he be a microcosm of the material universe, and if the material objects with which we are surrounded are the manifestations of spiritual substance as has been already indicated—then man is also a combination of spiritual affinities and attributes. This being so, we need not be surprised, if, in tracing the past history of man, we perceive in looking down the dim narrow vista of antiquity, traces of man's existence in spirit, prior to his ultimatum on the material plane. For man's spiritual part, being independent of his material part—nay, the basis and cause of it—necessarily existed and exists on its own merits, and is not by any means a consequence of the external organism, which is simply its form of expression on the earth-plane. This pre-existence of the human soul, then may appear to some impossible; yet it is obvious to the more interior mind, that as human beings, we find ourselves upon a flight of stairs, and on looking back to the steps below us, and upwards to the steps above us, we may see whence we have ascended, and whither we may ascend. And it is this fact which constitutes man a creature capable of inheriting heaven; because within him is the atomic soul derived from the centre of all Being; and which having passed through the celestial and spiritual degrees of life, ultimates itself upon the external plane of being, and becomes man. By thus tracing his descent from the Centre of all being, man is perceived to be the manifestation of the soul-life of Deity embodied in an external form; and thus the human soul realizes its relationship with the Kingdom of Heaven, and within that Kingdom of Heaven dwells the infinity of man's nature. Hereby is the Sonship of man demonstrated, and the possibility of his return to spiritual beatitude secured.

Then, man's immortality, or continuity of being, does not rest upon a mere revelation; it does not rest upon an assertion of any sage; but it is established by conjunction with, and partaking of, the life of the Immortal Deity. Man's soul-life is, by its own inherent nature, an immortal life. Be it, however, clearly understood here that, as individualities, and as embodied spirits, there is a recognition of an influx received by mankind from one common centre; and if that influx be from a Divine Centre, then we are the recipients of inflowing influences of a Divine character; thus that life manifested through us, be it what it may, is a Divine life, and constitutes man's relationship to God.

The human soul, realising this grand fact, and by permitting the spontaneous utterance of the inflowing influence of the Divine life to express itself unobstructedly, may manifest more potently upon the earth the likeness and image of the Divine.

But the present systems of Education, and the theories of human life now in vogue, seem to hang as a dead weight upon the mechanism of the human spirit, impeding progress and clogging up the avenues of Divine expression, rather than assisting the externalisation of the Divine wisdom within. The object of present methods seems to be to sustain the mind of man exclusively by external influences, giving rise to the rationalism and agnosticism that is deplored by all religious teachers, but which are, nevertheless, the unavoidable consequences of their own system. The principles of life and means of development which we would recommend, would, through the gates of Intuition, open up to the external mind the glories of the Inner Kingdom, and enable man to see Divinity reflected in every object which adorns the face of creation.

Stoicism, worldly wisdom, and the external philosophies have a tendency in that direction, which we would supplant by a higher philosophy. Man realising

his relation to the Divinity by living in harmony with Nature's laws and the laws that govern his higher being, may find his energies pulsating in more perfect unison with the Divine soul. On the field of the human intellect inflows the Divine Wisdom, fertilizing it with the Waters of Life, fructifying the Tree of Knowledge, giving man a true philosophy of life; a grand exchange for the obsolete follies of material Science and church-ianic Theology. Into the human heart let there be breathed the Divine Love, and human affection becomes pure and sacred, mankind are brothers, and learn the art of war and selfish deceit no more. The Divine Will controlling the will of man gives virtue to all man's acts, influencing him by the dictates of love and wisdom, heart and head, to the realisation of a life of goodness, power, and beauty, rendering the world a school of art to which the richest treasures of Grecian sculpture and Italian paintings are not even a meagre suggestion. Yes, let these triune attributes of the Divine Soul find unobstructed expression in the life of man, and we will have a far truer and holier theology made manifest in humanity than is to be found in the impossible tri-personalities of the Schoolmen. If the human mind is to evolve for its contemplation a conception of God—which, of necessity, it must do—let the pattern be taken from the "image" as primarily placed in man when God looked on the completion of his work and declared it to be "very good" rather than from antiquated manuscripts about the authorship of which there may be doubt, while about the authorship of the human soul there can be none.

It may be asked, What evidence do we see in the world's ways of this inherent divinity in man? Is he not sunk in selfishness and sensuality, so much so as to deny his Creator and ignore his spiritual future? This in a sense is granted, but in granting it we prove too much for him who would regard mankind as lost to all that is good and spiritual. We may ask in return, What is it that gives you the notion that man is selfish? Is it not because the unselfish within you is outraged by certain people's acts? What is it that can offend your strict sense of justice, mercy, or purity unless it be that you have these Divine attributes within you? Look at man at his best, ask your own conscience,—and while you will be overwhelmed with shame and remorse at your failings, and how you fall short of the glorious merits of the Saviours of the race, you may rest assured that unless the germs of these exalted spiritual merits were within you, you would not be able to realise your unfaithfulness to them in your external life. We have said that the inner man is Divine by descent, and that "obstructions" require to be removed so as to enable this inner life to find more general expression.

Having reached the lowest or most ultimate plane of being, man begins to rise, and by a process of evolution perfects the possibilities of his being, as was the case with the earth during the periods of its geological formation. It no doubt took a long period, marked by many violent and disturbing changes, to perfect the granite (selfishness) into the oyster (sensuality), and that again into the lamb (innocence) made sacrifice of by the lower orders; but all of these and, indeed, the first rude beginnings of life, were a prophecy of the perfect man, and all that it is possible for him to arrive at in the future. Side by side with all that is most pure and noble in us as a race, and, as individuals, do we not see existing that which is most derogatory? The savage, the barbarian, the tyrant, and the cheat are distinct classes in the world's population, and even the traces of these orders may be found peeping through the lives of the best of men.

The work of creation is perpetual, and its plan and purposes must not be estimated by any of the stages which its progress presents; so with man. Look back into the primitive formations of the earth's crust, and the first beginnings of life are seen to be almost homogeneous—individuals almost similar and with the fewest

possible organs; and representatives of these early predecessors of mankind exist on earth to-day at the bottom of the organic scale. As we pass through superincumbent strata nearer to the earth's surface, we find a greater diversification of organs, and the higher living animals correspondingly manifest more distinct individuality. Man, of all created things, has the most perfect differentiation of organs, and, mentally, has the only true individuality. Now we maintain that, as the work of creation is not yet finished, man's formation is not yet completed. Hence the applicability to the present condition of man of the passage in the ancient sacred writing—"Let us make man in our image, after our likeness;" and from that time, indeed, during all time, that result has constantly been in progress.

God is continually creating man, as he has been and is continually creating the lower forms of earth. And how did he make the earth so perfect as it is? By operating from within and through the forms which the Divine Energy caused to appear upon it. The lower forms were utilised as conditions and means for the evolution of higher forms, the former being a necessity of the latter, and all of them integral parts of man, who is an embodiment of all that preceded him.

But in addition to the physical strata of the material earth, we have to take into account, in reviewing God's dealings with man, the metaphysical strata of the human mind. What volcanoes and convulsions of nature there have been in the past history of the material sphere! One order of things—fair to see, no doubt, to eyes that could conceive of nothing better—has been swept away remorselessly, to give place to apparent chaos, but, nevertheless, the first beginnings of a new era. The creative principle acted as a destroyer, then as a reconstructor, a renovator. The same phenomena we observe in the order of mind. Notions almost universally held as truth are found to be insufficient when man's mind is capable of receiving a fresh flood of light from the realm of the Divine Spirit. The old ideas and systems are overturned, time honoured "truths" are rejected as degrading errors by those in advance, while God's highest whisperings of holy truth are regarded by purblind man as awful heresies.

To-day many societies and sects partake of the undeveloped peculiarities of the lower forms of life as seen in the primitive geological formations. If you meet a Wesleyan, a Congregationalist, a Baptist, or a Churchman, especially if a "high" or very "low," there is no mistaking as to their denominational connection, for one individual is a representative of all the others of the same sect. With those who have partaken of the more advanced systems of thought, of course this uniformity is not at all apparent. It is the aim and work of the spirit-world, through man, to modify man, as in the structure of the earth, the Divine Energy, through earth's products, modified the forms of life, and led to the evolution of higher forms. The effort of churches to force all minds to conform to one creed, or form of thought, is manifestly in opposition to the Divine plan, and, guard it with all the conservative care possible, no dogmatic institution can maintain permanency.

Modern Spiritualism is one of the series of convulsions that have so repeatedly shaken up the strata of the human mind, and though perplexing at the time of occurrence, have made way for new conditions suitable to the perfection of man's mentality and the establishment of improved forms of thought and action. The object of Creation is to individualise, to differentiate, to give variety and scope to the attributes of the human soul. It throws the individual man on his own responsibility, and enables him by self-effort to work out his own salvation. Life is given to man for the more perfect expression of the Divinity that is within him.

Brethren, let the soul-life of your being speak out its honest convictions day by day. If to-morrow con-

tradict the assertions of to-day, dare honestly to let your soul speak, whatever may be the contradictions. Let the Divine life shine through the human nature, and transform it; let the regenerative life from within accomplish the grand and glorious creation of the divine-human, which is the higher manifestation of self. Thus shall the potency of your true nature be manifest; the relationship between man and God shall be seen, and human nature shall look up to the Father, and say, "I and the Father are one;" and in the grand prospect of the glorification of humanity, shall the soul look up and say, "Father, glorify thy son with the glory which I had with Thee before the world was." Let patience be united with perseverance. If it has taken the ages of the past to evolve man in his present condition, the future will develop that which now exists in embryo within him; and the soul from this higher standpoint will realise the truth that it is an atomic expression of that Divine Whole of which it forms a part—a finite drop from the ocean of Infinity.

Oh, let the Deific powers descend into the human, and bring about that grand at-one-ment that shall enable the Divinity within to shine through the human, and be glorified in all the ways of life. Let the human talk less of glorifying God, but let the Divine in man ever be seeking to glorify humanity. Thus shall the grand relationship between the Father and his children be known, and the principles of universal brotherhood be established; and, in consequence, unselfishness shall be the ruling law of life. Then shall the Kingdom of Heaven find its ultimatum upon earth, and the choral voices of the angels shall sweetly resound through the temple of the human spirit the glad anthem, "Peace on earth and good-will to men."

CLOSING PRAYER.

Heavenly Father, we thank Thee for the guidance and instruction of those loved ones whom Thou hast sent to minister to us who are here. Let their guiding hand, let their shining face, let their wise instruction, and let their loving hearts lead us nearer and nearer to Thee. May the instruction we have received from time to time, find in our lives an embodiment that shall ennoble us, and make us purer and more charitable, and more loving and kindly disposed to each other; and thus it shall accomplish the end for which it has been designed. The Lord bless us and keep us. Cause Thy face to shine upon us. Lift up upon us the light of Thy countenance, and give us peace. Amen.

HELL—WHAT & WHERE IS IT?

MR. JOSHUA FITTON AT OLDHAM.

Mr. Fitton, who has recently returned from the United States, delivered his first public address since his arrival home, in the Spiritualists' Meeting Room, Oldham, on Sunday last. Mr. Kershaw took the chair, and the choir did efficient service on the occasion. The attendance was excellent, the room being filled with an attentive audience of Spiritualists and others. After the preliminary service the audience were asked to choose a subject for the control to speak upon. Two subjects were named, the first one being—"Is Spiritualism devilish or divine?" The second was—"Hell, what is it? Where is it? By who created? And, for what purpose?" The second subject was the one chosen.

The control said the subject named was one of deep interest, in so much that hell, to a number of the human family, has been a subject of terror and fear, as so-called orthodox friends tell them that it is impossible to escape its tortures unless their specifics are solemnly carried out. That is the reason why the human family are so reluctant to leave this world, and he was sorry to say that this dread view had been so enlarged upon by human sentiment expressed in the writings of more than one great man now passed away, that the fear of the hell so awfully pictured had been, and even now is, a dread to millions of the human family. Is it possible that the Divine Father of the universe would ever create a place so dark, so infernal, so horrible, as is preached to you from many a pulpit? We say—No! You are told that you are created in the Divine image, but, alas! through the interference of the monster called the devil, you are said to be subjected to pains and

penalties which degrade human nature. Would not the minds of most of you here this evening revolt if told that when released from this mortal clay you would be carried into regions of immortal blackness and misery? We would advise the preachers of various denominations to be more careful when speaking upon the subject of hell, one reason for saying so being that they promulgate false ideas when speaking about it, another reason being that some of their craft in dealing with this subject have created certain dogmas and creeds, tending to fetter the souls of their congregations, so as to frighten them into giving credence to certain articles whereby the ministers would have full influence over their minds.

"Hell, what is it, and where is it? Some of you present, who have not yet attained your three score years and ten, have probably experienced something of the real hell, but not of the hell pictured to you by certain preachers. The real hell begins, if at all, while you are in earth life, and the hell preached about by certain ministers is a myth.

Your minds have been led astray on this subject. What do your ministers and teachers tell you about hell? Dr. Watts tells you that it is a place where human beings are eternally held in darkness, fire and chains. Dreadful picture, is it not? No wonder that the sinner should quake with fear when thinking of such a fearful doom! no wonder that so many are in the lunatic asylums through troubling their minds about something they cannot understand—something their ministers cannot enlighten them upon, except it be by telling them of the one theological idea that they can escape that dreadful place by believing in the Lord Jesus Christ. Believe in his divinity and in the efficacy of his blood, and they tell you that no hell fire will ever trouble you; no dark angels will drag you down. Yes, the ministers tell you that unless you believe in the efficacy of the blood of Jesus there is no hope for you. They tell you there are only two places, heaven and hell, and you are told that heaven is above and hell below. If a mortal missees heaven he must according to the dogmatic teachers of the day fall into hell.

Your ministers tell you about the hell that God made, Did He make it? Where and at what time? Do you believe that the great and good God ever made such a fearful place for the punishment of human nature? The doctrine of eternal hell will not bear the scrutiny of the highest order of logic, and you may from time to time revise and re-revise your Testament, but until you erase every iota from it referring to a literal hell and devil, there will be something in it which is not of God.

Jesus spoke little of hell; he told men that the Kingdom of Heaven was within them if they would but seek it. But the kingdom of hell can be within you also, and you can experience in for most of your life, but we say that the literal place of fire and brimstone never existed. If the frightful doctrine of eternal punishment, which has spread so much since the days of John Wesley, were less believed in the better it would be for humanity, and we may say that it is not so strongly taught now as it once was. We blame some of the early Christian Fathers for the introduction of this fiery doctrine, for certainly the good, almighty Father had nothing to do with its manufacture. We must say that the eyes of the Christian world are becoming cleared of the mythical scales of antiquity, and preachers are now delivering more liberal sermons in which little of the devil and of his kingdom is mentioned.

Let hell go, and people will be not afraid to die. Away with the old belief and grasp hold of the true one. To-day in your midst you have hundreds of hells and hundreds of heavens. Every one of you has both at times. You cannot make heaven always, but you can make it. Hell, in former years, seemed to be under the manipulation of the priests and others, but now the people are getting to understand the truth about it, and man proves that if he plods on through life loving God and doing his best for everybody, he need have no fear of a hell and of the tortures of the devil.

God never intended to punish those he created, for each one if he go wrong punishes himself. See the drunkards who spend day after day in the gin-palaces; there you find many hells. See the rich man who fares sumptuously every day and yet who will not spare a copper in charity to the outcast and fallen one—can that man enjoy heaven? If so, it is not such a place as you thought it was. If you want to see what heaven is like, take a good man who delights in doing good. Take such a man into a gin palace, and leave him there, and return for him presently, and then ask him how he likes it. He will say, "Let me go out, I am miserable here," such a place is hell to that man; but such a man makes a heaven for himself by doing good. Know then, that the hell is within your own breast, you make it yourselves, and you can drive it away. Do it then, and help others to do the same, and do the best you can to benefit your fellow-men, and you will be enhancing the brightness of your own heaven. The just God above is not to blame for all the wickedness around you. You yourselves make all the conditions of life by which you are surrounded, and when your spirit through its earthly microcosm has fulfilled its part of experience, and has grown ripe by suffering—and has passed through the whole of the lower spheres—and feels ready for the better place, then you will find the hell gradually disappear.

You remember the story of the two thieves on the cross, who were crucified with Jesus. You remember what one of them said just before he expired: "Lord, remember me!" and Jesus said, "This day thou shalt be with me in Paradise." What did it mean? Did it mean that one who had been a thief all his life, one who felt that he was deserving of his punishment, that he should enter heaven at once? Do you think because he uttered that prayer to Jesus he went at once to heaven, and escaped so-called hell? No: Paradise and heaven are two different places, or rather conditions. The first day Jesus went to Paradise, and the third day he went to heaven. Paradise is the middle region where Jesus went to preach to the prisoners who were there, and to teach them how to attain a still higher position, and so to reach the highest heaven. We say then, that if you sow of the flesh you will reap corruption, and that if you do not learn to live rightly while here, you will have to learn it by bitter experience hereafter. Do not imagine that in the hereafter you will have to struggle towards perfection unaided. No. There are always bright spirits who are ever ready to aid, and who step down from realm to realm, even to the lowest hell, which is this earth. There are fourteen spheres, seven only being in a way perfect, and we may say as far as our own experience goes, that your earth is the lowest sphere.

The punishment of a murderer is his own heart, and such a spirit will never leave the earth-plane until it has obtained the forgiveness of the murdered one. God never intended that human life should be taken by man, and the punishment of murderers ought not to extend to the taking away of that life which man cannot give, and which ought to be left till in God's own time it is required.

Do not live to make a hell for yourself, but try to make every day a heaven in your own heart, so that when you come to the fruition of years you may at once step out in the next world into a new heaven.

You can all learn something from your surroundings. Watch some of those who have been confined for years by sickness; watch them, and notice how patiently they bear with their sufferings. Ought not their meekness to teach you humility? Help such to the best of your ability, and learn from them the "modus operandi" of making your own heaven. Do all these things, and make your own lives brighter, and do not shut yourselves apart from the world, but say that you will go to heaven your own way. Never was a more deplorable way suggested of reaching heaven than depending upon another one for your own salvation. Spirits yet in darkness tell us it is what they learned while in the mortal body that prevents them from rising to a brighter state.

G. BROWN.

SPIRITUALISM AND ECCLESIASTICISM.

THE MOTHER'S DEFENCE AND THE CHILD'S FREEDOM AGAINST THE KIDNAPPERS OF THE SOUL.

On Sunday evening at the close of the service conducted by Mr. McDonnell at Quebec Hall, he being voted into the chair, Mr. Wilson stated that in consequence of that gentleman's previous discourse on the doctrine of "Original Sin as taught by the Churches," and it being a fundamental doctrine of the University of Comprehensionism that all children are born in possession of the Deific soul, the University have prepared the following respectful request to the House of Commons, in the belief that the Church could not alter her Prayer-book without the Parliamentary sanction.

Objection was taken that the form was not Parliamentary, and that it should read "Humbly petition," and Mr. F. Wilson explained that it was high time a more self-respectful tone of address should be adopted, and as the members were the servants of the people it was not the proper form for the masters to so address the servants' hall; at all events, this was the Address of the University, and as it stood he would offer it for their acceptance, and that the Chairman sign it on behalf of the congregation. The motion that the Chairman do sign the request on behalf of the congregation was carried unanimously.

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

We, the University of Comprehensionism and others, would respectfully request your Honourable House to pass an Act permitting the Church of England to expunge from its teaching the condemnable doctrine that all children born into the world are children of God's wrath. The idea is so cruel, and the statement of a good God making that which is directly antagonistic to himself, is so absurd that it requires no further proof to demonstrate it to be a self-stultification. The shroud of despair that this doctrine has cast over the minds of the sensitive has made the Church hateful, which Church, on this doctrine being expunged, would be the rallying centre for all human aspiration, and transform the clergy, now the gaolers to an unnatural God, to be the channels for Deific Sympathy.

We would earnestly support our request by the expressed conviction that no material progress can be made in promoting the happiness of the people until this doctrine is dead; as in its destruction of a self-justified life the people have no energy to second any efforts for their welfare.

IVER McDONNELL.
(Chairman of the Meeting.)

Hall of Comprehensionism, Nov. 6, 1881.

But let us suppose our request rejected, or that with Parliamentary sanction the Church should still hold on to the doctrine; well, there are three ways of looking at a claim—one is to decline to make it, another is to refuse to accept it, and the third is the request that it should be made. Out of these come the claims of the Church and the acceptance by the people; the surrender of the doctrine by the Church and the rejection of it by the people, and the claim by the Church and the refusal by the people. It is on this latter assumption the probable issue will be tried, as it is tried, but the law supports the claim by the Church and so the law must be altered, and then every mother in England can, on the Parson claiming to kidnap her infant's soul, deny with her lips in thus speaking the voice of her heart, which is so nobly expressed by the Poet Laureate in the November number of the "Nineteenth Century."

"The God of love and of hell together they cannot be thought,
If there be such a God, may the Great God curse him and
bring him to naught."

No, Reverend Sir, my infant is not in condemnation, and as Jesus says, its angel always beholds the face of its Heavenly Father by right of birth—and I refuse to accept, as a grace through you, that which my infant has already through me.

A COMPREHENSIONIST.

MORE ELUCIDATIONS TO "THE ADEPTSHIP OF JESUS CHRIST."

WHERE ARE THE CHAMPIONS OF CHRISTIANITY?

"Salutation to the Devil and his Adherents!"

We are aware that the attention of the Clergy has been drawn to the Articles on the "Adeptship of Jesus Christ" by many readers, yet why has not one of the highly overpaid canters and ranters taken it upon himself to refute those heinous heresies of mine, as he would be officially bound to designate them. Have the Clergy suddenly been struck with a superabundance of modesty? Have they taken the warning closing sentence of the last Elucidatory Article to heart, or do they delude themselves with the futile hope that by pretending to be deaf and dumb, or, as they would call it, "by a masterly silence" they will quash the subject, and prevent further enquiry?

To dispel that fond hope, we beg to inform them, that a German version of the said treatise entitled "Der Magus Jesus Christus und die Magie Christi," is actually in the course of publication, and will appear as a Christmas volume, no doubt to the great satisfaction of the Orthodox. French and Italian translations being also in preparation; the fond hope, that by ignoring the thing it will be suppressed, may well be given up.

While the Christian Clergy have been keeping a most cowardly silence, only a solitary Lady has since my last article stepped forward to defend some indifferent ideas, by some equally indifferent remarks.

Has it come to this? Is all Christendom left to the defence of one woman? Shades of the Champions of Christianity come and defend your Cause! This is a Spiritualistic paper, and no matter what balderdash you may talk, if you only tag some heavy name to it, some one is sure to believe therein. Honi soit qui mal y pense.

While I am disappointed that no one has as yet competently taken to defend the cause of Official Christianity—which is to be attributed chiefly to the fact that the cause is such a bad one, so that no one will undertake to defend it, unless a bishopric is to be gained thereby—I am on the other hand highly gratified that my articles have been thoroughly appreciated by advanced Spiritualists; which could not have been the case had not other honest toilers conscientiously tilled the ground before me, and if Spiritualists had not themselves ascended to the plane whereon they could accept those views. Had I not written, true Spiritualists would gradually have arrived at the same conclusions. There is nothing more due to me, but, that I have put the ideas together. I have invented nothing, but given only what I have found, and what was given to me. I demand neither praise nor blame, but only your attention.

The difference between the exoteric and the esoteric views concentrates itself in the following: The former asserts that Jesus was the highest, the latter affirms that he was one of the highest.

THE DEAD JESUS, AND THE LIVING CHRIST.

Life, and not Death, is the Divine object of existence. God is not a God of the dead, but a God of the living. Life is God's work, Death is man's, even the more so when it is unnatural, then it is altogether contrary to the divine design, and is only perversity. Although one man by his death may save a thousand, such contrivance shows human impotency, but not Divine Omnipotence. No man was born for the object of a tragic death, and is no death however theatrical or romantic to be regarded as anything else but a failure.

Every child that is born is intended by God that it should live to a patriarchal age, and attain to the Divine Life. If children prematurely die, if men and women unnaturally die, if death and misery prevail on earth, man's wilful ignorance of the Divine Laws that rule the All is the cause.

God is not the author of evil, nor does God require the Jesuitical device of doing evil that eventual good may result therefrom. God's ways are all good, but man, turning away from his original state of purity, science and power, has continued in suicide ever since his fall.

Should it be demanded whether the death of Jesus had an object, I maintain that it had none, and certainly not a Divine object. The Life and not the manifest Death of Jesus Christ is our Salvation. We pertain to the Sphere of Life, and the sophistries from the Spheres of Death are not to be regarded. Certainly it was heroic of Jesus to die for his principles, and he may have foreseen such death would threaten him, but the death (if it was absolute, which we deny) is only to be regarded as a failure, and has none of the virtues that the cowardly Plan of Salvation would attribute to it.

Had Jesus lived to teach his system completely, instead of being prematurely cut off, he might have saved the world two thousand years of ignorance and consequent misery. Plant an acorn in fertile ground, and one on a stony soil, and while the one will be a fine tree lasting several hundreds of years, the other will be a stunted sapling. So it is with Christianity; the seed that was thrown was good, but the growth was a crop of crab-trees. Christianity has endured for nineteen centuries? But how has it endured? By force and fraud, by ignorance and sophistry. To compel men to accept the Paradise of the Church, priestcraft has established Hell upon Earth.

Is there an object in death? Certainly the physical body becomes manure and fertilises the ground, and foolish people who did not regard the Christ while he was living among them, had by his death their attention attracted, and began to have a superstitious regard for him, and finally said he was the Son of God.

If death has accomplished anything, it is an insignificant result to what the life would have done had it been continued. What, for instance does the death of Garfield teach us? Simply that the President's intuitions were not in good working order. For no man is intended by God to die when he has still work to perform, as Garfield had. The sympathy which was afterwards elicited falls under the same category, as the fertilizing of the ground by the dead body. It is not the object that the body of man should form good manure, yet nevertheless it does. It is not the object of a man's mission, that only by a theatrical end he should draw attention upon himself and his ideas, nevertheless when it happens he does. Such is the "Divine Economy" as Platt calls it. As no atom of matter is lost, so it is with atoms of thought. Everything is conserved, but to regard the present arrangement as Divine Design, and the present conglomerated appearances as intended by Deity from all eternity, is a grievous error.

The Divine Economy no doubt utilises death, but it forms no part in the Divine Design that we should unnaturally die, but that we should live. The blood of the Martyrs may be regarded by some as the seed of the Church, but of such seed also sprang a bloody Church. As you sow, so you must reap. Blood was the seed, and blood was the crop.

In the same wise as our nature utilises animal food, (the food of death) must the Divine Economy utilise the death of the individual, when there is not the life. When there is not right food, (the food of life) then the wrong food serves to build

up the organism, but it will accordingly be unhealthy and depraved, and as there was not the life of the man to continue the work, the dead Jesus has taken the place of the living Christ, and the result was a corrupted, bigoted, depraved and diabolically perverted Church, for dead Christs are of no value compared to living ones, and instead of the universal, Divine Occult Church being promulgated by the life of Jesus, his death has but served to add another idol to the overcrowded Pantheon of the Devil's Official Church.

SNOBBERY IN SPIRITUALISM.

In the same wise as the Snob in Society boasts of his suppositions acquaintance with persons of exalted social position, does the Snob in Spiritualism talk inflatedly of high spheres, esoteric truths* "which cannot be rendered exoteric," angels and advanced spirits, and, last but not least, "my Guides!"

This insufferable conceit is so mixed up with that class of Spiritualists who assume themselves to be the *crème* of the Movement, although they have never done anything for the Cause, but to damage it by there connection, that however shallow and absurd their ideas are, they are not ashamed to puff them off as superior, even to anything that has as yet appeared. Of this category "I. A. M." (not the great "I am" but a very little "I am," and great in nothing but conceit) evidently stamps himself. Inflated with the supposed superiority of "his plane of spiritual development" which he assumes for himself, he comes out with the most shallow of shallow ideas, and calls it conceitedly "a truth so purely esoteric, that it cannot be truly expressed or rendered exoteric." Beyond his bare assertion what proof can he produce of his superlatively advanced spiritual state? In the words of an old philosopher—"Speak that I may see thee:" I would only desire him to expose his ignorance to his heart's content.

Like the Pharisees of Religion boast of their merit, do the Pharisees when they call themselves Spiritualists, rehearse continually their exalted sphere, their advanced "guides," their esoteric ideas, which no one can possibly understand but themselves, and a host of similar vanities which serve but to fix ridicule upon Spiritualism, as the folly of a few individuals is by ignorant outsiders supposed to be a fundamental condition of all spiritualistic minds.

We can only say that one individual is only one individual, and represents no one but himself, and though one fool may be taken as a sample of all the inhabitants in Colney Hatch, one animal cannot be taken as a sample of the Zoo, and in the present stage of mental transition our Movement is more like Noah's Ark than Colney Hatch University, and although invidious critics would find striking traits of similarity in both institutions that would serve as illustrations, but comparisons being odious, we beg to differ.

Jesting apart, had we not better look with suspicion upon teachings which are announced as coming from "planes of high spiritual development" but when inquired into, are nothing but a hash of inanities that are not worthy of attention?

Woe upon you ye Pharisees and Hypocrites ye deluded and deluding self-styled "Spiritual Sciolists" ye blind leading the blind. Not only do you yourself not teach, for your truths! (heaven save the mark) "are so esoteric that they cannot be made exoteric" but you will throw back stones for bread, and carp at teachings which are beyond your narrow minds. How long will folly and vanity please you? How long will you toil yourself into the conceited dream of your superiority over your neighbours, while when demanded wherein your superiority consists you only give inane ideas, which are as fallacious as they are ridiculous. We can only say that these inflated beings are in the outer most darkness, even like the talking Theosophists.

The furious competition for "high spheres" that is going on among us, is as thoroughly unreal as it is ridiculous. For people do not think of bettering their ways, and becoming good men and true, but content themselves with talking inflatedly of their super-advanced state, but when we ask of them to be what they pretend, they become abusive and would turn upon and rend us. It is, however, not only for them that we have written.

Although great care has been taken to bring the matter home to the people, nevertheless some of them insist upon being "not at home" when Truth knocks, being either engaged with Bigotry, or with Spiritual Sciolism (I thank thee "I. A. M." for teaching me that word), two designations for two different phases of conceited ignorance.

A THEOSOPHICAL INSTRUCTION.

The following extract from a classical book of Christian Kabbalism,† being very much to the point, may be of interest to the reader.

"It is God's greatest bounty to give light and eyes to see, not only the corporal and temporal, but the Spiritual and Eter-

* Give certain individuals a word, and they will misuse it. The esoteric cant that will crop up, is no, to be attributed to our articles.

† "The Jehior or the Day Dawning or Morning Light of Wisdom," not easily obtainable. The quotation is from the "Epistle to the Reader."

nal Light of Wisdom. The more Light, the more God who dwelleth in Light, and in his Children, who are Children of Light and Life: For this is the condemnation and death, that Light is come into the World, and men love Darkness rather than Light; because their deeds are evil. This therefore as a trumpet, these latter days may awaken, and teach men what God, the World, and Devils are, that so their Souls and Spirits hereby quickened and inspired, may better know themselves, and arise from dead works of Sin and sensual vanities (the first Resurrection of Grace) to be sure to rise again with Christ in the Kingdom of Heaven in Glory. For many talk of Heaven, and being in its Glory with Christ, which have it not within them, or desire to be there, with such mortified, pure and peaceable company as go thither; who rather have Hell, and feed on it, and delight in it and such Company; which the better to distinguish and reflect upon the way and the Company for Heaven, take these four observations:—To do Evil for Good, is devilish; Evil for Evil, natural, sensual and bestial; Good for Good, humane; Good for Evil, Divine. The Wisdom, therefore, from above is still, pure, holy, and good; gotten by mortification on the Cross of Christ, and brings joy and peace in the Holy Ghost for the Kingdom of Heaven; but horror, amazement, and miserie attend the rest, who live not after the Gospel of the Cross of Christ (which is the power of God to Salvation) but after the flesh, and do evil to serve the Devil. To know and fear God, therefore, is perfect Righteousness, Wisdom and Eternal Life; so that the Patriarchs and many termed Heathen, not having the outward name of Christ, may have his Spirits and Essential name, and be better members of him than we who live not thereafter. 'For' (as the Scripture saith) 'he was the Rock of Ages, was slain from the beginning, and hath enlightened everyone that cometh into the World, and was before Adam.' But most men do not know nor fear God, but superficially believe there is a God, and therefore talk of Him as Parrots, and sometimes worse by Lyes, Oaths and Curses, etc. And, therefore, have no true faith in Him or his Son. For did they truly know and consider him still in his property and works, to be Infinite, Wise, Omnipotent and Omniscient (just as well as merciful) and that he is able to destroy them in a moment, (in the very Act of Sin) then would they fear him, (the first degree of Wisdom) and so, after Christ's example, avoid all occasion and appearance of sin, as they can and will do in some acts, for a very child being present. And so would believe that he who made and created the eye and ear, and gives it Life and Sense in the instant of its exercise, can both see and hear, as well as any eye and ear, which can see or hear nothing at any time without his help; and likewise that he is as really present (though invisible to the outward Sense) as any creature can be which he has made; yea and that he knows our very secretest thoughts too, in whom we live and have our Being."

Truth comes openly and without disguise, only the Perverse stalks about in mystery and pretends to be "so esoteric that it can never become exoteric," fear away the glamour and what remains of it?

It is unnecessary to have an exoteric, and an esoteric doctrine; this division belongs to the past. In the present time we should have only the latter, as the subject in itself excludes the vulgar and depraved, but whoever masters it, that the Word becomes flesh, is thereby so completely changed, that though he were a ploughman, he would at once become one of God's Aristocracy.

You cannot believe in the Ptolemaic and Copernican Systems simultaneously. As one must be renounced to establish the other, so must also man's prejudices first be overthrown before he can receive the Eternal Truth.

J. K.

THE DIFFUSION OF SPIRITUALISM.

NOTES FROM THE NORTH.

Notwithstanding the presence of depressing influences in our midst, Spiritualism continues to engage public attention and to progress in this district.

The Church Congress, recently held in Newcastle, has given further impetus to the spirit of inquiry, and (on the whole), the earnest and impartial treatment accorded the subject on the occasion mentioned, has convinced even bitter opponents of our Cause that the time for ridiculing spiritual manifestations is past. It is, indeed, an evident fact, that the future of Spiritualism is pregnant with signs of success.

As I informed the Readers of this Journal a fortnight ago, a much needed step has been taken in Gateshead by the re-organising of the Society for the Investigation of Spiritualism. The friends have already secured over fifty members, most of whom have come forward to join unsolicited.

On Sunday, November 6, a most interesting service was held in the Temperance Hall, Gateshead, which was largely attended. The speakers were Messrs. Dawson, Bruce, Stephenson, and Robson, while the chair was ably filled by the President of the Society—Mr. H. Burton. The addresses abounded

with practical evidence of immortality, at the same time the mission of Spiritualism in the uplifting of humanity to a higher condition of existence, was forcibly put before the audience.

At Newcastle, the same evening, a lecture was announced to be delivered on "Plant Life," but the lecturer, from unavoidable causes, was unable to be present. The evening was therefore devoted to the recital of experiences by several members. Mr. John Mould occupied the chair in his usual effective manner.

CENTURION.

MAN'S PHYSICAL CONDITIONS.

VEGETARIAN DIET.

Mr. Editor,—Some time back I wrote to Mrs. E. Hardinge-Britten on "Diet," and she replied that I was to write to you, an old disciple of Vegetarianism. Dear Sir, from your experience, What Diet gives the most amount of Vitality to the system? also, Which is the most flesh-forming? Your word of advice will greatly oblige

A YOUNG REFORMER.

REPLY.—A VEGETARIAN'S EXPERIENCES.

We have not partaken of flesh for over thirty years, during which time we have been worked tremendously hard; physically and mentally, by night and by day, in heat and in cold, at home and abroad, on the platform and in the workshop. We have been hungry many times during these years, but never so hungry that we could have been tempted to appease our appetite by animal food.

When we look around, we find few who could have undergone our severe experiences, which have, in addition to hard work, endured enough worry and trouble to kill an ordinary man. Many weeks these last twelve months, we have worked close upon one hundred hours per week, and we have not dawdled either, but have gone in for doing as much as possible in the time, and at an occupation, too, so novel that it proved more than ordinarily exhaustive. Literary men, who know what this kind of work is, wonder how we have got through it all these twelve years; and that, too, with hardship as a reward. Our answer is that strict Teetotalism and a Vegetarian Diet have been our physical mainstay, which with the sympathetic aid of the spirit world added, has kept us to it, and keeps us to it now under very peculiar circumstances.

It is some encouragement to a man to work hard when he is making money, winning renown or an influential position. Our position bestows none of these advantages. Therefore, in estimating the advantages of diet, we must take into account its effect on the moral stability and singleness of spiritual purpose, as well as on the brute force of the system.

It is true we have not laid up treasures in the form of fat, but we have for many years maintained a uniform weight within a very few pounds. Overwork and bad conditions have visited us with dangerous illnesses, which were overcome without damaging the constitution, and much to the benefit of the general tone of the mind. In disease—a purifying act—as well as in health, we have found the diet valuable.

This is our personal experience. We need not add further than to recommend our correspondent, and indeed, all of our readers, to procure and peruse "The Perfect Way in Diet," by Anna Kingsford, M.D. Cloth, 2s. It goes thoroughly into the Chemistry of foods, and is perhaps the most exhaustive work on Vegetarian Diet that has been written. It may be obtained at this Office.

Dr. Sexton continues to enlarge the profits of his ministry by condemning Spiritualism as "decidedly anti-Christian." "A Humanitarian" replies to him at length in the "South Shields Daily News;" we make one extract: "Could anything be more foolish than to censure a cause for doing the very work which it is sent into the world to perform, viz., to convert the sinner and unbeliever from the error of his ways? Does not everybody know that the worthy doctor was himself an Atheist for many years, and that it was through his association with Spiritualism that he became possessed of a belief in a future life, and in a Providence who rules wisely and well? The eloquence of Christendom was launched at him in vain: he remained a staunch Atheist: but—the Phenomena of Spiritualism being proved by him to be genuine—he now looks triumphantly over the grave, and gratefully advises his hearers to believe that it is all the work of 'evil spirits'!"

Spiritualism is a natural awakening of the American masses to the doctrines of the Immortal Life taught by Jesus. A portion of the churches have welcomed it and will be saved by their wisdom; but woe to the sect or church that sets its face against it.

Rev. A. D. Mayo.

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

As there will be 52 Numbers of the MEDIUM issued in 1881, the price will be—

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Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 11, 1881.

NOTES AND COMMENTS.

This number of the MEDIUM savours largely, it may be presumed, of Esoteric Spiritualism. Mr. Howell's Theosophical discourse is an attempt to present in intellectual form the grandest relations of man; and Mr. Fitton's discourse fills in the shady side of the picture. It remains for Mr. Ware to give a spiritual halo to the scene of man's Godward strivings, and show that by a personal experience derived from the interior a man may be exceedingly glad amidst the wreck of material things. This is a grand answer to "J. K.'s" "Manure" theory. Mr. Ware's method of thought should form the basis of all Spiritualism.

It is somewhat of a serious matter to be a Spiritual Editor now-a-days. The powerful cerebral magnetisms of "J. K." and "I. A. M." coming in, one on each side, like a cross-magnetism, pierce the flaccid tissues of a poor, over-worked printer most cruelly. Gentlemen! "Canny! Canny!" Do not quarrel; define your terms. Both have used the words "exoteric" and "esoteric" without the slightest attempt at definition, and if we desired to be critical we might successfully discover self-contradictions arising in the use and subsequent repudiation of these terms.

It falls to our lot to modestly acknowledge the coming down we have received in reference to the Editorial article on the Death of Garfield. Now we are neither an "Adept" nor the apparently more tremendous "I. A. M.," who has so successfully "shaken a red rag at a bull." Our simple reply, therefore is, that while we doubt not the fertilising qualities of defunct Presidents—were they not so completely isolated from Mother Earth in grand tombs, and encoffined in "shells"—we have failed to note any increase in the produce of American apples, bacon, and corn due to the assassination of the Chief Rulers of that Republic. It has been the mind, the moral sense, that has been fertilised, not the fields. Furthermore, physical death and suffering must be a part of God's plan, otherwise that "Omnipotent, Omniscient" etc., etc. Plan has been set aside, and another one substituted in its place. Now then, we have returned "good" for a severe mauling, and given "J. K." a choice of "horns" to impale himself upon.

"J. K." is not very complimentary to our columns, nor to the Cause, in attributing to this sheet a capacity for giving publicity to "balderdash," being a "Spiritualistic paper." Possibly he intended the somewhat uncourteous and uncalculated remark as an apology for his present contribution. We are not at all thin-skinned in such matters, knowing that every

writer is responsible for his own conduct, and we leave our readers to judge for themselves as to how they must think about what they read. We hope our new contributor, "I. A. M.," will favour us with any views which may occur to him, notwithstanding the somewhat brusque reception he has met with. We would rather he would state his teachings, irrespective of what other writers may have advanced.

As a pendant to Mr. Fitton's discourse on "Hell," we have the novel proposal of the University of Comprehension to abolish Original Sin by Act of Parliament! On Sunday evening we strayed into Quebec Hall just as the resolution reported in another column was being passed, and we must declare there was a wide-awake influence at work in the cozy atmosphere of the little hall. As a centre of spiritual power and suggestion it takes the lead in this metropolis—thanks to the clever Mr. McDonnell, and the long-suffering Mr. Dale, and a few others in their respective spheres.

Strong language appears in the MEDIUM sometimes and there are some stiff phrases in it this week. We think for pointedness and crushing power we have never printed anything equal to the couplet by our brother Spiritual Teacher, the Poet Laureate, which is quoted in the report of "A Comprehensionist."

CIRCLE & PERSONAL MEMORANDA.

Ladbroke Hall, Notting Hill.—On Sunday evening, Nov. 13, Mr. W. Howell will deliver an Inspirational Oration Subject, "The End of the World, 1881." Service to commence at 7 promptly.

The Anniversary Soirée takes place at Goswell Hall, on Thursday evening, Nov. 17th. Concert at 7.30, dancing at 9.30. Tickets 1s. each, may be obtained at the Spiritual Institution.

Mr. T. M. Brown expects to be at Ashington by the week end. Address Letters up to Wednesday, care of Mr. M. Winlow, 24, Fifth Row, Ashington Colliery, Northumberland. Mr. Brown will visit Choppington, and other places in the North.

On Monday last, the Goswell Hall seance, at 15, Red Lion Street, Clerkenwell, was presided over by Mrs. Hawkins as medium. On Monday next, Mrs. Cannon will be medium, assisted, by Mrs. Prichard as clairvoyant.—J.K., O.S.T.

Mr. Towns' seances are being continued at 15, Southampton Row, on Tuesday evenings at 8 o'clock.

The Walsall Spiritualists open their bazaar on Monday. An edition of Mr. Howell's discourse, given in this week's MEDIUM, is being printed in pamphlet form, for sale at the bazaar.

We regret to hear that there is a likelihood of our losing Miss Lottie Fowler soon, as she thinks she will have to return to America on legal business. Her father died four years ago, and his estate got into the hands of lawyers, who have made away with a great part of it, and she has been unsuccessful in finding a man of that class in Boston, who can be depended on to look after her interests. It is a case which should be exposed in the Boston papers. Had Miss Fowler's domicile been in other parts of America, or in London, she would not have so lamentably failed in obtaining reliable legal assistance, as she has many true friends in that profession. It is a shame to see a lonely and unprotected woman so cruelly defrauded of her rights.

MACCLESFIELD.—"The Signs of the Times."—The above subject was discussed upon by Mrs. Emma Hardinge-Britten, on Sunday morning last, at the Spiritualists' Free Church. The edifice (neatly and artistically decorated by Mr. Knight, Chester-gate) was fairly well filled. The chair was occupied by the Rev. Adam Rushton, and the service throughout was very hearty. Mrs. Britten, in the evening, gave an oration on "The New Spiritual Dispensation," the edifice being crowded. As may be gathered from the subjects, the orations were in advocacy and defence of the spiritual movement, and we simply give the opinion of many orthodox Christians who attended the services, that for noble sentiments the orations could hardly be matched even in the higher ranks of Christian pleaders. With an almost unequalled choice of expression, in a pure style, coupled with a marvellous power and vigour of narration in a few words, there are few lecturers more eloquent than Mrs. Hardinge-Britten. We understand that the gifted lady will again visit Macclesfield shortly, and that services will be held in the Skating Rink.—Macclesfield "Advertiser," Nov. 5.

TO READERS AND CORRESPONDENTS.

Having been summoned on the Special Jury, we have had to get the work of the MEDIUM forward earlier than usual, so that the article from Mr. Braham, a long letter from Mrs. Hardinge-Britten, and other matters unavoidably stand over, having come to hand late.

A SHORT LETTER FROM DR. BROWN.

To the Readers of the MEDIUM.

Dear friends,—I am happy to say that the little writing, and doing, and giving, that has passed through my hands for the Spiritual Institution is daily bearing fruit. How can it be otherwise? for it all comes from my heart of hearts, seasoned with earnest prayer to God.

Yes, Spurgeon could soon raise a pile, but our Weekly Preacher has a greater congregation than any Tabernacle would hold, and he is building up spiritual ideas in the minds of the people. He is satisfying a great want. Who else is there to do it?

In Burnley, here, only a few weeks ago, some Wesleyans, I am informed, set to work to raise £2,000, and it is reported that they got £1,100 the first day. But the work of the Spiritual Institution does a much more valuable service than the Wesleyans in many towns, and has helped to answer, to many minds, a question which all the churches cannot answer: "If a man die shall he live again?"

John Wesley fared rather hard many a time in the beginning of his noble career. I wonder if Jesus Christ came amongst us whether he would raise as much funds as a Methodist Minister? He was a man of Sorrows—not a man of Cash.

Our Brother who works for us up there in London has had a very great deal of sorrow seasoned with hard work, and I am proud of the Spiritualists, to think they have seen the noble work of the man and sustained him therein. The spirit-world and the best of Spiritualists have never turned their backs on him, who, whether there was cash or no cash, never neglected his duty.

I was going to say—Now for Institution Week. There are surely a thousand Spiritualists in the vast British Empire who can collect £1 each, or 5s. less or more, and send it up to 15, Southampton Row, between now and "the end of the world," which is said to happen in 1881.

Institution Week will take place from Sunday to Sunday in the first week in December. Before that time you may hear from me again.

I am, with much love, your sincere Brother,

WM. BROWN.

50, Standish Street, Burnley.

8 Nov., 1881.

KIND WORDS OF APPRECIATION.

A lady who has made a position for herself as a student and authoress, thus writes:—"I read your paper, the MEDIUM, week by week, and note how thoroughly you advocate sound principles. * * * * Your paper is, I think, the best of its kind. I always read it with great interest, and sympathise heartily with the principles of its Editor. For his sake and for the paper's, I wish, sincerely, I were rich." Words of this character coming in from unexpected quarters cheer us on in our work very much. From time to time we discover that the MEDIUM is read in an altogether new region for spiritual literature. During these last two years we have obtained almost a new constituency, and one of greater influence than has hitherto been supposed to adhere to the spiritual Movement. We name these facts for the encouragement of numerous friends, who are as much interested in the success of this work as we are ourselves.

One of our good friends, in remitting his subscription, slightly over-due, thus writes:—"It is very kind of you to keep sending the MEDIUM so regularly without payment. It evidences your simple and entire trust in your subscribers. The last Number is one of the best I ever read, and I ever hope that the MEDIUM may always keep its famed character for unbiassed matter."

THE DIVINE IN SPIRITUALISM.

THE SOURCE OF HAPPINESS.

A SERMON PREACHED BY THE REV. C. WARE, PLYMOUTH.

"Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.—PSALM iv., 7.

When we read these Psalms we are apt to wonder at the experiences therein described; we are apt to wonder that these ancient writers should have thought and felt as they did.

But we must remember that these Psalms are simply a description of religious life, not merely the religious life of an individual man, but of the true religious life, as such, wherever it is found. It is a portrait of a godly man that we have in these Psalms; not a perfect man, not an infallible man, by any means; but a truly religious man, a spiritually-minded man.

The historical books contain the material history of mankind in ancient times, the experiences of his physical or outer life; the Psalms are a history of man's spiritual life, a record of his inner experiences, not merely of an individual but the experiences—the thoughts, feelings, emotions, aspirations, joys, and sorrows—of humanity, in a high state of spiritual development. We have, then, here, a picture of a man's inner life, a description of true religious life; and substantially the same characteristics will be manifested in every truly pious man, in every truly spiritually minded man, subject, of course, to modification of temperament, circumstances, education, etc. No two persons will ever be exactly similar in their religious experiences any more than they will be in their features, or their mental tendencies; do not be discouraged because you are not like somebody else, nor reflect upon others because they are not like yourself.

The experiences of the spiritual life are infinitely varied, every one could not write such a diary as did David. Some persons will write whole volumes of their experiences, whilst others would no more think of publishing their inner experiences than they would think of publishing their most private family affairs. Although "out of the abundance of the heart the mouth speaketh," yet those who say most about religion are not always the best people; as a rule, the deepest and most sacred experiences cannot be published. There are those who give very full and copious expression to their religious feelings, and such a one was David; whether, however, all can do so or not, we must remember that we have recorded in these Psalms the true spiritual history of man; the thoughts and feelings, the aspirations and experiences of a spiritually minded man.

Here you see where a good man finds his happiness, what are his chief pursuits, what he thinks about most, and what are his deepest and dearest desires, and his choicest and richest pleasures. One thing you will notice in particular, viz., that God, the great Father, is always uppermost in his mind, and this will be the case with every truly religious man. It is said of the ungodly person, "God is not in all his thoughts," and how many, alas, there are of whom this is true! But you will observe that the happiness of this ancient saint consisted chiefly in his knowledge of God, in his experience of the love of God; and in his exercises of praise to God. "As the hart panteth after the water brooks, so longeth my soul after thee, O God!" "I will bless the Lord at all times, his praise shall continually be in my mouth," etc., and this will be the case with every spiritually minded man.

This is what we find in the passage before us. The people around him were striving, and struggling, and contending for material advantage; living for the present world; their whole thought and energy devoted to the attainment of earthly advantage and pleasure—"Who will shew us any good," etc., but what was his desire? "Lord, lift thou up the light of thy countenance upon us." To know God, to be at peace with him, and to do his will; to live, i.e., in accordance with the Divine purpose; this was the greatest satisfaction and the greatest happiness to him. The people all around were rejoicing in their material advantages, their wealth and pleasure, but he had greater pleasure, and satisfaction; and gladness

than all in the experiences of the inner life,—“Thou hast put gladness in my heart more than in the time that their corn and their wine increased.”

Observe, then, that—

I.—SPIRITUAL PROSPERITY GIVES GREATER SATISFACTION THAN MATERIAL WEALTH.

The grand idea expressed in the text is, that a man's spiritual interests are everything to him, that his physical conditions and material circumstances are nothing as compared with these. Satisfaction and happiness spring from within and not from without. A man's happiness depends entirely upon the condition of his soul—upon what he is spiritually—and if a man is not healthy, and harmonious, and strong, and rich in his soul, it is impossible that he can obtain happiness and satisfaction from without, whatever his worldly position, whatever his material possessions and prospects. No; if you are as rich as Croesus you will be unutterably wretched, if you are as great a conqueror as Alexander, and conquer all worlds, you will sit down and weep because there are no more to conquer; you may have the crown of the British Empire upon your head, but uneasy will be that head if your heart be not right.

No; happiness and peace, joy and pleasure, spring from within and not from without; and it is impossible to obtain satisfaction and happiness from any sort of outward circumstances—any amount of money, any social position, any degree of personal adornment or beauty, if the soul be not right. Our happiness depends entirely upon the experiences of the inner life, our spiritual condition, the knowledge, wisdom, and goodness that are developed from within.

Why even the mere reader is infinitely happier than the miserly millionaire, though reading cannot in itself impart true happiness, because the sources of happiness lie deeper than the mere exercises of the mind; yet the lover of books is infinitely happier than the lover of money. Thomas Carlyle thus speaks to the writer of books:—“Thou who art able to write a book, which once in the two centuries, or oftener, there is a man gifted to do, envy not him whom they name city-builder, and inexpressibly pity him whom they name city-conqueror or city-consumer; thou, too, art a conqueror and victor, but of the true sort, viz., over the devil. Thou hast built what will outlast all marble and metal, and be a wonder-bringing city of the mind, a temple and seminary, and prophetic Mount, whereto hundreds of the earth will pilgrim.” And, as the writer of a real book is superior to the city-Builder and the city-Conqueror, so the mere book-worm is infinitely happier than the miser, as many can testify.

Even John Stuart Mill, who professed to have no religion, said that “the primal necessity of human well being consists in the internal culture of the individual, not in the ordering of outward circumstances.” Again, Carlyle, speaking of Jean Paul Richter, says—“We see in him a man living out the spiritual life. On the whole, it is not by money or money's worth that a man lives and has his being. Is not God's universe within our head, whether we have a torn skull-cap or a diadem without? There was a bold, deep-loving spirit looking out through his eyes, and to such a spirit the world has nothing poor, but all is rich and full of loveliness and wonder.”

This was the experience of the Psalmist, only in a deeper sense. Those who had an abundance of corn and wine favoured, and those who possessed material wealth seemed the happiest people—as it also seems to-day—but it was this writer's experience that there was something infinitely superior to that, viz., inward experience, joy and peace within, gladness in the heart, springing from a consciousness of life—Divine life; for this is “the light of God's countenance,” not looking upward or out of yourself, but a consciousness within of divine and immortal life; the knowledge which you have of your Father's love and of your relation to him as his child; the consciousness you have of treasures within that can never be taken away; living and immortal powers,—thought, affection, and aspiration, which will have full exercise and development in a brighter world.

Here is the true source of happiness, the consciousness of possessing blessings and enjoying prospects infinitely superior to material wealth and advantage. We are apt to think the rich favoured; yes, favoured with opportunities of personal culture and doing good, favoured with means of relieving those

that are in need as others are not. We might well desire to have money, when we see how much it is wanted to help the poor and needy, when we think of the good we could do, both temporally and spiritually.

II.—HOW TO OBTAIN THIS PROSPERITY AND SATISFACTION OF SOUL.

We answer, by knowledge of the Truth, and living according thereto. Perhaps you expect me to say by Faith in Christ. I answer yes, so long as you mean believing the truths that Jesus taught, and being like him. But to put it more clearly and definitely I would say, by knowledge of God, by knowing the facts of your spiritual and immortal nature, by knowledge of all spiritual realities, not theoretical knowledge, but that knowledge which changes and purifies the soul; the knowledge which makes you spiritual, the knowledge which becomes the basis upon which you establish your faith and hope.

There are different ways of expressing it. The text says, “Thou hast put gladness in my heart,” etc. Yes, but God puts it there by means, and those means are within our reach. We obtain this inward satisfaction by the use of means, as we do the bread for our bodies. Truth is the nourishment of the soul; knowledge of truth about God and about our spiritual interests. This inward gladness springs from knowledge of God's love to us, what he has laid up for us, and our rightness and oneness with him. This is soul-riches, soul-health, soul-prosperity; this furnishes us with an overflowing cup of joy. Such can say to the world, “I have meat to eat that ye know not of.”

Do not overlook the practical aspect of this Spiritual Philosophy. It is by giving to others that we get rich spiritually, not by keeping and hoarding. “The liberal soul shall be made fat, and he that watereth others shall be watered himself,” “it is more blessed to give than to receive.” We lay up spiritual treasures by increasing the happiness of others. Many who revelled in luxury here are unutterably wretched and miserable in another world.

PROGRESS OF SPIRITUAL WORK.

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PLYMOUTH.

We are still progressing and improving both in our public services and private circles, we are slowly but surely gathering the harvest, that is so abundant and so ripe for the sickle. The results realised in our circles are an infallible gauge of the power and extent of spirit-operation, and we have a correct barometer of public interest and notice in the steadily increasing attendance at the Sunday evening services. The tendency of the times—the awakening of thought, which the invisible power is producing, makes it clear however large a place we might have, it would soon be filled; we are gradually attracting to our centre a large and varied selection of thoughtful and independent minds. We believe also that a true Spiritualism, a truly enlightened, devout, philosophical Spiritualism, is being developed amongst our people; in view of which, the merely phenomenal element assumes quite a secondary consideration.

The persistent and undefatigable efforts of our spirit-friends seemed to reach a climax on Monday evening last, when two eminent intelligences, distinguished in earth's history by names of some note, manifested their presence to us. Contemporaries they were, though representing opposite poles of thought; one being ultimately related to the founder of Methodism; the other being notorious for his free-thought, or as the orthodox would term it, “infidel” views. They claim, now, personal acquaintance and friendship in the associations of spirit-life; and they have been working and waiting for the opportunity which was realised last Monday; when each controlling his medium, joined hands and congratulated each other, that once again they could meet upon the earth-plane, now as mutually recognised co-workers in this great Cause. I have never felt greater satisfaction than I did to witness this. The two mediums are Mr. Clarke and Mr. Williams, two dear brethren, who, I am convinced, are destined to be instrumental in the accomplishment of much good. I would gladly give the names of the intelligences referred to, were it not for a well-known cavilling tendency—suffice it to say that the mediums and their guides are mutually worthy of one another, and I feel

proud and honoured to be a coworker with such. There were fourteen present at this circle, and it was altogether a profitable sitting.

We had excellent services on Sunday; in the morning whilst singing the last hymn, Mr. C. was suddenly controlled by his guide, who offered a most impressive prayer; in the evening, in the circle after the public service, the guide of Mr. W., spoke in a remarkably forcible and powerful manner to a large audience. The words selected by the writer for exposition and application, were those spoken through the ancient medium: "Wherefore spend ye your money for that which is not bread, and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The influences at work throughout this service were of the most powerful and striking character; it is as if a tide of spiritual power is flowing in upon us, and one cannot help wondering what the future will reveal.

DEVONPORT.

Spiritualism is making its influence felt in this town. Having established itself in a highly respectable household in William Street, Morice Town, a few of the Plymouth friends including two mediums, were invited to attend a circle there on Wednesday last. There were fourteen present, and the sitting was very successful. Pending the time when Spiritualism will find admission to the churches, it would not be a bad thing for the Cause, for another minister to be excommunicated on account of Spiritualism; he would I think find a field for work at Devonport. This however, reminds me, that it will be no easy matter at any time to pass suddenly from the narrow pulpit of orthodoxy, to the broad platform of Spiritualism; to myself it was a long training, and a tremendous struggle. But I think the work will go on at Devonport.

FALMOUTH.

I have had the privilege and pleasure of visiting this town to deliver some lectures on Spiritualism. That on Thursday was entitled, "Spiritualism what is it? illustrating the hypothesis that the inhabitants of the spirit-world, can and do communicate with their friends on earth." There was a very large audience, but the meeting was considerably disturbed by some unruly persons. But it was something to be able to proclaim the truth—to state the facts, and expound the teachings of Spiritualism to several hundreds of people. The lecture on Friday was entitled, "Spiritualism and the Bible; showing the harmony between the two; with illustrations from personal experience."

There was again a magnificent audience; and this meeting was pronounced by the friends to be a grand success. Although some low mutterings at the commencement seemed to betoken a storm; there subsequently appeared to be a gradual disarming of opposition and prejudice; and towards the close, the silence became so profound as to almost hear a pin drop. Mr. R. Gloyd presided on both occasions. I congratulated them on this state of things, and promised to carry away a good report of the Falmouth people. Thus the closing features seemed to promise a favourable reception for Mr. Morse, of whose labours more perhaps will be heard anon. At least, it is something to arouse the minds of the people from their stagnation, and set them thinking and talking. I hope soon to be free to go down and conduct some Sunday services, and to assist the friends there, who though but a small band are exceedingly hearty, steadfast, and enthusiastic.

NEWTON, ST. CYRES.

My dear friends at this place are going on well. I learn by letter, that, on Sunday week there was a cottage meeting of twelve persons, some of whom came from considerable distances. These will bear their testimony in their respective neighbourhoods, and thus each one becomes an illuminating centre. God speed the work!

OMEGA.

HEALING BY LAYING ON OF HANDS

DR. MACK'S NEW PSYCHOPATHIC ESTABLISHMENT.

The house which Mr. Mack has taken on lease, stands close to the top of Upper Baker Street, on the right hand side. It is pleasantly situated for health purposes. A fine

view of the beautifully wooded Regent's Park and the ornamental water may be obtained from the upper windows and from the large balcony two stairs up, which affords opportunity to take air and exercise and a view of the Park without going down into the street.

Dr. Mack's operating room is on the floor level with the street, front room. Folding doors lead into the back room, which is very large, and looks out into the garden. These two rooms thrown into one, would make a commodious lecture hall.

The drawing rooms above are well adapted for the use of patients who reside in the establishment. In the upper part of the house are bed-rooms for resident patients and the members of the household. The culinary and dieting departments are in another part of the building, so that the healing, sleeping, and eating departments, are as much separated from one another as possible. Visitors from the country, whether requiring treatment or not, may find a comfortable home with Dr. Mack, while in London. The address is, 26, Upper Baker Street, London, N.W.

Mr. Hawkins' healing seance, at 15, Red Lion Street, Clerkenwell, is well attended on Sunday mornings, and patients derive marked benefit. A few Sundays ago, two young Scotchmen called on us, asking for a healer to benefit one of them who had a bad knee. They were working men from Stratford, and had been recommended to apply at the Spiritual Institution. We had just returned from Mr. Hawkins' seance, and advised them to visit him next Sunday. The lame young man had tried the Edinburgh Infirmary, and since his arrival in London, had been six weeks attending the London Hospital, but without relief. He has attended on Mr. Hawkins regularly, and has been benefitted from the first. On Sunday last, he informed us that he had now gone to work; though he was still continuing the treatment, as a chronic case of the kind is very obstinate. His health as a whole seems to be greatly improved.

Miss Chandos Leigh Hunt's Magnetism class, held on Wednesday evenings at 13, Fitzroy Street, W., has proved to be a grand success. There are, we are informed, upwards of fifty pupils in attendance. We have not heard of such a marked interest in the study of Mesmerism for some time. There will be ten lessons in all. The synopsis appeared in the MEDIUM repeatedly a few weeks ago.

Meanwhile the Lectures are being printed, so as to constitute the Third Edition of Miss Chandos Leigh Hunt's Private Instructions to her pupils. The former Editions were written. The printing of the Third Edition, which is greatly enlarged, in the form of a handy volume, will be a decided boon to students. It is said to be the most comprehensive collection of Instructions on Mesmerism that has ever been made. The book will be ready in a few weeks, price one guinea. It can only be obtained from the authoress, and all purchasers will be regarded as pupils, and have the privilege of applying at any time for personal instruction on different points.

HUMAN BROTHERHOOD.

THE PASSAGE TO AMERICA—WORK AND LIVING THERE.

Mr. W. P. West, known to some of our readers, left for the United States a few weeks ago, and is now located at Seymour, Connecticut. He gives his testimony as to steerage accommodation crossing the Atlantic, and bears out complaints that have been made but which were conveniently denied from official sources. They seem to have long hours in American "stores." Mr. West's letter is of interest in various ways, and so we reprint it:—

We had a very rough voyage, with much wind and high seas. There was more good wholesome food (unused by the cabin passengers) that was cast overboard, than what was served out to the steerage passengers. The steerage passengers share very poorly that embark for the States; but when they embark from the States, for England or Europe, they "fare like lords" in comparison. I spoke to the doctor on board about the bad food and poor fare, also threatened to report them when I got ashore; but, had I nothing else to attend to, it would have been useless, seeing the system carried on, and the farce of inspection by the doctors on the outward-bound vessels. If a little more comfort and decency was the study of ship owners, and quality, "not quantity," of food, there would be far less sickness at sea than is now experienced by those taking a sea voyage. My wife was very sick most of the voyage, and was reduced to a mere shadow of herself by the time we landed, as she couldn't eat the food dished out to the steerage. (She has

had to go under doctor's treatment since she landed, but is better now, and growing fleshier.) I had not the least symptom of sickness, so it fell to my share to take care of my wife and three children (quite a handful at sea, I can assure you).

When we arrived at New York we found every boat sailing about with all their flags half-masted and decked in crepe. In the city, and everywhere I travel, houses and stores are decked in crepe from top to bottom; and all to show the respect they have for a fellow-citizen who held office at the head of the nation. The day of the funeral of President Garfield was one of solemn respect throughout the whole States, all work was stopped, and services held in the churches.

We had a very happy greeting and reunion here. Fruit very plentiful. In about one hour my father-in-law, two brothers-in-law, and myself picked about three bushels of beautiful Delaware grapes from the vines. I can tell you, I thought of England, and the poor souls dragging out a starving existence; I also thought of friends—how I should like to drop them a bunch or two. Grapes are selling at from 5 cents to 10 cents per pound, that is, from 2½d to 5d per pound for prime fruit. Apples got roasted on the trees. It has been so hot I had to throw aside the thick under-wear and go in my shirt-sleeves. It was so hot for about two weeks after I arrived, it showed about 96 degrees in the shade; it still is very hot in the day, but not unpleasant.

I got work right away and started the Wednesday following my arrival here. I am clerk and salesman in one of the head stores of this place, and am trying hard to establish myself; hours half past six a.m. to half past eight p.m.—breakfast before going to the store.

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. 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.

Miss Emma Hardinge-Britten's address is —
 The Limes,
 Humphrey Street,
 Cheetham, Manchester.

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

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening, Mr. J. H. Johnson gave an excellent address to a large audience, on the "Origin, Mission, and Destiny of Man," which set Spiritualism in its true light. In thanking the lecturer for his lecture, a request was made that he again occupy the platform on Dec. 4, to which he acceded.

Conference at 11 o'clock in the morning.

Miss Keeses will give a trance address next Sunday evening at 7 o'clock.

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.

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

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

Sunday Nov. 13th, at 7 p.m. prompt, Mr. McDonnell on "Cant."

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

Monday, at 8.30, the Comprehensionists meet.

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

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

The usual seance on Saturday at 8 p.m., Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.

J. M. DALE, Hon. Sec.

LEICESTER.—SILVER STREET LECTURE HALL.

On Sunday last, Mrs. Groom of Birmingham, gave two Trance addresses. The morning Subject was, "An hour with George Dawson"; The evening Subject was, "The New Dispensation." The morning service was well-attended, the evening service was crowded to excess. The guides of Mrs. Groom gave great satisfaction, especially by the poems that were given after each address, the Subjects being chosen by the audience. Mrs. Groom also gave some clairvoyant descriptions to some outsiders, some of which were recognised. A vote of thanks was passed for the kindness of Mrs. Groom, for her attendance, the friends hoped that she will visit Leicester again.

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

MEDIUMSHIP—THE SPIRIT-CIRCLE.

CLAIRVOYANCE GIVEN AND TAKEN AWAY.

A few years ago a gentleman in private life was first used as a medium in an extraordinary manner. During the early phases, spirits gave communications in Hebrew and Greek through him, correct in every point, though the medium was quite ignorant of these languages. The neighbouring clergyman, however, an excellent classical scholar, took great interest in the manifestations and found the communications to be as stated.

Another feature of the control was clairvoyance. During the day, at any time, and, indeed, at all times, this clairvoyance, we have been told, was of such a comprehensive and searching character as to be most wonderful, even to those well versed in the annals of the subject.

Of late the mediumistic power has been taken from him entirely. A spirit-friend came to him one day, and saying that his organism required a rest after being used in such an extraordinary manner, told him that the seeing faculty would be withdrawn for a time, but that it would be ultimately restored. The spirit then made some passes over his brow, and once more the veil between him and the spirit-world was replaced.

This case affords much food for thought.

(1.) All the indications of beings external to the medium himself were present.

(2.) Erudition, as well as intellect, was displayed in the nature of the communications.

(3.) A wonderful knowledge of the mental organism of man, and its psychological capacities was displayed in the ability to confer such gifts on a man who was so utterly destitute of the elements of them in his own experience.

(4.) The goodness as well as the skill of the spirits was indicated in the care they exercised in not overworking their medium.

(5.) By calling into exercise these higher sense-perceptions, a new world was opened up, and the facts of the spiritual state became as certain and palpable as those of the physical state.

(6.) The whole matter is lifted from the range of hypothesis into that of ascertained truth, and we are made to know that (a) the spiritual state is certain; (b) spirits can communicate therefrom with man; (c) these spirits are not devils or elementaries, but human beings transformed by the process of death.

To the thinking mind there is something so grand in all forms of spiritual manifestation that it is amazing how distorted the glorious truth becomes, in minds of a certain order: How some people see everything in it but that which it really is.

This man, we understand, kept his gift quite private, and did not permit himself to become intersphered with alien influences, as is the fate of those mediums who mix in circles with sitters not adapted to come in contact with them.

THE LONDON SOCIETY FOR THE ABOLITION OF COMPULSORY VACCINATION,

114, Victoria Street, Westminster, S.W.

OBJECTS OF THE SOCIETY.

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

The minimum annual subscription constituting Membership is 2s. 6d. Every opponent of Compulsory Vaccination in the United Kingdoms. earnestly invited to join and co-operate with the society.

CHAIRMAN OF COMMITTEE.

WILLIAM TEBB, Esq., 7, Albert Road, Regent's Park, N.W.

TREASURER.

CORNELIUS PEARSON, Esq., 15, Harpur-street, Red Lion-sq., W.C

HON. SECRETARY.

Mr. WILLIAM YOUNG, 114, Victoria-street, Westminster, S.W.

THE INTERNATIONAL OPPOSITION TO COMPULSORY VACCINATION.

The following gentlemen, says Mr. Tebb, have been elected members of the Executive Committee of the International Anti-Vaccination League for the ensuing year:—

- President—Dr. Hubert Boëns, Charleroi, for Belgium,
Dr. H. Oidtmann, Linnich, for Prussia.
Herr G. F. Kolb (Member of the Royal Statistical Commission), Munich, for Bavaria.
Herr Hugo Martini (Advocate and Notary), Leipsic, for Saxony.
Mr. William Tebb, London, for England.
Dr. A. Vogt (Professor at Berne University), for Switzerland.
Dr. Reitz (St. Petersburg Imperial Hospital), for Russia.
Signor Jules Vizcarrondo, Madrid, for Spain.
Dr. Grysanowski, Leghorn, for Italy.
Rector P. A. Siljeström, Stockholm, for Sweden and Norway.
Count von Zedtwitz, Vienna, for Austria.
Mr. Keuckenius (Member of the Netherlands Parliament), The Hague, for Holland.
Dr. Alex. Wilder (Prof. United States Medical College), New York, for United States.
Dr. J. Emery Coderre (Prof. University), Montreal, for Canada.
Dr. Bertherand, Algiers, for North Africa.
Mr. B. T. Hutchinson, Capetown, for South Africa.
Dr. C. Taylor, St. Thomas, D. W. I., for West Indies.
Mr. D. Macallister, Melbourne, for Australia.

Dr. Von Collen, 8, Berlich Strasse, Cologne, and
Mr. William Tebb, of 7, Albert Road, Regent's Park, London, were elected Honorary Secretaries of the International League; to whom all communications may be sent.

AN INSTRUCTIVE EXPERIENCE.—To the Editor.—A lady told me the other day that she had five children, four of whom she was persuaded to have re-vaccinated, holding back the fifth on account of delicate health. She attended to the vaccinated arms, which were much inflamed and troublesome, when she was seized with small-pox, which also attacked her child who was not re-vaccinated—a triumph for the doctor who had strongly recommended the re-vaccination of the whole family. I told her that I had little doubt that her small-pox was contracted from the affluvia of the four vaccinated arms. "Yes," she replied, "that is my own suspicion, but I never heard it expressed before." She added that she and her daughter got nicely over their attack; that it was not much worse than vaccination; and that their general health had much improved since their illness.—ST. KENTIGERN.

NOTTINGHAM ASSOCIATION OF SPIRITUALISTS.

SHAKESPEARE STREET.

For some time past our platform has been most ably filled by our highly esteemed Sister, Wallis. Last Sunday evening we had three controls, each giving earnest and interesting addresses.

Next Sunday we are anticipating a visit from our old friend Mr. J. J. Morse. We hope to have the presence of all our old Spiritualists.

The Committee have the greatest pleasure in announcing that Mrs. Emma Hardinge-Britten will visit Nottingham from November 26 to December 5. By this we are hoping a move forward will be made.

The Committee sincerely hope that Spiritualists of all degrees of opinion will rally round her to give her a right hearty welcome to our good old Town; called by the Right Hon. W. E. Gladstone, "The Modern Athens." W. YATES.
39 Bentinck Road, Nottingham.
November 7. 1881.

CAMBRIDGE SPIRITUAL LEAFLET No.

do.	do.	do.	No 4
do.	do.	do.	No 6
do.	do.	do.	No 7
do.	do.	do.	No 8
do.	do.	do.	No 1
do.	do.	do.	No 4a

VERSE.—Angel Visitants.

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