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AND TEACHINGS OF

SPIRITUALISM.

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"MY HEAVENLY HOME."

A DISCOURSE BY "PRESIDENT GARFIELD."
THROUGH MRS. CORA L. V. RICHMOND.

A large audience gathered in Fairbank Hall last evening—says the Chicago "Times" Oct. 31—to listen to a lecture by Mrs. Cora L. V. Richmond, purporting to be controlled by the late President James A. Garfield, the subject being "Further Glimpses of My Heavenly Home."

Make way for truth upon the earth,
So fair her form, so bright her face,
That wakeneth into heavenly birth,
You see alone her perfect grace.

My Friends: Again I appear before you in this guise; again in response to your kind sympathy I speak words that, if not valuable to you, will certainly be so to my spirit. Imperfect as must be this form of utterance, difficult as it is to convey through another organism and brain the thought of the spirit, still, when one has no other channel of communion, and when this, by kind invitation of the spirit band is offered, I certainly would be more than spirit if I could refuse the word that burns for utterance. Since the last time that I addressed you here my spirit has grown more familiar with its new form of life, more accustomed to this form of communion, for many mediums have received visitations from me. Through every channel that it was possible I have given a word of greeting or utterance, that I might the more become possessed of the knowledge necessary to speak that which I shall learn in my spiritual home.

The first thought that came to me after death was as when one stands at the eventide upon some mountain, beholding the glory of the sunset sky, vistas of golden beauty opening before the vision, great crimson scrolls of light that one could only penetrate with the vision of beauty—all rolled in grandeur before me. The splendour was so great, the vastness so profound, that at first it seemed to dazzle the power of mind and thought; but there was quick reaction, and there then came that which corresponds to the fading away of the light. I mean by this that after the flush of the re-

ception of friends, of the consciousness of being, possessing every faculty of mind and thought—after this was fully assured to the awakened spiritual power, I felt the wave of retrospection. To one who has felt this in earth-life, there comes no flattering response when the years of human life are recorded by the stern monitor, conscience.

And just here I wish to confess again that during that season of self-examination I was filled with an utmost regret that the opportunities afforded in the earthly life were not improved by me in searching for spiritual knowledge. Admonitions I had, direct messages, and ministrations; healing power that I but little understood was given to restore me to health through kindly hands, and more than one message from the world of spirits, predicting that political preferment which it never entered my thought could be realised. Afterwards there came also admonitions and warnings, prophecies of the danger to human life in my own person, which I laughed at and threw aside as the idle dreamings of fanaticism. I am here to confess now to those friends, some of whom are here present, who endeavoured to enlighten me concerning the power of spirits to communicate with mortals, that in that hour of retrospection I felt most keenly the lack of this knowledge, and I would have given more for the possession of the knowledge that it would have afforded me to speak with the world of spirits when on earth than all the honours that came to my earthly existence, crowned as they were with the full tide of the nation's sympathy. And I speak thus respectfully and in full consideration of all that mark of sympathy and respect that came to me in the solemn hour of life and death. Now if I had that knowledge, the knowledge that some of my compeers had, I would give all the years of political life, all the years of training for success in earthly pursuits; for I find the lack of that knowledge is the one weakness of the spirit.

If my words shall avail to reach even a single heart that is here, whether he believes in the personality of this message or no, let him for the moment remember that the powers of the spirit are immortal; that these alone shall suffice when he casts aside his material dwelling, and though the spirit is builded of the fulfilments of duty, and though its strength is fashioned in doing that which for the moment and hour seems the highest and best, do not be self-deceived as to

what is highest and best. Remember that the spiritual part of man is the greater part, that its existence is eternal, that its blemishes you feel on entering the spiritual state, and that its strength constitutes the power of the spiritual world, and though feeling that, considering the weakness of human nature and the proneness to err, I had never wantonly injured a fellow-being, I felt the lack of the knowledge that I might have possessed, of the opportunities slighted, and of the over-valuing of those duties that after all might have been better performed had the spirit been aware fully of its immortal inheritance. This word in passing.

When this after-glow of the spiritual came again,—the after-glow of sympathy from the world below,—I then felt the vastness of the spiritual kingdom around and above. It was night, as far as the earth was concerned. That which was glorious and beautiful in the earthly life was dimmed by the change of death; only the light of love remained, and that was made more beautiful and rested as a star along the horizon of mortal existence which was fading from my spiritual vision. Then came on the full depths of the vision of the night. It was no longer darkness, but sphere on sphere and star and world and system of splendour, one succeeding another; and in the midst of this a yearning arose in my mind, felt often when upon earth, to behold the founders of the Nation, the Republic, which, though it seemed smaller every instant compared to the vaster realm that I had entered, still had been the hope, the guiding light of earthly ambition and love, and I firmly believed, as I now believe, was the hope and guiding light of the nations toward liberty.

I was led into the council of the nation, and there were those who have ever governed wisely or unwisely according to their knowledge and condition. In the midst were three. I was pointed to these as having most to do in the formation of that wonderful declaration that fashioned the avenue for the liberty of our people, for the foundation of the government of our fathers,—the elder Adams, Thomas Jefferson; but chiefly and crowned with greater light and radiant with a more ancient splendour I saw the face and form of Thomas Paine, who wrote with hand of fire the wonderful declaration declaring the freedom of the people of the earth, the inheritance of human liberty. And as I gazed upon his countenance the long night that had separated him from the love of this people came up before me, and I said: "Who will roll the shadow away from the face of that spirit, who, loving man, therefore loved God?" And I know the shadow is being rolled away, and the people will remember in the midst of their liberties the bright thought, the wonderful genius, the surpassing splendour of this great mind.

I was not satisfied with this, but I was taken on. My guide, whom I mentioned previously [Lincoln], was still beside me; he bore me through council after council of those eminent in history, the wonderful geniuses of freedom in past time. Through France and England, raising up before me the councillors who had given just laws, the rulers who had been kind and humane, and those in humbler life who had served freedom all unacknowledged; to Rome, where now the shriveled empire sits half breathing and groping in darkness; to Rome, where but lately the dark night of the Romish Church reigned with uninterrupted power and sway; to Rome, where from over the whole earth the signs of despotism were signally and distinctly revealed, and where one ban still sits brooding like a nightmare—the power of the Romish Church to-day extending its influence over all the nations of Christendom,—and I was told by those sitting in council that this would present the next great danger to the republic. I did not think so when on earth; I do not know it now; but those wiser than I state

this will be the struggle—religious liberty or religious slavery under the ban of a power that will call to its aid the benighted portion of every nation in Christendom. I could not but see that which was revealed, and I reveal it as it was given to me. I saw beyond this record, beyond the blood-stained fields of Christendom, beyond the terrors that have been graven upon the history of two thousand years by religious warfare, beyond the strivings of sectional policy, and the differences that have been introduced in local governments. I saw ancient Rome rise before the vision in splendour, and from it the patriot souls that went out when the great Roman nation was founded—the empire—that which constituted the glory of the world. And those who were numbered among these saviours were not the Cæsars, were not the royal rulers, but those who spoke the words of truth and freedom, framing laws in secret chambers that were to give Rome the government of the world.

I saw Greece and the statesmen that gave to her the highest eminence among the nations of the earth—Solon, Lycurgus—grand, great constellations of greatness. And, still more ancient, I passed to the old cities of Egypt, where, rising before me, as reproduced in the spiritual state, were the wonderful cities that have perished from the face of the earth, and there in the midst I saw the one from whom were first designed all the liberties that have been the heritage of the nations of the earth since then—one grander, more sublime, more majestic in form than any whom your vision can picture or whom the eye of man can behold—yet reigning not by the right of king, nor of power or individual inheritance, but by the splendour of his surpassing greatness, whose influence is felt upon the nations of the earth, but who is unknown even by name; a ruler appointed for the political prosperity of nations in whom government is wisdom and justice is love; who I was told is the arbiter of the destinies of earth, and who with millions of spirits rules and governs the destinies of nations of men, statesmen who rise to do his bidding, and by scintillations from his sphere breathes words of eloquence and patriotism among the nations of the earth. And far away, and stretching in long corridors of light, or grouped around in constellations of beauty, were mighty minds, ancient in splendour, and in thought, bearing the majesty of perennial youth, the glory of their own achievement, and each crowned with the excellence of their lives. In dim distances I saw outlines of other kingdoms, and far away a still brighter light that pointed to more ancient splendour, whose countenance, even, I could not see, whose groupings were like groups of stars devoid of form; but I was told these also were spheres of souls. And even beyond these were still brighter lines, and more glowing countenances, that I was told were angels that kept watch over the whole earth, and bearing the standards of whatever truth shall come to man.

Can you not conceive how small in the midst of these glories my feeble thoughts became? Can you not conceive how insignificant an atom might feel in comprehending the universe around, without that comprehension and with only a feeble glimpse, how small seemed the spirit that I possessed? And yet, among them I was recognized, and smilingly he who was my brother and friend stood beside me there, and said, We are told that such will be our inheritance if we also fulfil, according to the measure of our capacity, the duties of each passing moment.

I am told that every secret can be revealed; that the earth contains no storied treasures that the mind of man may not inherit by communion with the world of souls; that when cities are disentombed the minds of the past are drawn to you; and even now the ancient Babylonian kings are thronging to that mysterious place whence the record of their doings are now being revealed, and the world will know more because of these external excavations, I am told that there is no subtle

art, no profound science, no wonder of ancient Egypt that may not dawn upon the earthly mind through these same communings. I am told that schools for these communings are already established, and that these instruments—similar to the one I now employ to communicate with you—are to be made available for the transmission of all the knowledge that man has sought mainly in schools of human lore. I did not believe it when in the human form; I could not realize these methods, and I do not now say that this method is to supplant the normal and natural exertion of the human intellect—but I do say that it is to crown that natural and normal exertion with higher fulfilment; that it is to add to the knowledge you already possess the knowledge of the spiritual kingdom, and that where man gropes but blindly now in the pursuit of knowledge, I see that he will be able to be certain; for the vision of the spirit, extending in wider range and limited only by the power of knowledge, must be more capable of giving to the human thought that which the mind and soul of man craves and longs to know.

With all earthly knowledge there is limit; with all history there is a time when we pause, and human thought can explore no further; with the vision of man and the material senses, and the inventions of science, and the discoveries, still there is much that is lacking, and we feel for ever cramped and dwarfed while in the material senses, with the limited nature of that which we strive to learn. Knowledge is power; but it is not knowledge simply of intellect, or art, or science. I know that knowledge is goodness, is truth, is purity, is love, and we begin our spiritual knowledge in the alphabet of the goodness of the little child. If this mean anything to your comprehension, why not begin here? And to the longings that will come from the spiritual kingdom, to the thoughts that will force themselves daily upon your consciousness, to that which in the hurry, and bustle, and confusion, and turmoil of earthly life, there seems to be no time to attend to, give time, give attention, give thought, and you will be rewarded by the knowledge that I have named.

Now I perceive how many thoughts and gifts of the human mind are awakened and quickened, how inspirations come upon our daily pathway here like flashes of light from the spiritual realm, how even in the daily darkness and perplexity of human affairs the spiritual light probes and cuts the Gordian knot of some problem, leaving the mind free to its fulfilment,—how invention is stimulated and prompted from the side of life that is nearer to the sources of things, and how science, with her manifold discoveries, is capable of solving only what inspiration shall give. I now discover that which was certainly closed to my external vision and comprehension—that true inspiration does not consist simply in the formal word, or creed, or prayer, but in the voice of the spirit that ministers continually in the message that comes to every heart whenever that message is needed, and in the guidance that every life may feel if every life will but listen to the promptings of intuition. The voice of the spirit, I am told, is named intuition upon the earth. Geniuses have possessed this voice, have listened to it continually, and by the ever-open gateway of inspiration have drawn from sources of knowledge and fountains of wealth, and made the world glad. Oh, that all could be but geniuses! But all are. In embryo there sleeps within every human heart that which shall one day be quickened into a song. In silence there slumbers within every mind that which one day shall be awakened into brilliancy and power. And so there is slumbering within every thought this night the immortal triumph that you cannot but feel when the darkness of time shall roll away and the immortal light shall fully and assuredly dawn.

I will be asked by many: "What are you to do? What will be your occupation? Are you busy with affairs as you were upon earth? What is the pursuit

of the spirit? Is it anything that can be named practical?"

And here is precisely the difficulty. Between the natural and the spiritual state there is a change. It may be compared to the chemical change that passes in the flower when it is transformed from a germ that slumbers in the darkness to a beautiful rose that greets the light. The quality, the essence is there in the germ, but there is no more comparison between rose and germ than between atom and sunlight, yet both are qualities and expressions of the same thing.

The spiritual state I find real. I find it surpassingly real,—more real than earthly life, less doubtful in the possession of powers and attributes. Sensation often deceives, physical things often betray, change, and time, and sense, steal away the certainties of the mind; but I find the spiritual realm is real to the degree that nothing in the spirit ever changes in the way of perishing, but unfolds, and that which the earthly man is, as a germ, becomes as a flower, as a tree, as a star in the spiritual realm. This is why, when speaking of spiritual pursuits, you will not, perhaps, realise what I mean, but do listen to what I say, and afterward the meaning may dawn upon you, as it has dawned upon me in the full realisation. Pursuits cannot be material in the spiritual life. I mean that we cannot feed, clothe, build, sustain with reference to material sensation; but in proportion as we cannot do this—because it is not required—so are we required to do more because it is necessary. By doing more, I mean that we can exercise our faculties, that the mind is more called upon; there is greater tax upon the qualities of the spirit, and that which is within us must serve for our entire possessions. Therefore we are obliged to labour continually for greater possessions. I found no inheritance waiting for me in the spirit-life beyond what I had earned, and if taken by surprise and with grateful joy at some unexpected possession, I was told that it was mine by the rightful inheritance of creation; that I did the deed or lived the thought that enabled me to possess this. Weak as I found in many places my nature, feeble as are some of the possessions of the spiritual kingdom, it is strength to know that no change can take from one that which is a possession of the spirit, and friendships, affections, good deeds, thoughts for humanity, desire to benefit one's kind, and the fulfilment of every duty as it seems at every hour become the possessions for ever of the spirit in spiritual life. These are my treasures, and builded up from these the labour of the coming eternity will fashion that which I shall possess hereafter.

As to my pursuits, whatever I am best qualified to do that I must perform. If it be to speak an hour of that which I learn in the kingdom of the spirit, or to endeavour to influence my fellow-men in the performance of their duties, or, deeper still, to penetrate this outward veil of inertia that lies between the mind of man and the world of spirit, I shall certainly attempt to do this, and shall succeed in exact proportion to the spiritual capacity that I find I possess; and as growth is accelerated by the exercise of these capacities, so every faculty becomes quickened by the imparting of knowledge, or joy, or sympathy, or affection to others.

There is knowledge that I covet. I will seek it, but not in selfish ways; for I find that that which we gain by self-seeking we lose on entering the world of spirits, where self must be forgotten in the greatness of the life around us, and where ministration, even in the feeblest capacity, constitutes the strength of the spirit. Without building or weaving, or gathering treasures, without probing for mines or discovering of material wealth, I find every moment occupied, every second of time full, and the capacity only struggling to gain that which is offered for the grasp of the spirit. Oh, to quicken these immortal powers, to strengthen this spirit, to be enabled to know all that lies within the grasp of the truly awakened soul—this I covet; and

this night, if you follow me with your thoughts as you have followed previously with your sympathy and affection, if you clasp with me the hands that are extended, seemingly in the dark, if you perceive with me the glories of this realm and endeavour to triumph with me over the failings of the human life, you too will be rewarded by glimpses of this heavenly state and those worlds and kingdoms that I have pictured, and those splendours that I have painted, and the ancient thought that reigns supremely in the heavens above you: driving away all the narrow limits and all the narrow confines of human creeds, revealing the one glory of the perfect religion, the one truth of the perfect government, the one thought of the immortal soul of man. This will strengthen you in the performance of your daily duties, and you will perceive, as I have perceived, the golden pathway, spiral and extending for ever, that leads from the lowermost state of earth to the highest angel in the far-off heavens; and you will then not wonder that I long to burst the bond of silence that lies too often between your world and ours, in which I now dwell, and to say: "Immortal souls still living upon the earth, quenchless spirits still inhabiting the bond of clay, if you would have that which counts for more than gold or jewels, or precious things of earth, listen to the voice of the soul, and let its words comfort, its thoughts sustain, its pinions bear you heavenward, and the earth, I am sure, will become the dwelling place of happy spirits, like these mysterious yet palpable realms wherein I have just entered, and where I stand as a little child waiting for the guiding hand to lead me on."

GARFIELD'S HEAVENLY ESCORT.

PENINSULAR PEOPLE SEE THE LATE PRESIDENT SURROUNDED BY SOLDIERS IN THE SKY.

(From the "Wilmington (Del.) News," U.S.A.)

Peninsula people have been seeing ghosts and supernatural objects with alarming frequency during the last three weeks. The first instance of things heavenly having been seen, comes from Royal Oak, Maryland. A little girl, some three weeks ago, living in the village, saw after nightfall, before the moon was fairly up above the horizon, whole platoons of angels slowly marching and countermarching to and fro in the clouds, their white robes and helmets glistening with a weird light. At intervals the heavenly visitors would dance mournfully, as if to the sound of unseen music and certainly unheard music. She rushed in to her parents and declared that the heavens had been spread and betrayed to her vision sights somewhat premature, as regards time, and then sank down in affright. Her father, to satisfy his doubting mind, went out and was rewarded with a sight of the unearthly spectacle. The news of the mystery quickly spread from mouth to mouth, from house to house, and in an incredibly short space of time the inhabitants were out en masse gazing in open-mouthed astonishment, while the white-robed hosts, seemingly offended at the immense amount of genuine astonishment and wonder they were unearthing, slowly faded from sight, leaving Royal Oak a firm believer, from the little girl who was first on the spot to the 'Squire in his little office behind the church, in ghosts and winged goblins. But the phenomena seem to have been especially manifest in Sussex county, Delaware.

Monday night, two weeks ago, William West, a farmer living near Georgetown, the county seat, saw, at a time almost identical with the appearance of the vision at Royal Oak, bands of soldiers of great size, equipped in dazzling uniforms, their musket steels quivering and shimmering in the pale, weird light that seemed to be everywhere, marching with military precision up and down unseen avenues and presenting arms at the sound of unheard commands. The vision was of startling distinctness and lasted long enough to be seen by a number of West's neighbours, who, after the unearthly military had taken its departure and been swallowed up in thin air, retailed the strange story to their eager friends, who had not been so fortunate as they. But strangest of all, a man named Coverdale, who was driving through the country along a lonely road at the same time, being then several miles away from West's house and in an entirely different direction, saw to his astonishment and alarm the same band of soldiers in their faultless uniforms. Many people living near Laurel, many miles away, situated in the lower end of the Peninsula, saw the same extraordinary phenomena at the same time. A few go as far as to say, in spite of the ridicule of their associates, that they distinctly saw in the midst of the soldiers, and conspicuous by reason of his size and commanding presence, the hero President himself, pale, but with his every feature distinctly and vividly

portrayed. There is no doubt of the fact that there were many who thought they saw Garfield in the clouds. In Talbot county the illusion was seen by numbers. A farmer living near Clara's Point on going out into his yard after dark saw, as he related it afterwards to his neighbours, angels and soldiers marching side by side in the clouds, wheeling and going through every evolution with military precision and absolutely life-like and natural.

MESMERISM AND PSYCHOLOGY.

NOTES FOR STUDENTS FROM VARIOUS WORKS ON ORGANIC MAGNETISM.

By Miss CHANDOS LEIGH HUNT.

V.—NEW SYSTEM OF THE WORLD AND THE LAWS OF MOTION, IN WHICH ARE EXPLAINED ANIMAL ELECTRICITY AND MAGNETISM, BOTH NATURAL AND ARTIFICIAL. BY THE REV. JOHN BELL, LONDON, 1788., 8vo., pp. 51.

Unfortunately it is not possible to gain a full conception of Dr. Bell's theory, as only one of these lectures was published, though the whole course of twelve was promised.

On the opening page is a very curious drawing of the central sun illuminating Venus, Mars, Saturn, Mercury, Jupiter, Luna, and the Earth, by radiations from its circumference.

The work is arranged in ninety-six paragraphs, composed of analogies and principles of abstract relations, sometimes dressed in the form of a maxim, theorem, or problem. The whole seems to be founded upon the laws of motion, gravitation, and equilibrium, but a better idea of his views can be gained from his "Principles of Animal Electricity," while the loss of the remaining eleven lectures is greatly to be regretted.

This edition is printed in both French and English, and is carefully translated and (it is to be supposed, from the style of his earlier works) carefully revised.

VI.—THE GENERAL AND PARTICULAR PRINCIPLES OF ANIMAL ELECTRICITY AND MAGNETISM, ETC., IN WHICH ARE FOUND DR. BELL'S SECRETS AND PRACTICE AS DELIVERED TO HIS PUPILS. 5s. 1792. (Copyright.) 8vo., pp. 80.

Certificate of Proficiency in Magnetism, awarded by the Philosophical Society to Teachers of the Science. Ancient Writers. Touching and Stroking. Natural and Artificial Magnets. Analogousness of Organic Magnetism with Inorganic Magnetism. Induction of the Crisis, &c. Theory and Manner of Influencing at a Distance. An Operator's Control over himself. Magnetically treating Animals. Swimming Somnambules. Electric Shocks. Cases of Magnetical Somnambulism.

The Philosophical Harmonic Society was established in Paris in 1782, and laboured hard to educate the world in the Science and Art of Animal Magnetism, encouraging proficient teachers to devote their time to its promulgation. Dr. Bell was admitted as one of their "Fellows and Correspondents in the Kingdom of Great Britain," and declared that any society established in England by the Dr. would be held good by them, and that they invited "such society or societies to correspond with them." He was also granted a Certificate in 1785, stating that "after a sufficient examination, we declare that he is able to teach and practise the Science," * * * to which is affixed the names of the Officials and Members of the Society.

After a complimentary address to the ladies and gentlemen of his different classes, he opens with a short but pithy preface.

"Ideas," he says, "increase and are renewed; error and truth succeed each other, and appear by turns like the fashions of apparel."

"Arts and Sciences, like Empires and Kingdoms, are destined by Providence to flourish and decay. There is no science, however useful, sublime, or perfect it may appear, but still admits the polishing hand of Improvement, though Time too often serves rather to veil than to display its perfections. Whatever has been discovered has been revealed by degrees, and, air-balloon-like, has often been neglected and renewed. Human knowledge preserves its revolutions round the truth, as the terrestrial globe does round that luminous body which cheers us with its rays. But in the progress of our knowledge ignorance still attends, and reigns alternately, as darkness after light. Not many centuries have elapsed since several people knew this art, and produced many effects without knowing the cause, but being supposed the work of witchcraft, in those times of ignorance, the performers were put to the torture, and consequently the art was lost. * * *

"It would be too long to recite the names of the ancients who have written on this subject; I shall only mention Flud, the Mosaiical Philosophy; Tentagelinus, the Art of Curing by Sympathy; Paracelsus, so much known by his Alkabbalistical Tincture, etc.; Digby, Friend, Maxwell, Malgrave, Lord Bacon, and many more who have treated on the subject. Among the many who are supposed to have performed cures by TOUCHING, was Phyrrius, King of Macedon and Epirus, who used to touch his patients with his toe; the Emperor Vespasian, who performed many cures by Touching; Edward the Confessor, and Queen Anne used to touch for Scrofula, since their time

called the King's Evil. Several kings in Europe have had that gift. Louis XVI., when crowned, touched several patients, saying—'The king toucheth thee, God may cure thee.' It is since Philip I., king of France, that his successors have practised it. Valentine Greatrak, from the County of Waterford, so much known, and called, by Boyle, 'The Stroker,' cured many by Touching; particularly the Duke of Buckingham and several of the first people in England. Dr. Gasner, at Ratisbone, in 1774, made several cures."

Dr. Bell then commences his work by explaining his New System of the World, which he holds to be perfectly harmonious with the laws of Magnetism in the Human World or Man. It will be best to extract that part more directly relating to Organic Magnetism.

"In order the better to unfold these proceedings, I must be permitted to employ some comparisons which perhaps may appear strange, but which will tend to elucidate, physically, those proceedings by the existence of a doubtless fluid, ridiculously denied by many because they do not see it.

"The ferruginous matter of the magnetic currents of the world will acquire a property they had not before, and become magnets or loadstones by the mere operation of nature.

"In many cases Art can imitate Nature, and even surpass it; (as a proof) an Artificial Magnet is specifically more active than a natural one."

"Nature, constant in her proceedings, by giving a magnetic virtue to a quantity of iron, does not determine its poles, but in the points which are diametrically opposite and in a right line. It is natural to conclude from hence that nature has a uniform manner of acting, but, directed by the knowledge of man, she is capable of increasing that power, and of concentrating, by her strength, in a determined point.

"That there exists an invisible fluid, from its action upon iron, is well demonstrated. It is to be supposed that the great and supreme Architect of the World, in his vast and profound views, would have created the general currents which apparently rule the Universe, only to put in activity a part of matter, called iron, merely to enable us to form artificial magnets, which, in their turn, should be only empowered to instruct us how the tendency and reciprocity of the action of bodies one towards the other are exercised, as has been demonstrated.

"In that great hypothesis let us examine if the parts of matter are not formed in such a manner as to participate of the same advantage.

"Of all the metallic matters inclosed in the bosom of the earth, none is so much diffused as iron; almost all bodies submitted to a certain process furnish a quantity, more or less considerable, of this metal.

"Vegetables contain some also; and it may be established as a principle in animal fluid; a proof of which appears in a certain quantity being extracted from blood. Iron enters in the composition of man, and is combined in such a manner that some people* have the power of moving the needle of the compass, by only approaching the finger near it.

"From thence it is easy to conclude that the general currents possess the quality of putting iron into action.

"Man, in a good state of health, will be strongly saturated with that matter, being exposed in a regular manner to the action of those same currents, and ought to acquire magnetic virtue, and consequently more powerful means of acting upon his like in a weak state.

"In this circumstance, the WILL of him who gives must be ABSOLUTE, it is that which more particularly determines the fluid to be directed with vehemence towards the extremities from whence it escapes; because, in a motion which tends to make a vacuum, all contiguous parts are forced to accumulate near the place where it operates.

"From this principle a sick man may be in a state of imperfection, because he has not received the magnetic operation; and a healthy man, able to magnetise, resembles that of an Artificial Magnet, the harmony being completely unfolded, because the regularity of its fibres in which the magnetic effluvia are always accumulating has determined the action upon it.

"Consequently, to Magnetise a man, or impregnate a piece of steel with a Magnetic power, is very nearly the same thing, in communicating the action of the same fluid, received according to the law of the different modifications of two different bodies.

"It may happen, for a time, that bodies acting will cease to produce their effects upon the receiving one; that point of time in the steel bar, is the period of the absolute regularity of its fibres or pores, which shall produce the reciprocal equilibrium; and, in man, is that when the obstacles are vanquished by the efforts of the fluid, and where the parts, being in harmony together, the result is an insensibility to the action.

"This circumstance being more or less distant, partakes of the nature of obstacles in the place they occupy, and according

to the antiquity of their existence. Two wholesome persons, though of a weak constitution, will by degrees obtain strength by acting harmoniously one with another; because, by regulating their fibres alternately, they will render them fitter for receiving a greater portion of the vital fluid.

"The same phenomenon takes place between two bars weakly impregnated with a Magnetic power; by strengthening them alternately, one by the other, their power is insensibly increased.

"There exist many ways of Magnetising, which ought all to be subordinate to circumstances; to different maladies, to sensations of the patient, and to the re-action of the Magnetiser, which I shall explain hereafter. Experience and observation alone can enable one to make a just application of them; and I repeat it, imprudence is very dangerous. In such a case, power united with ignorance may be truly compared to a loaded pistol in the hands of a child.

"Action and re-action are commonly more sensible at a certain distance than in too near a position; because that reciprocal sensations are confounded, and have no distinctive character whilst passing through the medium of the surrounding fluid, of which all the molecules are elastic, those serving as conductors to actions, act again in proportion to obstacles intended to be overcome.

"It sometimes happens, that though the existence of a disease be evidently demonstrated by certain unequivocal signs, yet the action of the universal agent in its immediate application is insensible to the patient.

"In such a case, we ought to think that this fluid imperceptibly passes on the local vice, because of obstacles being too ancient, and consequently in a state of too considerable cohesion, that the mass of the fluid molecules existing between the Patient and the Magnetiser is not strong enough in proportion to the resistance of cohesion to be overcome. Then, after having been in communication with the Patient by touching, one directs the extremities of the hands over the parts which are supposed to be affected.

"In this situation, with some degree of attention to particular sensations, one must feel at the extremities of his fingers, a re-action of heat or cold, or supineness, which shall give notice to the Operator of the effect produced, of the particular seat of re-action, and distance he must be at to operate with the greatest effect, by drawing back as he feels the increase of action. This phenomenon is produced merely because at that distance there exists, between the Magnetised and Magnetiser, a sufficient column of fluid put into vibration by the combination of the action, and the absolute Will of the Magnetiser; which directing and accumulating all fluid molecules in the same point, determines in this circumstance all the Patient's sensations. This mode of operating still re-unites the advantage of commanding and changing at pleasure the centre of activity, when it is perceptible that by means of re-action it may produce a stronger perturbation, which it is always material to avoid.

"From all that has been said, I must conclude that motion is the principle of the permanent existence of the Universe.

"From the combination of many partial motions, the result is a more considerable one.

"Animated bodies are particular centres of motion, but some of them, like vegetable ones, are dependent of general motions.

"That man may, according to his pleasure, contradict or appropriate to himself those different kinds of motions to a certain degree, that he may legally either increase or decrease them in a determined point.

"That bodies act and re-act upon each other. That from such an action and re-action, well directed, there results the harmony which prolongs their existence, by restoring the tone to those parts in which it might have suffered some diminution. That the above circumstance is more or less distant in proportion to the strength employed and the resistance of obstacles.

"One must not think, from what has been superficially explained, it follows that one may, without danger, yield to the practice of this science. That matter is too extensive not to require a deep discernment and sound study.

"The honest man, actuated with the desire of relieving his fellow-creatures, will be sensible that, previous to his yielding to the impulse of his own heart, he must dedicate some time to observe with patience the effects of the fluid which he is possessed of, and still more the method of tempering its action in difficult occurrences. It is there that the variety of cases productive of illness offer to the attentive eye various means of instruction."

His Instructions for Phenomenal Magnetism, explaining how "to put a person in a Crisis and Somnambulism at a distance" are more like memoranda for his pupils than directions, as they are most meagre, and to act upon them and his other phenomenal instructions would result in proving the truth of the old adage that "a little knowledge is a dangerous thing," for if the experiments were made upon very sensitive persons, by one who knew no more than he had learnt from Dr. Bell's written Instructions, (which are most creditable for the age in which they were given) convulsions and other dangerous symptoms would probably ensue, and if the persons selected for trial were not sensitive, no effects whatever would follow; nevertheless as the spirit of the Science is here, though

* "I have seen at my friend's, Mr. L'Abbe le Noble's, at Paris, an artificial magnet of his composition, the activity of which was so strong as to carry more than 300 weight."

† "Mrs. H—, an Irish lady, in London, did, in 1786, before many ladies and gentlemen, move the needle of the compass by approaching her thumb to it. Some other persons have had the same power."

the Art is wanting, we will extract such instructive matter as we think will be interesting and discretion dictates.

"To Magnetise, or treat a person at a distance, is not impossible. The manner of doing this is as follows: The faculty of our soul, thought, or idea, can perceive, contemplate, and unite itself to any object present, distant, visible, or invisible. That it has action upon matter is well demonstrated; it acts immediately upon the vivifying, electric, or magnetic fluid,—and by its Will determines it to be directed upon such and such a part. We know that our soul acts upon our body, and forces any part of it to move in any direction, according to its Will. This being the case, we may reasonably believe that it may act as well upon merely organical matter as upon animated bodies. The thought, or soul, goes to any distance; no obstacles can resist it. It arrives and unites itself, by a sympathetic power, to any object it wishes, without a master of ceremonies; neither the size of the body, its strength, or figure impede—all give way; the union is made in an instant—the Will, and the Will only, is the cause of it, because it directs the fluid towards the diseased and affected viscera, by fixing them in your imagination as much as it is possible, and by that means it will force the Magnetic fluid to touch and to penetrate to a great distance any bodies to which the soul is willing to unite herself, and to re-establish the animal economy of which she is the principle that cannot be destroyed.

"These reflections show the possibility, and the mean made use of, to treat a person at a distance—of which experience will show the reality, and an ingenious mind may make curious experiments, and repeated trials will convince him.

"To treat a person at a distance, from one house to another, is possible—provided you have seen the person before, and been in affinity or put him in a Crisis. The manner you do this is to know where the person is, and fix the hour by your watch, and have some friends with the patient to divert him: you must be alone in a room to avoid any noise, or anything to distract the attention of your mind. In that position you paint the person in your imagination—you represent in your idea the part which you suppose affected, you may feel it within yourself, and you treat in the same manner as if the person was before you. That sympathy of body and mind which exists between you and him will produce a Crisis and Somnambulism."

Next are directions for raising "the arm or leg of a person awake." In 1783 he saw Father Havier and Dr. Mesmer perform this experiment, assisted by two concealed artificial magnets. The only direction given for de-Magnetising after this experiment is that "Both arms and legs must be rubbed afterwards, as they are numb." But surely he did not deem this sufficient in all, if any cases.

Dr. Bell, however, seems to have been almost an adept in the Art of Healing by Magnetism. He devotes thirty-three pages to giving valuable Instructions in the application of his carefully detailed principles, to a very great number of diseases, and it is a pity this work is out of print. The Dr. seems to have developed his "absolute Will" to a stage bordering on perfection. He even applied this power to himself, and treated his own aches and pains as successfully as he did those of others, and would at any time make himself sick in the presence of investigators by "stirring the atmosphere of his stomach." He also treated "animals of all kinds." * * *

"I have seen," he says, "at the Veterinary School, in Paris, several horses and cows feel the effects sensibly. There was a reservoir, similar to that which I describe, but no electric machine. I have seen dogs and cats put to sleep several times, therefore it cannot be from imagination; I would advise to try that, to see the reality. I know a gentleman at Bristol who has done it often." He then dilates at length upon "natural" and "forced" crises, accompanied by accounts of numerous instances and experiments, "Of sensations, looked upon as a sixth sense," and "Of Somnambulism, or Sleep Walking." In this last some interesting cases are given. "Somnambulism is a state between sleeping and waking, partaking of both," says our author. "The patient is a Somnambule or Clair-voyant, when he can do the same as when he was awake; those Natural Somnambules who get up in the night, and do many surprising things, are diseased persons, and may be cured by treating. The Magnetic Somnambules are those whom art has found out a means of absorbing and suspending some of their external senses for awhile; the patients eat and drink, go up and down, play on any kind of instrument they are used to, and do many surprising things, either by words or by thoughts, providing they are willing.

"The first I saw was at the Marquis de Puységur's in the year 1784; and soon after there was a hundred to be seen among the different practitioners in Paris; whenever a person has a real Somnambule he has a treasure; they are called Malades-Medicins, or Sick-Physicians. I knew a very extraordinary one who saved the learned Mons. du Coidic's life, after a wound he had received. These beings appear to see in the dark, and go through an external atmosphere; they have besides an inward sense, which they make use of to perceive objects present, visible or invisible. No physicians can tell the cause and disease of a person so well as a Somnambule, which they feel through sympathy and other means almost incredible, and hardly known. It seems, that being deprived of their

external senses, their intellects become stronger. I shall not relate all the questions and answers, their diseases, and those of others; as it would require several volumes. I shall content myself by relating facts, which I have related before many reputable witnesses.

"Somnambules can walk, see, eat, drink, work, and do many other things which they cannot recollect after. In the year 1784 I put a gentleman in Somnambulism; in that state he was brought in a coach to the side of a river, along with some friends who came to see him. When his foot touched the water he drew back, saying he did not like to wet himself. He was asked if he could swim, he said No, but would follow anybody into the river; he undressed himself and followed a gentleman that came with him; when he was as deep as his shoulders he tried to swim towards the shore, and did it pretty well. I took him out of his sleep; he was so surprised to see himself wet that he fell back. He was desired after to swim; he said he was afraid, nor would he believe he had been so doing. There are many instances of Natural Somnambules, who have been drowned by being suddenly awakened." * * * "At Gloucester, before many ladies and gentlemen of that city, I made some walk round a garden, and gave them electric shocks, etc., in order to convince the faculty of that place, who do not now doubt of the effect.

"In Dublin, a lady in that state got up on a sudden, went up stairs three stories high in the dark, entered a room where a lady was sick in bed; she then told her she had better open her windows, for there was an atmosphere sufficient to kill a horse, and then many particulars concerning her disease. * * * * *

"In Dublin, at the house of a particular friend of mine, I put his daughter in Somnambulism before her music-master and several other musicians; she sat down to her harpsichord, took her book, and looked for her last lesson, which she played better than when awake; the room was dark; she stopped suddenly. On being asked the cause she said she must be charged more; they are like machines which require to be wound up. * * * * *

"In Dublin, at a private house, I put a man servant to sleep who had been ill a long time, and nobody knew the cause; I then put a little boy to sleep, and desired him to go to the man; he no sooner came near him than he ran away. A gentleman of the faculty (known for his abilities as a professional man, and an enquirer after truth) being present, asked him some questions. He said he saw a large worm. He was asked what was good to kill it; he said, to strike fire there, (meaning Electricity) as he had seen me do." * * * The advice being followed, "three days after he came and told me he had been very ill, and voided a worm twelve or fourteen inches long; several noblemen knew the man, and saw the worm."

He ends this valuable work with directions for making an Electrical or Magnetical apparatus like the one which he used for inducing the crisis in his patients in London and Dublin, and similar to that employed by the Harmonic Society. (This apparatus is more commonly known as the baquet). Also how to magnetise a tree, conductor, coin, harpsichord, room, bed, pond, bath, or tub of water, and other liquids.

"From these few experiments," concludes our author, "it is easy to conceive that any animate or inanimate body may be electrified or magnetised, which you may please to call it, and are all upon the principle of the learned Dr. Mesmer, the first inventor."

THE OSOPHY.

"X." AND HIS MORE CURIOUS WAYS.

To the Editor—Sir—"X." arrogates to himself to be an Initiate, and one of "those who truly know the nature of the divine Word," and gives this as a reason, "to render all reply" to "J. K." "a mere waste of labour."

Yet all reply being a mere waste of labour, "X." does waste his labour in replying, and, in so doing, is discourteous enough to accuse "J. K." of having "gone quite mad," and makes his reply generally redolent of the great and useful principle—"no case: abuse the Plaintiff's Attorney."

To others, it looks as if "The Initiated," and "one of those who truly know the nature of the divine Word," dare not attack "J. K." till, having apparently lost his friend in the Editor, "X." thinks him wounded, bruised, and fallen. Then, he is eager to come down upon him as if with a Titan's breath to blast him out of space. Magnanimous "X."

The Initiate "X." the "man" made "quiet and humble" by truly digesting the true Cabala, not only is lacking in courtesy, but is equally deficient in logic. He says that "J. K." utters the following absurdity: "even Jesus could not cure those injured by drugs," and puts it in quotation marks. I have looked all through "J. K.'s" articles, and I

find no such words uttered by "J. K." Had "X." been precise enough to have given the exact number and page where this utterance occurs, I could have verified his quotation. At p. 578 of No. 598—Vol. xii., "J. K." says, "the sick had such simple diseases as could be healed," &c. The context evidently implies an absence of bad medicine in those days.

"X." asks, "Has he forgotten the case of the woman who had spent all her substance on doctors (and had no doubt taken bad medicine)" &c. To outsiders, this wears the appearance of begging the question in a parenthesis. A quotation not verified, and therefore an apparent misquotation, and a *petitio principii* are not strong evidences of the logical faculty.

In applying the word "Theosophists" as including himself, does not "X." shew whose withers are wrong? In another Spiritualist Journal, "J. K." had given a well-merited castigation to a certain Theosophical Society. Does not "X.'s" loss of control over his courtesy and his logic, shew him to be wincing under that castigation?—and to have thought a fine opportunity had presented itself to annihilate the author of his sufferings. "X." has caused it so to appear to me!

I am very thankful to you, Mr. Editor, for your liberality in admitting "J. K.'s" remarkable Paper, and I fully recognise your Editorial duty to animadvert upon, and check all approach to unparliamentary language. I will only say for myself that the extraordinary genius, amazing knowledge, and, I would venture to say, almost Inspiration of "J. K.'s" Article would amply atone for any such deviation from the usual rules of Journalistic controversy. I conceive a man who has attained such a complete mastery of such a complex subject, may well be excused if he becomes impatient of the contradictions and coy reluctance of the general public, to receive his wonderful relations, and to express himself somewhat hastily. The great Paracelsus shewed himself equally impatient under like circumstances, nor did Jesus Christ himself spare strong invective against the Pharisees. I feel sure, that you, Mr. Editor, in your generosity and consideration for all, will be ready to do the same.

Had I the privilege of knowing "J. K." well enough, I would endeavour to persuade him to write no more on this subject for some time. For one reader, at least, of his Paper, he has gathered together in one clue the hitherto entangled and perplexing skein of Christian history, and if for one reader, he may be sure there are many more who think the same, though like myself, they are silent till roused by the unfair attack made by "X." Let "J. K." rest assured that though no notice at all had been publicly taken of his marvellous words, they are destined to take root in many congenial minds, and bear fruit after perhaps many days. I consider the doubt, mystery and uncertainty hitherto hanging over the history and nature of Jesus Christ have been unravelled and cleared up by "J. K."—Yours faithfully, Y. Z.

A CALL FOR "MORE LIGHT."

To the Editor.—Dear Sir,—Having read with pleasure the articles in the MEDIUM on the "Adeptship of Jesus Christ," by "J. K.," I thought there might be something in them that I might learn with advantage to myself, and which could be brought into force in my daily life, making me a better human being and teaching me how to behave properly to my brothers and sisters in this world. But I am rather disappointed at the article that "J. K." wrote two weeks back.

Now, in the first place, I am not an Adept, nor do I understand about the Kabbala exactly. I can scarcely say what I am, but I am very anxious to get all the truth on such matters that lies in my power. I must say that many things that "J. K." has put forward in those articles are well known amongst Spiritualists, and not only Spiritualists but many others. I do not think it requires one to be an Adept to know those subjects; only they might not make quite such a fuss about them as "J. K." has done. I do not think, however, the way "J. K." wrote his last letter will be an advantage to the cause he has taken up. Adeptship, as I understand it, is supposed to give the power to exercise perfect self-control and self-government, or, at least, as much as may be possible. But I cannot see that "J. K.," who seems to know all about this White and Red Magic, and about Adeptship and Kabbala, knows the first rule of this particular science, but on the contrary, he flies into a rage and says some very ungentle and coarse things to the readers. If he wants these ideas to take root, let him copy the man he is trying to illustrate. I know that "J. K." will say that Jesus rebuked the Pharisees for not attending to what he said to them and not believing, but he did it in a far different tone to that of "J. K." When anyone

sets himself up to teach people, it requires that he act in accordance with what he teaches, and to be as far as possible conscientious in doing what he desires others to follow and accept.

Now I come to "X."; he also seems to understand this mighty Science, and to be a Theosophist; but his language is no better than that of "J. K."; no more tolerance is displayed in it, and it is just as abusive. In short, I am rather disgusted at the way these great Lights have tried their hands on their darkened brothers and sisters.

Suppose "J. K.'s" knowledge to be perfectly true from the beginning to the end, there is one lesson he requires to take to himself, viz., more tolerance; greater dignity. And if "X." be one of these mighty Lights, I certainly think he cannot understand what he is talking about. From what little I have been able to understand on these subjects, both writers fall very far short of the standard that a Teacher of this Divine Power raises; I am bewildered and stand in need of more Light, or my would-be instructors do.—I am, yours truly, B. K. S.

WHAT IS ANIMAL LIFE?

Dear Editor.—I think it well to chronicle any incident that tends to excite enquiry into the phenomenal region of psychic life, and thus I write you the following:—

While lately sitting at a friend's house, I was somewhat startled at the strange appearance of a cat. It was suddenly seen at the side of the chair on which the lady of the house was sitting. It passed round the chair and likewise the table and then vanished. It had a pretty appearance, and on mentioning the singular sight to the lady, she said—"That is my favourite cat which died lately, and this is the second time in which it has been clairvoyantly recognised; another medium told me of its appearance after it had been buried."

The phantom appearance of the cat had thus been seen by two independent witnesses, and its suddenness and simplicity are all the more commendable. After hearing this statement from the lady about the cat, I felt curious about the truth of the phenomenon, and could not adjust it to my conceptions of animal life. The idea engraven on our mind is that of Ecclesiastes "The spirit of man that goeth upward, and the spirit of the beast that goeth downward," as we thought, annihilated. Now there is the evident proof of the spiritous existence of the cat without the bodily organism; whether that is of a permanent type we will not determine, for it may only have a conditional life in the affection and memory of the lady who possessed the animal. We do not argue for the necessity of the continued existence of animal life, but only reflect on the phenomenal aspects of the case. Spirits controlling mediums have delineated the spirit-world as having occupants from the animal world, but are these the translated spirits of creatures who inhabited earthly bodies, or real and genuine habitues of spirit-life that never ultimated on earth? It is said that a tree or flower suddenly destroyed leaves the visible outline, or even the exact proportions of that tree or flower photographed on the atmosphere; it may be, that this appearance is the result of the localization of the tree or plant—or because it has grown up in that place, and so affinitized the atoms that supplied the growth—that the sudden removal of this receptacle of life creates a vacancy, or distinctive outline, which produces the phantom of vegetable life. In like manner pet creatures that have been the receptacle of these love-atoms of our nature, will retain a marked individuality for a certain amount of time after death. This is only a guess at the truth.

But this simple incident may lead into grander tracks of thought and speculation, and give a clue to the philosophical interpretation of sensuous and insensuous existence. The life of man is not a selfishly individualized point, centralizing force, and creating disturbance by rushing forward too soon. Is it not part of one great whole, distributed through many cycles of life, and adapted to embrace the life of animals as well as man? And this vast whole of life exemplifies its activity in the peculiar organization of the human being, or that man is—because of his beautiful arrangement of organs—creating a receptacle for the finer attributes of life, with which the universe is filled, and only in degree, and not in kind therefore, is man removed from purely animal existence. This common reservoir of life we may designate as we please according to the fancy or whim of imagination; it is not an essence, nor does it exist in concentrated form; it cannot be despotic or arbitrary, but moves conditionally; has given forth no perfect ultimatum of its power, or finality of being. Still, out of this region of immensity of force, has sprung the ideal conceptions of the gods of the Heathens, and the idols of the Christian.

But we resist going further in the meantime, and will allow the text to be discussed and explained by others.—I am, Yours truly, ALEX. DUGUID.

Kirkcaldy.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 25, 1881.

NOTES AND COMMENTS.

The Garfield lecture this week, though not so sensational as the previous one, is full of excellent thought. It is significant that the political teachers in the spirit-world are coming to the front.

Anent Garfield, Are we to accept as fact the quotation from an American paper, as to bands of soldiers and angels appearing in the skies? whether these things be true or not, we must be prepared for wonders.

The "Notes" from Dr. Bell's work, made by Miss Chandos Leigh Hunt, detailing the state of spiritual science a hundred years ago, are very instructive, notwithstanding the obscure style of some portions. There were healers then, presumably without spirits, more powerful than our spiritual healers of to-day. The attempt to crib, cabin, and confine the subject within the limits of a series of affiliated societies was a failure then, as it is in the case of Spiritualism now. Success followed the efforts of capable individuals then as now. The origin of the word "clairvoyance" appears to be given in the article. We have a host of correspondents asking for guidance in the art of Mesmerism. We direct them to our Mesmeric department this week and in the past. Inquiries respecting Miss Chandos Leigh Hunt's Private Instructions to pupils should be made to the Secretary, as directed in advertisement on our last page.

We have had in hand for some time a health lecture by Miss Chandos Leigh Hunt, delivered at Goswell Hall a few weeks ago. We hope to give it a place in our next issue. It is full of valuable information. Spiritualists are very properly much interested in the health question. Health; is it not the heaven of the physical state, and God's chief blessing to man?

We have in hand a most valuable article from the pen of Lady Cathness, which we hope to publish the week after next. Its scope is so comprehensive as not to permit of a short description. It opens up the significance of the past, and fittingly introduces the New Era upon which we are just entering. It is worthy of 1881.

What saith "Drus" of the "Cornubian"?—Writing of those where affections are centred on the things of this world he says:—"Even were they seated on a throne, earth-hunger would cause them to gravitate to our planet; and we have too many earth-bound spirits in our midst already. 'What!' some innocent reader is perhaps exclaiming, 'do you mean to

insinuate that any deceased persons do ever return to earth? To this I reply that it is questionable if some deceased persons ever go far away from it."

CIRCLE & PERSONAL MEMORANDA.

A census of the attendance at places of worship in Leicester was taken on Sunday last. The Spiritualists were included.

Mr. W. Wallace Pioneer Medium, will give his views on the "Best Means of Introducing Spiritualism to the Public," at Goswell Hall Conference, on Sunday morning, at 11 o'clock.

The Goswell Hall seance at 15, Red Lion Street, Clerkenwell, on Monday last was ministered to by Mr. and Mrs. Shrobbree, clairvoyant mediums. Next Monday evening, Mr. Hawkins will be medium for that Circle.

It is said that Dr. Monck has completely recovered his health since his arrival in America. He has entered, it is reported, upon a career of activity and usefulness.

Mr. J. King, O.S.T., reports that Mr. Towns's seance at 15, Southampton Row, on Tuesday evening, was attended by twenty persons, all of whom received information consistent with the state of their minds. Five admitted that statements made weeks ago by the control had since been realised as facts.

Mr. T. M. Brown expects to be at Broomhill by the end of the week. Address letters till Tuesday—care of Mr. Wm. Mills, 189, 3rd Row, South Broomhill, Northumberland. After Wednesday—care of Mr. Blake, 49, Grainger Street, Newcastle-on-Tyne.

LEICESTER.—Mr. Bent writes:—"The Cause is making rapid progress. The meetings are better attended than ever, and amongst the members we have harmony, and I believe, real spiritual development. The Gift of Healing is making great progress, and what are termed 'wonders' are being done. The press is taking notice of us; a census paper of the attendance at places of public worship in the town was sent to us as well as other bodies. I am very pleased to read, week by week, of the great progress that is being made at Plymouth; it does one's heart good to know it. The Rev. C. Ware little thinks how the eyes of the Spiritualists are looking on his Church."

Mr. Bent has since sent us the local paper, with the census of the Churches in Leicester on Sunday last. The Spiritualists are reported to have sitting room for one hundred and thirty. The attendance was—morning, forty-five; evening one hundred and one.

MANCHESTER.—A special meeting will be held in the Committee Room, Temperance Hall, Grosvenor Street, All Saints, after the evening Service, next Sunday, Nov. 27th, to consider the Committee's report respecting another Hall for the purpose of holding our public meetings. All Spiritualists belonging to the two Manchester Societies are earnestly requested to attend.

MR. FOWLER'S "CHALLENGE" TO THE CONJURER.

To the Editor.—Dear Mr. Burns.—A few days ago I sent you a copy of poster, containing Mr. Fowler's Challenge to the stumping conjurer under Oxford patronage.

The poster was issued in consequence of not being able to advertise the contents in the local papers, and on account of large and numerous publications announcing the said conjurer's intended visit to this old city, and exposure of Spiritualism. The Very Rev. the Dean of Winchester was advertised to sanction the "exposé," by acting as chairman. When the eventful evening came, the performance being over, the audience, which was extremely small, knew considerably more about imposition than exposition—at least many of them said they did, and the local opinions are noticeable for what is left unsaid. One, indeed, is anything but flattering to this novice in "the deceptive art."

I should say, the Dean read the challenge as printed on poster, not the one sent in Mr. Fowler's behalf by Mr. Ainsworth, Secretary to the Liverpool Psychological Society, and afterwards added a few words of fair comment. The conjurer had the audacity to say he accepted the challenge at Liverpool, and had heard nothing further of it, and accepted it again now. But I had authority for saying that its acceptance had not up to the 19th inst. been forwarded to either Mr. Ainsworth or Mr. Fowler.

Mrs. B.—"Improved the occasion" by getting distributed at the close of the "performance," some 150 Mediums, and a quantity of "Seed Corn" tracts.—I am, sir, yours truly,
Winchester, Nov. 21st, 1881. GEO. BARRER.

The Editor of the "Accrington Gazette" having been asked by Mr. R. Burrell whether it was true that "the man with the squirt" had accepted Mr. Fowler's challenge—as had been stated in a newspaper—wrote to Mr. Fowler for information. That gentleman replied by telegraph that the challenge had not been accepted, either direct or through the Bishop of Liverpool. "If it had, the Bishop would have communicated it to me. It stands open to all conjurers."

From his Church Congress Speech it was supposed by some Spiritualists that Canon Wilberforce was on their side. He is Canon of Winchester, where his clerical brother, the Dean, has just been presiding over a conjuring entertainment falsely representing to expose Spiritualism. Perhaps the Canon will be so good as to intimate whether he has been a party to this indecency, or whether it has been committed in the face of his protests.

INSTITUTION WEEK, 1881.

Dear Burns.—I had hoped to be in a more forward state of progress with this work, and able to make a gratifying report of forthcoming help from every part of the country; but that must be deferred till next week. I know that hundreds of Spiritualists are thinking about it. We never had such an Institution Week as this one will be.

Please announce that I intend, all being well, to give two seances; one on Sunday, Dec. 4, the other on Sunday, Dec. 11; each meeting to commence at 6.30 p.m. I give a cordial invitation to all Spiritualists in Burnley, and surrounding districts. Donations for the Institution Week Fund, will be thankfully received.

Dear Sir, I hope this matter will turn out as I most heartily wish it. I want to see you put altogether on a better footing. My guide told me all about your troubles two years ago, and that you would barely have a place to lay your head. Everything he said has so far come right.

I hope you will have a fine list of subscriptions and meetings in next week's MEDIUM.—I remain, your true friend.

WM. BROWN.

50, Standish Street, Burnley, Nov. 22, 1881.

Several mediums have expressed a desire to give seances in connection with the Institution Week movement. If they will kindly favour us with their suggestions for next week's MEDIUM we will be greatly obliged.

Collecting Circulars, for Institution Week are being inquired for. One will be sent out with each copy of next week's MEDIUM.

Amongst other places, the friends at Macclesfield, Coventry, Kirkcaldy and Leicester have intimated their intention of making Institution Week Collections.

INSTITUTION WEEK—SUBSCRIPTIONS RECEIVED.

	£	s.	d.
"Cash"	3	0	0
W.	1	1	0
P. P.	0	17	7
A. J. C.	1	0	0

THE "URGENCY" FUND.

	£	s.	d.
Mr. C. Avison,	0	5	0

NEW PUBLICATIONS.

Nature's Reply to the Believer in an Arch-Fiend or Devil; illustrated with a plate showing the Original Fiend, with varieties and modern development. By J. Croucher. Second Edition, Price 1d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.

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

Two Services of Song will be given by Oldham Choir in Temperance Hall, Horsedog Street, on Sunday, Nov. 27th, entitled:—in the afternoon, at 2.30, "Joseph," and in the evening, at 6 o'clock, "Eva." Reader, Mr. J. Mills; Conductor Mr. W. Franco; Mr. Geo. Chadderton will preside at the Harmonium. Admission Free; Collection after each service to defray expenses.

MAN'S PHYSICAL CONDITIONS.

OUR ANNUAL HOLIDAY—TWO NIGHTS AND A DAY.

For two years running we have had a holiday from Saturday night till Monday morning: so enjoyable and beneficial as to be worthy of note. Last year our thirty-six hours ruralisation was under the auspices of our friend, "Scotch Gardener"; this year our enjoyment lay in the bosom of another beautiful country, a little more than thirty miles from London.

The family are vegetarians; we have been of that persuasion for the last thirty years. During that time we have heard much of the "privation" experienced by the poor in being compelled to live on vegetarian diet from force of circumstances. On the occasion of our trip on Saturday last we came in contact with a family of local position and in opulent circumstances, who subsist on vegetable food from choice. The question arises: What do you vegetarians eat? and how would the dinner-table be furnished for a gentleman's family in accordance with the "Perfect way in Diet?"

"Mine host" is rather an extensive landowner; a portion of his land he cultivates, so that he enjoys unadulterated produce in plenty. To breakfast there was excellent Scotch Porridge, with the addition of milk and sugar at choice; after which came tea, bread—white and brown, butter, water-cresses, stewed fruits, etc. etc. No one would be supposed to commingle all of these foods at one meal, but there they were to suite the taste of all; and yet the meal though elegant and ample, was not an extravagant one. One piquant adjunct was potted lentils, prepared in a superior manner; we will beg of the lady of the house her formula that we may present it to our readers.

Breakfast and tea are all very well; but how would a gentleman furnish his dinner-table on vegetarian principles? First, let it be noted, that a vegetarian does not invite his guests to make beasts of themselves, by inducing them to crowd into depraved stomachs as much at one dinner as ought to dine them for a week: eat to live; eat to be spiritual beings; eat to enjoy life, not mere animal existence.

Potatoes boiled and served in their jackets, and a small dish of cabbage, were supplemented by a stew or hash composed of a great variety of vegetables cut into small squares and stewed till tender in "very little water." There is an interior principle in the vegetable, as there is in the man who eats it. Boil your vegetables rapidly and violently in an ocean of water, which is poured away, and you lose the best part of your vegetables—the spiritual or soul part—which gives the flavour to the bulky portion, and renders it digestible. Vegetables boiled in the usual way are not vegetables at all. They are spoiled and greatly wasted, as they do not go so far, nor are they so satisfying. This vegetable hash or stew was tender and mellow, and had a rich fragrant liquor, both food and medicine at the same time, and more delicious far than the blood of rams and bulls. Let us have this sort of diet, and no fear of small-pox and blood diseases.

Bread is the vegetarian's "joint," and this is how it was cooked. Good sound wheaten bread, ground down as God gives it, is cut into slices, soaked in egg, dusted with powdered sage and fried in oil or butter; salt and pepper to your taste, if you enjoy such condiments, and you have a foundation on which to build a dinner, which no chop, steak or cutlet would dare to compete with. Try it; in addition to spiritual gratitude in the proper direction you will "return thanks" to us for the hint. You see the good of giving your Editor such an extensive holiday, kind readers; how liberal you are!

Thus far we have gathered from the surface of the earth: now let us ascend the trees and complete the feast with that which is more spiritual: but no one would fare badly even if they left off now, and kept the other moiety till tea time. This second dinner consisted of apple pie, hot; plum pie, cold; stewed fruit, apple and sago; junket, a preparation of milk like custard. These latter dishes may be called "amusing eating," the light literature of diet, a kind of agreeable relaxation, after the more arduous duties of alimentation. What was the result? When cheese, etc., presented itself, after this "slight repast," no one had the courage to tackle it. Reader, draw your own conclusions.

No one could desire a more excellent, toothsome or elegant dinner. Everything was satisfying, substantial, and pleasing to sight and other senses. The lady who presides so graciously over the establishment, carefully avoids the excruciating, transmogrifying school of cookery, which places on the table mysterious messes of—you don't know what—and which the digestive organs find as difficult to analyse as the intellect to describe. Like a true genius, as every good wife is, she follows Nature, and as a consequence, finds most of the vegetarian cookery books sadly misleading. We may be enabled to place some of her devices before the eating public.

And every working man in England might have just such a dinner all the year round, on British produce, too, if vegetarianism, and a few other little matters were in the ascendant. Our hospitable friend is a philanthropist, and, enjoying the good things of this life himself, he is anxious to see others

served in a similar manner. He is a model land-owner—he has more than he can cultivate, and he is desirous of parcelling it out to others who, can make a better use of it than he can with so much. The climate is healthy, the scenery beautiful, the soil, a rich loam, easily worked, and capable of growing anything.

Mine Host is anxious to solve the great problem of British prosperity. Hitherto the cry of this "nation of shop-keepers" has been Free Trade; now it must be FREE PRODUCTION. Give men the opportunity to raise their food on their native soil, and wean them away from this bubble fallacy, "trade," which having been blown up and expanded to its fullest extent, is just bursting, and leaving us all in bankruptcy and starvation. Our towns and cities are thronged with hungry shop-keepers, whose most frequent "customers" are the agents of his Grace the Duke for an exorbitant "ground-rent," and the collectors of rates and taxes! Attenuated clerks, the wreck of a once noble race, crowd everywhere; and competition examinations, and professional aspirations are producing a class of lisping, "educated" lunatics, for no other use in this world than to promote extravagant ideas, and a helpless state of dependence, which requires the sustained efforts of several non-producers to wait on one.

And all the while the greater part of England lies uncultivated, and a few families place such a tax upon production, that our fellow-countrymen expatriate themselves, and go to the expense of a voyage to another hemisphere, before they can realise their God-given birthright—Free Production.

Our good friend whose hospitality we chronicle, has put the whole question in a nutshell in the following verses:—

Once I led a lazy life
In a luxurious "ville,"
My heart was full of strife,
My body always ill.
Worse ill I did forebode,
All careworn and unrest;
Heavy was life's load,
Life then by God unblest.
Then ministered I to self—
Trying a life of pleasure;
Of man I was but half—
A useless one, full measure.
But God did ope mine eyes,
Sending me to work again;
Leading me to rural fields—
To till lov'd Mamre's plain.
Happy, now, is my lot,
As I culture fruit and grain,
Around my pretty cot,
On Mamre's fertile plain.
Where health by labours won—
Best health in high degree;
Health's the lot of ev'ry one
Who's useful as a bee.
Good health in high degree,
Unstinted without measure;
On Earth what more need we
Than health, Earth's greatest treasure?

B. S. H.

SPIRITUAL POLITY.

THE EVIL OF IMPERFECT MEDIUMSHIP.

To the Editor.—Dear Sir,—No benefit can accrue to the Cause of Spiritualism, from ignoring the charge preferred by "Fairplay" in the MEDIUM, Nov. 12th. However disagreeable its examination may be, it is better it should be done than that it should remain undone; better both for the Cause, and those implicated in the charge.

This reference to "Fairplay's" letter has nothing to do with the controversy, respecting the report of the Committee of the Manchester Association of Spiritualists, anent "Filthy Lucre"—the parties to the controversy in that case will be quite competent to adjust their differences, without the interference of strangers—but it has to do with the fact, that Spiritualism is retarded and seriously discounted by those engaged in its diffusion; for that is the accusation preferred in the letter by "Fairplay." This is a "theme" that may usefully engage the attention of experienced and intelligent investigators, whose matured opinions would materially subserve the interests of Spiritualism, and be a great boon to inexperienced investigators, and it is for the express purpose of eliciting such information that I have ventured to direct attention thereto.

I am not prepared to challenge the accuracy of "Fairplay's" impeachment, that the great majority of trance and inspirational mediums do, in attempting to expound the "grand philosophy," evince their utter incompetence to do so, and that they do make use of (what he calls) execratable grammar—not only so, but the illogical presentation of the subject, when great and historical names like "Stuart Mill" and "Theodore

Parker" are announced as the controlling spirits, is especially disappointing; more particularly if it happens, as it not infrequently does, that you are accompanied by some intelligent friends to whom you wish to introduce the subject.

I verily believe, indeed and know, that there are many who have discarded the investigation, and withdrawn themselves entirely from all connexion therewith, because of the unedifying and undignified garrulous rhapsodies that were inflicted on them with such tautology, and distressing monotony. There are others, too, who have got into the same "Slough of Despond" and who are extremely solicitous to escape therefrom, and whose patience and energy are well nigh exhausted; so that unless deliverance comes, and comes speedily, the circles will collapse.

But there is another side by or from which the subject can be viewed, and it is this side that I incline to look at it from. Are the mediums to blame, shall we censure them because of these things? I trow not; they are sensitives, and as such are peculiarly susceptible to noxious influences, and therefore deserve not blame but sympathy. Let us see to it then, that we surround them with kind, genial and loving influence, seeing that they are the "media" by whom and through whom we have immortality and a future existence demonstrated. Censure? No, certainly not, never; God forbid, but rather let us increase our exertions for their guidance and protection.

All true Spiritualists, all enquirers after truth, should earnestly and persistently, therefore, endeavour to discover, and circulate their discoveries when made, for the benefit of the community, that the Cause, the interests of which are so dear to our hearts, may be emancipated from everything that is ignoble, and associated with every ennobling and purifying sentiment and agency that can be secured to achieve the object desiderated.

Some weeks since, there appeared in the MEDIUM from the pens of "Ouranoi" and "Pericles," writers well able to deal with the question of mediumship, its causes and conditions, articles of great utility and importance. The phrenological chart indicated by "Pericles," by which the phase of mediumship could be predicated, was especially valuable, but if data could be furnished respecting the personal idiosyncrasies, the culture, the mental and intellectual attainments, as well as the associated surroundings of some of the most gifted mediums, it could not fail to be of value to those who are endeavouring to attain a higher eminence in mediumship; especially would it be so, if it was found that there existed any degree of uniformity in the several cases. Efforts of this character for the correction of imperfections are most praiseworthy; let us then be long-suffering, be prepared to bear and forbear, as Paul puts it: bear each others burdens; recognising and remembering our own imperfections—not forgetting that those who know must have much to learn, that in this investigation we have but touched its fringe—and thus by holy emulation try to excel in every good word and work, and the work will prosper.

A. DOBSON.

IS MONEY WEALTH?

To the Editor.—Sir,—Your Manchester correspondent, "Fairplay," is strangely at sea in his estimate of the power of Gold, or Money. Gold never produced or did anything, except when manufactured into some useful article. In any other form it is dead weight, and, as money, is only a representative of wealth. It is labour that has produced all wealth, which consists in those products of nature and industry which are useful to man. Gold, instead of making us richer as a people, makes us poorer, for those possessing this fictitious wealth, command, thereby, the necessities of life, and leave thousands to starve and die annually, homeless and unprovided for. "Fairplay's" views are an example of the muddle in which the popular mind exists, on almost every principle involved in life. I need not comment on his spiritual views, his bas' being unsound. I am yours,
COMMON SENSE.

"Fairplay" has written a long reply to Mr. Braham; but as we have let each have his say, we do not intend to allow the subject to drop down into the slough of personal recrimination. One passage from "Fairplay's" letter we will quote:—"Allow me to say that the 'Young Medium' in question, speaks in a normal state, and not under control. As far as my humble opinion goes, I believe there are few boys of sixteen, who can display the same amount of intelligence, and I have no doubt he will some day be an ornament to our platform. Mr. Braham is certainly doing the lad no kindness in placing him where he is exposed to ridicule, and where his abilities are lost in the imperfections which must arise from youth, inexperience, and an unfinished education. If I have hurt the feelings of this youth, I did not intend to do so, and I tender him my sincere apology."

C. BAKER.—Poem received. Want of space forbids quotation.

A young gentleman, a native of India, desires to find board and lodging in some hospitable family, within a mile of Temple Bar. Apply to J. Burns, 16, Southampton Row, W.C.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

CIRCLE HOLDING.

Previous to commencing the sitting on Sunday evening, we held a short conference to discuss the best means of edifying the Members of the Circle, and preparing them for meeting objections, and recommending in an intelligible form their acquaintances and friends to investigate spiritualistic phenomena. A resolution affirming the desirability of holding a short religious service—after the manner of the Plymouth Society—was agreed to. It was further deemed desirable to commence an examination of the Bible records of all spirit-manifestation and angel-communication, beginning at Genesis, and proceeding onwards in a consecutive succession to the end of Revelation, to familiarize the mind with the Bible record of spirit-communication, the result of which we anticipate will be to enable each individual not only to expound from a Scriptural stand point, but also to defend spiritualistic investigation.

The President undertook to open and conduct the Service next Sunday evening.

The subsequent sitting was one of the best we have ever held. Mrs. H—'s control spoke on "Our Future Spirit-Home," in a very impressive and cheering way, indicating great improvement in the nature of the control. The graphic and sublime description was superbly grand; in the peroration we were vividly reminded of St. Paul's dilemma, when he exclaimed, "Eye hath not seen, nor ear heard, neither hath it entered into the heart to conceive the things God hath prepared for those who love him." I. S.

Ferry Hill Station, Nov. 7, 1881.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

To the Editor.—Dear Sir,—If you will kindly give space to this letter, I will be much obliged.

Having gone to Miss Fowler's for a sitting a little time back, I was very much surprised to see such a frail person possessed of such wonderful power as she manifests. I was a perfect stranger to her; she asked me no questions about myself, only, if I required a sitting for spiritual purposes. I said "Yes." She then passed into the trance-state.

She fully described my spirit-friends, and most accurately and truthfully told me many things that I have since found out to be perfectly correct. She could not have read them from my brain, as I was not aware of them at the time, and had to go to others to get the required information. She told me about my affairs, and a subject I was much concerned about. In a business point of view, she told me how to act and what to do. I did so, and found it to my advantage. She also prescribed medically for me, and gave me valuable information on health, and I have reaped much good from her instructions. I was wonderfully struck by her describing people belonging to me—which at that time I was not thinking of—quite the opposite of those that were running in my mind. She also prophesied in regard to the future, which remains to be fulfilled. All I can say, is this: if the sketch of the future comes out as truthfully as I have found the other parts of the sitting, she is indeed a most wonderful medium—one of the best I have ever had the pleasure of sitting with.—I remain, Yours truly,

London, Nov. 22 1881.

D. H.

MATERIALISATIONS AT LEICESTER.

Miss Wood, MEDIUM.

To the Editor.—Sir,—I write to give you some account of two seances lately held in Leicester, thinking it may benefit some of your readers and encourage them to persevere.

Some few months ago we had a private seance with Miss Wood, of Newcastle-on-Tyne, for one night, and as the medium was without a visible protector we did not expect much; but all being members of one circle, and harmonious, we had one of the best and most satisfactory seances that could be wished. Miss Wood, at that time, promised to come again under the same management—that of a well-known medium here, whose name does not require putting on paper, as it is on something more permanent, viz., the hearts of numbers in this town. Being a silent but energetic worker, and being desirous, for some that have not seen materialisation, to realise something of that wonder, she arranged with Miss Wood to come; and well knowing that everybody's work is nobody's work, carried out all necessary details. A suitable room being provided by kind friends in the Cause, and punctuality being the order of our sittings, by the time arranged all were present. The medium was put under satisfactory test conditions to all present, being tied down and sealed with a seal of peculiar character—not anyone knowing until used what kind of seal it would be. The usual conditions necessary for success were stated, and caution given, to which all agreed. We had not long to wait. "Pocha" soon spoke to us and very soon we had forms wholly unknown to the medium and not known to more than one sitter in each of three cases; three different forms for

three different sitters, each being relations dear to those. Also an Egyptian of very large stature, known to some circles in London as "Dauntless," a guide of one of the sitters. Also Miss Wood's dear little "Pocha"; "Blue Bell" also well known here for her truthfulness and philosophy.

The following evening we had much the same results. The mother of one of the sitters—known only to the sitter—with unmistakeable proof, showed herself, and caressed her relative once again; also the mother of a sitter very aged. All were strange to the medium. "Pocha" also had great power for some time, her small hands being very busy. Many other matters occurred that would defy all conjurers to imitate—placed, of course, under the same conditions as we placed Miss Wood. One gentleman from London says he was well repaid for his journey by seeing those he had previously only heard; "Dauntless" and "Blue Bell" often being present at his circle, the latter, well known to most of those present, having helped many in various ways—who were delighted to see her dear form. I may also state that the medium at each sitting was secured in a manner that left no doubt in any way to those present, and was found at the conclusion in the same condition each time, to the joy of all present. I may here say that one and all will ever regard Miss Wood as an honest, unassuming, kind, and gentle person; one that all honest Spiritualists will do well to uphold; at the same time, she will do well to avoid all medium-eaters, of which there are thousands about, and should at all times have some one to protect her.

As the sitters are not working for a name on paper that does no one any good, and as strangers do not know them, and very few here are interested, it is useless to parade in your paper anything except facts; there being no mercenary ends to serve, the sitters not belonging to any society, so-called, but each working in the best way they can to do the most good for the Truth.

Wishing Miss Wood and all honest workers every success, I am yours truly,
A TRUTH-SEEKER.
Leicester, October 22, 1881.

AUTUMN LEAVES ARE FALLING.

(The following lines were suggested by the death of a lady, a friend of the Author.)

Autumn leaves are falling,
Summer days are gone,
The voice of God is calling—
Calling many home.

Autumn leaves are falling,
Harvest well-nigh done,
The voice of God is bidding
Many to the harvest-home.

Autumn leaves are falling,
We hear the Red-breast's song—
A note which truly tells us:
Summer days are gone.

Autumn leaves are falling,
And we are growing old;
In hope we look for rest
In the eternal Fold.

Where no Autumn leaves will fall,
And none there will grow old,
Eternal spring shall reign
In the Eternal Fold.

Stay, ambitious man!
Why crave ye so for gold?
'Twill never buy admission
To the Eternal Fold.

B. S. H.

One of the mountain-tops of Time
Is left in Africa to climb.

Just published, in 2 vols, imperial 8vo. cloth, price 36s.

A BOOK OF THE BEGINNINGS. BY GERALD MASSEY
Beautifully printed, on special paper, by Clay, Sons and Taylor.

Containing an attempt to recover and reconstitute the lost Origenes of the Myths and Mysteries, Types and Symbols, Religion and Language, with Egypt for the Mouthpiece and Africa as the Birth-place.

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Contents of Vol. II.: Comparative Vocabulary of Hebrew and Egyptian—Hebrew Crucifixes, with Egyptian Illustrations—Egyptian Origenes in the Hebrew Scriptures, Religion, Language, and Letters—Phenomenal Origin of Jehovah-Elohim and Shadai—Egyptian Origin of the Exodus—Moses and Joshua, or the Two Lion-Gods of Egypt—An Egyptian Dynasty of Hebrew Deities, identified from the Monuments—Egyptian Origin of the Jews, traced from the Monuments—Comparative Vocabulary of Akkado-Assyrian and Egyptian—Egyptian Origenes in the Akkadian Mythology—Comparative Vocabulary of Maori and Egyptian—African Origenes of the Maori—The Roots in Africa beyond Egypt.

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PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.

The most noticeable feature of the circles held this week at which I have been present, is, I think, the manifestations of incipient mediumship in new sitters. I was especially struck with this in the circles held on Monday, Tuesday, and Friday. In most of these cases there seems to be the best promise of these persons becoming useful mediums.

At one circle good progress is being realised in materialisation; drapery is seen and hands appear, but not a full form as yet. I am informed of circles being held in various families, who do not as yet openly avow their sentiments. It is well for them to quietly pursue their investigations, making sure work, and developing well-formed convictions—premature announcements, and premature exhibitions of phenomena and mediumistic powers tend no doubt oftentimes, to spoil all. Mediums are spoiled, mediumship is discounted; and the Cause suffers disparagement, through these premature announcements and displays.

On Thursday last, a lecture was delivered at Richmond Hall, by the Writer, on "How I became a Spiritualist." There were about a hundred present; all was quiet and orderly until questions were invited, when, as is often the case, certain persons abused the opportunity thus offered, to obtrude their ignorance and foul sentiments. To such persons the Truth is hateful; this, however, being no disparagement to the Truth; and they would gladly make the sacred Cause of Spiritualism as disreputable, as their own characters are known to be. This abuse of opportunities given for obtaining information, precludes such opportunities being in future offered; we shall be content to deliver our testimony, leaving those whose attitude is adverse to digest the morsel as best they can. We propose delivering a series of lectures fortnightly; the next will be given, all being well, on Thursday Dec. 1st, and will be entitled "The early history of Spiritualism; its rise and progress in America."

Mr. Cudlip has found an excellent subject for clairvoyant diagnosis, in Mr. Wm. Brooks; under the influence of his skillful mesmerism, he is able to see and describe the afflicted part of the patient's system; with this aid, our good friend will be able to increase his usefulness in healing work.

On Sunday morning last, the guides of Mr. W. took part in the service; in the evening Mr. H. spoke under control in an unusually forcible and satisfactory manner to a good and appreciative audience.

Several of the members of this Society have signed a requisition to the secretary, requesting him to call a general meeting of members for Wednesday next, on the ground that, "it being their conviction that the Cause of Spiritualism in this town is now firmly established, desire to express their conviction that the time has arrived, when the Society should be organised upon a thorough basis, by adopting such rules, etc., as must be deemed necessary for its proper working." This is a cheering sign of interest and progress.

OMEGA.

HUMAN BROTHERHOOD.

THE NEW DISPENSATION.

At the conclusion of the meeting of the Dialectical Society last week, several gentlemen asked me what was the meaning of the term Comprehensionism? I replied "that it was a term intended to grasp the comprehension of ideas outside of that which was ordinarily comprehended of the facts and conclusions, from the facts of routine-ational life," in the possession of such information. There is no system of associating the remembrance other than of these disassociated conclusions surrounding the accepted conception, therefore the mind is not in radiation from a centre, but a collected accumulation of remembrances. Comprehensionism offers a series of Telegraph lines from a central station, arranging the information as stations on the respective wires, at which points additional facts may positionate themselves. A mind so arranging itself may be designated as a comprehensive mind.

But Comprehensionism is more than this, it is a comprehension of the inborn spirit, which, as the mind expands through inspiration, produces meditation, which induces aspiration to the conception of a higher existence as a perpetual up-growth, and with this conception are associated the proportionate up-growths of all that is comprehended; so that the mind, in self-elevation, parallels the exalted conception of the comprehended, as on a plane with the position to which the aspiration has ascended.

As this is brought about by the influence of the inborn spirit, we have first to inquire what the Inborn Spirit is? then to understand how it acts? and then to realise the consequence? No position is safe until it is proved, but the hollyhock is not bound to prove to the tulip the view that it sees

over the wall. The argument can only be addressed to other plants which can also see over the wall, and the rest of the flowers must take the statement for granted, or look upon it as transcendental, which is above material perception.

The parallel here fails in our using a flower-garden, for all human beings have the ingrowth at birth so to grow upwards to see over the wall for themselves, and the view over the wall is the reality of ideas, which, accepting, is Comprehensionism. Then a Comprehensionist is a person who accepts the reality of ideas.

What is an idea? Shapement suggested by sympathy. What is sympathy? It is different from feeling; feeling is an appeal to your personal sensibility. Sympathy is the acknowledgment of the interrelationality of yourself with universality.

Sir, in describing this new Dispensation I have to narrow the explanation to head words, but for illustration we will call this sympathy Soul. Then we have to consider the power which exercises this sympathy, which is Life. Life is the Vibration of the Universe, but life and sympathy are useless without the outcome, and the outcome is Light. Light is the in-perception to the out-perception, which is the stimulant to upwardness, and these three, dwelling in essence, are—Spirit, the inbirth of the child; and so the light in the child is the Physical Vibration of the Deific Soul, and it is this I see, as an idea, over the wall as

A COMPREHENSIONIST.

ENCOURAGEMENT TO MUSICAL TALENT.

With a view to encourage musical talent, Mr. Louis Neale (Mr. Louis Freeman) is making arrangements to give a Competition Ballad Concert, as soon as a sufficient number of names are forthcoming for competition, in some well known Hall in the North of London. (the Hall fixed upon will be duly announced).

There will be a prize of Two Guineas for the best Lady Singer, and Two Guineas for the best Gentleman Singer. The judges to be the Audience. Full particulars will be sent upon application being made to Mr. Louis Neale, 52, Queen Victoria Street, London, E.C., enclosing stamped addressed envelope for reply.

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. 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 Mechanic's Institute, Princes Street (Athenaeum not available), on the second Sunday in January, 1881. In the afternoon, at 2.30 prompt, Chair to be taken by Mr. J. Lamont, of Liverpool; in the evening, at 6.30 prompt, Chair to be taken by Mr. W. Oxley, of Manchester. For country people and friends, Tea will be provided at Trinity Coffee Tavern, 83, Chapel Street, Salford, at 5 o'clock.

THE SPIRIT'S RESPONSE.

Not lost, but gone before,
Not dead nor sleepeth;
But active on a brighter shore
Where spirit ever reapeth
The due rewards of earth;
There neath the joys of a new birth,

The soul unfolds for brighter shores,
For upward, ever upward soars
The soul's true aspirations. Bright
Thoughts unfold beneath the radiant light
Of God's eternal all perfecting Love,
Shining around, within, below, above.

In realms eternal bright and fair,
The spirit breathes an active prayer:
Pure inspiration from its full heart,
To Earth's sad sons it ever doth impart.
Flowers of Love around them twine,
Celestial flowers on Earth to shine,
Earth yet shall blossom as the rose
From rays that out of Heaven flows.

"PERICLES."

GOSWELL HALL SUNDAY SERVICES.

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

On Thursday evening, the 17th inst., we celebrated our Second Anniversary of the Sunday Services at Goswell Hall. It was a grand success—truly a Happy Evening. We had a splendid programme of songs and recitations, executed in a beautiful manner by ladies and gentlemen who volunteered their services. Dancing commenced at ten o'clock, and was kept up in a good spirit. Every one was jolly and happy, and desiring to know when the same re-union will take place.

Last Sunday evening Mr. Morse gave a Trance Address, to a large audience, which was much appreciated.

Next Sunday morning: Conference at 11 o'clock. All friends are invited to take part.

In the evening, at 7 o'clock, Mr. Goss will give one of his most intellectual lectures upon "The Eternity of Matter, and the Gospel of Spiritual Revelations," when I hope the friends will gather around him and give him a good welcome.

I acknowledge, with thanks, donation 10s. from Mrs. James.

BALANCE SHEET

For the Quarter ending November 13th, 1881.

RECEIPTS.			EXPENSES.		
	£	s. d.		£	s. d.
Balance from last quarter	0	2 7	Paid Speakers ...	1	2 0
Collections	15	1 11½	Rent of Hall ...	13	13 0
Donations	2	11 0	Stationary and Postage ...	0	4 0
Sale of "Heralds" and Books	0	11 0	Rent of Seance-Room ...	0	10 0
Receipts of 5 Monday Seances	1	13 8½			
			By Balance ...	4	11 2½
	£20	0 2½		£20	0 2½

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Morning Service, at 11 a.m.; Evening Service, at 7 p.m.

On Sunday evening last, Mr. Walter Howell delivered his third Address to a crowded audience, and the same enthusiasm was displayed as on previous occasion.

On Sunday next he will deliver his fourth, and last address in London for some time. The subject will be "The Dead Jesus, and the Living Christ." We are sure that all will avail themselves of this opportunity to hear Mr. Howell.

The Committee have great pleasure in announcing that they have engaged Miss Keeves (Trance Medium) for the first three Sunday evenings in December, and earnestly hope that friends will support them in their endeavours to carry on the work in this end of London.

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Monday and Thursday from 2 till 4 p.m., Mrs. Davenport sees poor persons free for Magnetic Treatment.

Monday, at 8.30, the Comprehensionists meet.

Tuesday, Nov. 29th, a vocal and Elocutionary Entertainment, from 8 to 10, in which Little Louis, the Infant Elocutionist will appear, by the kind consent of his Parent, and recite; he is only seven years old. Dancing, 10 to 12; admission, 6d., a few seats 1s. Refreshments at Printed List Prices.

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

Thursday, physical seance; Mrs. Cannon medium. Previous arrangement with Sec., is requisite for admission, and when not complied with, regulations compel us to refuse all applicants.

Friday at 8.30, Mr. Wilson will exhibit and explain his designs and diagrams of Comprehensionism.

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 evening last, Mr. Holmes and Mrs. Burdett occupied the platform. There was a good audience present. Mr. Holmes delivered his normal address first. The subject was—"If Spiritualism be False, can the Bible be True?" It was a very interesting lecture, giving great satisfaction, showing that Spiritualism was in accordance with the Bible. Mrs. Burdett gave an Inspirational Address; the guides speaking upon "A few Thoughts on Spiritualism."

I am pleased to state since the coming in of the Winter season, the attendance at our Services is increasing, and there are many anxious inquirers into the truth of Spiritualism.

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