



DAYBREAK.

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

SPIRITUALISM.

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THE FOURFOLD CONSTITUTION MODES OF DIVINE "LOVE and WISDOM."

BY THE COUNTESS OF CAITHNESS.

To the Editor of the "Medium and Daybreak."

Dear Sir,—I have had great enjoyment in reading Mr. McDowall's very interesting series of Letters on "Spiritual Science," in the *MEDIUM*, which, on account of my prolonged absence from home on a journey, I have only just been able to finish. I must, of course, own that I have been obliged to exert my powers of mental tension to follow your correspondent through the labyrinth of both Spiritual and Physical Science he has brought to bear on the subject; but that I have been able to follow him is certain, or I could not have derived enjoyment from the mental exercise his Letters have caused me. He has led me by a road I had not travelled before, and could not have travelled alone, but he has helped me to see some glorious sights by the way, and to obtain a clearer and more definite view of the wonders that surround us on every side; as in space we live and move, and have our being; although, as you justly observe in another part of your paper, Mr. McDowall has concluded his Letters without having found space for the "fourth dimension." Surely, as we say, Professor Zöllner must be not a little amused at his celebrated philosophical formula should have been regarded as a literal description of that which, at the same time, is deemed incomprehensible.

It seems to me that the word "dimension," in connection with Space, is even more puzzling than it is with regard to more tangible matter: unless selected, it evidently was, as a means of arresting attention, while it should help to give time to Time to elucidate, if possible, an undefined perception in the Professor's mind, of an existence in the world of Being, far above beyond the present grasp, or even apprehension, of the Science of three-dimensional humanity. Perhaps, however, I ought not to say apprehension, since, on

reference to Professor Zöllner's work on "Transcendental Physics," I see that he traces the hypothesis of a "fourth dimension" of space in the writings of some of the most eminent Philosophers and Mathematicians; first and foremost of whom I find is Kant.

Ought we not, as Spiritualists, to rejoice that this perception is at last beginning to be avowed openly by Professors of Science, for we may now hope they will not content themselves with mere hypothesis, but that the very difficulty of solving the mystery will arouse them to attempt it with interest and enthusiasm.

The challenge has gone forth, and already the strange formula thrown out has been taken up and pondered over, in silence by some, but it has inspired the very interesting Letters on "Spiritual Science," by your able correspondent, who offers what to me, at least, appears to be a most satisfactory solution of the mystery — *VELOCITY*, which, for the very reason that it is predicated of bodies as formed from Space, (for he proves that substance is Space differentiated by motion), seems the better to meet the hypothesis; as, after all, the question is not so much concerning a "fourth dimension" of Space, as a fourth dimensional capacity existing in those denizens of space who are no longer subject to the limitations of a three dimensional, because not fully developed, world.

Mr. McDowall satisfactorily proves that, "to give the length, breadth, and depth of a body as the dimensions, for instance, of the Sun or Earth, expresses nothing, unless you give the *VELOCITY* as well—for every substance is the exact equivalent of the motion that produced it, or in other words, substance is space differentiated by motion; thus the earth is space contracted by its great velocity." He goes on to say, "The law ruling the contraction and expansion is this: The contracting power of a body varies directly to its velocity, and the expansive power of a body varies inversely to its velocity; which means, that no matter how small a body may be, when its velocity is completely arrested it is one with space, and is everywhere present." And he adds, "I hope I have made this plain, for without an understanding of the *EFFECT OF MOTION* on substance, spirit-life will remain a mystery: for, substitute the term 'spirit' for 'space' and you will have an idea how Matter and Spirit are one and the same." We all know that nothing can move with greater velocity than a spirit—why, then, does it not

turn into some substance harder than granite? Mr. McDowall answers this obvious question in the following manner: "The truth is, a spirit, when travelling, does not move. This seems like a paradox, but I will illustrate. If you lay a train of gunpowder evenly, and put a spark of fire to the end, you will see the flame glide swiftly along the whole line; and if the train has been evenly laid, and the powder of an uniform quality, you will notice that the flame has the same appearance at every point along the line. Now the original flame died where it came into existence, thus the flame was dying and being re-created along the whole line. Let the powder represent God, the flame the spirit, and the atmosphere the surrounding spirit-substance, and you have a fair illustration of a spirit's mode of motion. From this you will see that spirit-life or motion differs only in degree from ours. In moving we consume the substance of our bodies; so does a spirit only, that it takes us from four to twelve months to renew our bodies, while a spirit while travelling, say from the Summerland to earth, will renew the substance of its body ten million times every second, and it will take it 270 seconds to complete the journey. Whenever a spirit moves, the substance of the spirit-body is reduced a degree lower, because of that movement; it is then immediately repelled by the higher substance of the will, which descends a degree lower to take its place—its place being filled by the next higher substance, and so on, until we arrive at the source of all energy, pure spirit. From this we see that existence is a perpetual creation, growing more beautiful and intense as we approach the Divine Source."

This reminds me of a very remarkable inspirational address by Mrs. F. O. Hyzer, a celebrated American Medium, in which the spirits speaking through her said: "Everything casts off its organic representation, and then it must show that which lies next to it interiorly, and thus what is mind to-day becomes matter to-morrow, and that which was spirit becomes mind to that, and then that which we did not conceive of at all gets a chance to breathe and move outwards, and that is what we call Spirit, and so we can go on and outward and never come to the end of our progression; and eternity is behind us as well as before us, and we are the typical actual representations of Father, Son, and Holy Ghost, with this little improvement in classical analysis, that when we say Father we mean Mother, and when we say Son we mean Daughter, and when we say Holy Spirit we mean Holy Matter."

Spirit and movement are related, and, in a sense, are identical ideas, for spirit produces action or movement, and is the indwelling reality of Existence. The spiral is the type of spiritual progression. The interspaces of consecutive circles are called spheres in spiritual parlance, and the Great Deep, from which creation is born or proceeds, the great general Ocean of Diffused and Confluent Being, is the analogue of Spiritual Being; or, in theological language, of the Holy Ghost, which mediates between God and man.

This indwelling reality of Existence is represented by the upright or perpendicular line of our mystic symbol, whilst the horizontal line is representative of EXTENSION. Thus Existence and Extension actually blend into one; whence arises the conception of a Cosmos within this Divine Mother, which Mr. McDowall has so beautifully described in one of the most eloquent passages I have ever read.

It will be interesting to see whether the future studies and reflections of Professor Zöllner will lead him to the same conclusions that Mr. McDowall has come to; but, in the meantime—since the latter has, in another place, so ably proved universal space to be what the ancient mystics have called the "SECOND PRINCIPLE," or the Divine Mother, inseparable from and thoroughly pervaded by the great "FIRST PRINCIPLE," our Father in Heaven, in whom we live, and move, and have our being, and who dwells in us while we dwell in Him—may we not also ask of those ancient philosophers and

sages, who dwelt so near to God that their every thought was devoted to supermundane lore, and seemed to be rewarded by the most spiritual intuitions—whether they had ever formed the conception of a fourth dimension of Space?

There is no doubt the same great thoughts occupied their minds, and led them to the same inevitable conclusions. But their great discoveries in the realm of what, to most minds, is still the incomprehensible, led them to conceal their conclusions under the form of symbols, which were most mysterious to the uninitiated, but full of beauty and most eloquent to those who could perceive their deep significance. Their secret doctrines concerning the great mysteries of creation, and the Divine purposes of our own mysterious being and destiny, were only taught through the most imposing and even fearful ceremonies of initiation to the courageous Neophytes, very few of whom ever lived to become Adepts. But we, who are so happily living in the days of "making known," are able freely to study the records they have left of their accumulated knowledge, for the formerly sealed books of these sages are now open to all readers, thanks to the process of printing, and within reach of all, who having the desire have also the patience to wrest the mighty secrets from the veils of allegory and mystery that even still envelope them in the form of diagrams and symbols—so beautiful—that, well considered, they convey a far deeper meaning to the intuitive mind than any form of words could ever do: for there are thoughts and perceptions of the soul which cannot be put into language, and which can only be conveyed to another mind with the greatest discretion, for fear of their being misunderstood, and, perhaps, perverted; not only by the simple minded and the unlearned, but also by the ignorant learned; and, therefore, we should, perhaps, do well to call to mind, even on this particular subject, their sage counsels, and the beautiful and expressive symbol they have handed down to us, which, well considered, we must perceive to be engraven on the universe, because, from whichever side we may view it, even like the Spiritual Sun Itself, we, as manifestations of that Spiritual Sun, must ever stand in the centre, and represent a perpendicular line, while above and beneath, on the right hand and on the left, the space around us is infinite and eternal, but it is always geometrically divided for us into four dimensions, by the divine symbol which we represent and form, viz., a perpendicular line separated into two dimensions by the intersection of an horizontal line, which is equally divided into two dimensions by the intersection of the perpendicular line. And these four dimensions of space, thus obtained—though, of course, wide of the mark aimed at by the same term when used by the scientific enquirers of to-day—are infinite and eternal; for limits there are none, any more than there are limits to the infinite height of the heaven of His glory, or to the depths of the eternity within us; whilst the width and breadth on either hand, are, indeed, Infinite as His Power and Love.

I have no fear of having suggested too much, even if, like the Seers of old, I have declared the secrets of God, and the mysteries of creation manifested in the symbol, which is truly written on the Universe, and known in alchemy as—Salt, Mercury, Sulphur, and Azoth; in hieroglyph as—the Man, the Eagle, the Lion, and the Bull; and in modern language as—Fire, Air, Earth, and Water. But the true Kabbalist know that the water is not ordinary water, neither is the fire simply fire, and that these expressions conceal a higher and more interior meaning.

Again, these four elementary forms correspond to the four ideas contained in space—Spirit, Matter, Movement (or "Velocity"), and Repose, or to the two positive and the two negative principles, Electric and Magnetic; as the four cardinal points of our mystic symbol represent the East and West, or Yea and Nay of Light

and the North and South, or Yea and Nay of Heat. The four elements of the ancients, are the four Polar Forces of the Universal Magnet represented by a Cross; which cross, turning indefinitely on its axis, solves the enigma of the Squaring of the Circle. It is in the exact proportion of those four elementary forces that will be found the universal medicine for the body, as that for the soul is presented to us by Religion in the one who offers himself eternally on the Cross for the Salvation of the world.

Perhaps with my suggestive symbol I have gone further into the deepest mysteries than Mr. McDowall thought it right to venture, but the conviction is strong upon me that we are living in the time of MAKING KNOWN, and we are also nearing the last days of the great year, 1881, from which so much was expected, and which, to my apprehension, has so far grandly and clearly fulfilled its reputation whilst fulfilling the designs of Providence. There yet remain other six weeks to its termination, and my prophetic spirit assures me that its grandest and most Divine Revelation is yet to be made. I am, therefore, as Christmas time approaches, anxiously looking forward to the orthodox period of the advent of the Divine "Sun-God," for a further manifestation of Heavenly Light, which, if it be not the birth of the Son of God, as of ONE, but of the SONS, as of many, will at least help us to know them when they appear, and point the way to the Sons of Man, enabling them to have part in "the first Resurrection, on such the second death hath no power," for they will have become the Sons of God. And since we have now learnt to know our Divine Mother—even the "Second Principle," in whom, as Mr. McDowall has so beautifully shown us, we live and move and have our being, and know also that the promise of the "SECOND COMING" is of FEMININE import, described as "The New Jerusalem from above, descending as a Bride out of Heaven, adorned to meet her Husband," I may assuredly say, that before the expiration of the "half time," marked by the measurement of the grand gallery of the Great Pyramid, as 1881-2, which may mean two months of the coming year, I am expecting a manifestation both of the Sons and the Daughters of God in whom the New Life has already commenced, or in other words—in whom the Divine Word has already "become flesh." It may, and probably will, be a very silent and unobtrusive manifestation of the Divine Humanity, for let us bear in mind that the Kingdom of Heaven cometh not with observation, neither can we say, lo here, or lo there, for the Kingdom of Heaven is, and will be within us. But as ALL are called, each one will soon be able to judge for himself or herself, whether they are of the FEW who will be chosen: for the Witness of Truth is within us; and those who are ready to enter into the joy of their Lord, or the Holy of Holies signified in the Ark of the Tabernacle, made after the Heavenly pattern, or into the equally symbolic King's Chamber, as so significantly described in the Great Pyramid—"That Pillar of Witness to the Lord on the borders of the land of Egypt," (Isaiah xix.), will each be able to answer when called! for like the wise Virgins, their lamps will be filled with oil, well trimmed and burning, and they will know the Bridegroom when he appeareth, for she who hath the Bridegroom is the Bride, as he who hath the Bride is the Bridegroom.

I have just spoken of "the Pillar of Witness to the Lord on the borders of the land of Egypt." Is there not for ever seated at the foot of the Great Pyramid, yet another Witness to the Divine purposes of the Lord in His systematic Development of Humanity, from the 666 of the Beast to the number 666 of the Man? The forms of the now almost buried Sphinx were an hieroglyphical representation, by analogy, of the four "dimensions" of space, or rather, I would say, four properties of the universal agent, the Astral Light. These four properties, directed by the will of man, can

modify all the powers of nature, and produce life or death according to the impulsion given, for indeed the secrets of Science are those of Life, and natural forces would annihilate us bodily, if they did not aid us to conquer the world.

What the ancients named the "four" elements were not simple dimensions for them, but the four elementary forms of the ONE AND ONLY SUBSTANCE; and these four forms were represented by the Sphinx: Air, by the wings; Water, by the female breasts; Earth, by the body of the Bull; and, Fire, by the claws of the Lion. The substance one, but quadruple in form of existence.

But ages have passed away, the sands of the Desert have mounted, and though the Great Pyramid still stands grandly above them, bearing its "silent witness to the Lord," and His mighty purposes in the systematic Development of Humanity in three consecutive generations, crowned and completed by a Fourth; the Sphinx, while equally fulfilling its mission of witness and of message, has disappeared under the accumulated dust of ages. The grand empires of the Prophet Daniel have reigned one after the other on the earth, and have sunk with all their weight of heaviness into the silence of the tomb. Conquests of war, labours of peace, hopes and fears, happiness and misery, have all alike been enguifed and buried with the symbolic body of the mighty and mysterious Sphinx, but its human HEAD still rises significantly above the sands of the desert, waiting for the universal reign of INTELLIGENCE, which is the promise of that Fourth and crowning Generation; when the Son of Man having outgrown the number of the Beast, and attained to "the fulness of the measure of the stature of Christ" (the perfect man), may enter the narrow passage yet to be passed, leading into "the King's Chamber," from whence will issue forth the New Dispensation, which will be a manifestation of the SONS AND DAUGHTERS OF GOD, or the Divine Humanity.

In the Gospel of St. John (chapter xvi.) Jesus declares to his disciples that he would send another to complete his mission, called, in our translation, "THE COMFORTER," and also, "THE SPIRIT OF TRUTH," which names rather seem expressional of an especial office and nature than to indicate any particular individual, and would, therefore, well justify our expectation of an incarnation of Divine Wisdom—not so much in an individual as in humanity, or the Sons of Adam, whenever they should be ripe to become the Sons of God.

Jesus further promised that this Comforter, "THE SPIRIT OF TRUTH," when he should come, would guide us into all truth, saying:—

"For he shall not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you the things to come; he shall glorify me, for he shall receive of mine and shall shew it unto you."

These very words would almost seem to indicate that the promised Comforter should be a Spirit of Truth pervading humanity, than that it should be a spirit confined to an individual who would not have been designated as "a spirit" but as a person; and we are in a position to judge whether this spirit is amongst us or not at the present time. One of the signs given to us by Jesus by which to know him, was that he should glorify him: that all who write and act at the present time do not do so, either in their writings or their actions, is very certain, but we were also told to expect a spirit of ANTI-CHRIST at the same time; but with this I have nothing to do, but bearing in mind the words of MY LORD, (THE TRUTH), I do perceive that to many it is given to receive of his, and to show us truth in a far higher light than we had ever seen it in before. And this convinces me that the spirit that is amongst us does "not speak of himself," but rather does he speak "that which he hears," that, in fact, which is given him from above.

There was yet another Witness to the Divine purposes of systematic development of Humanity—of three-fold structure completed in a fourth—the Tabernacle, built according to the heavenly pattern, and after which

pattern every Christian church is still constructed, like the members of the human body, of which the Ark of the Covenant was the appointed symbol. Beginning with the lowest members or feet, we have—first the Brazen Altar, then the Laver, then the Golden Altar and Candlesticks, after which, rising through the narrow curtained passage (of neck symbolism), the "Covered House," or Mercy Seat, the Holy of Holies; surely the head of the human body ("and that head is Christ"), the head which is the seat of Wisdom, symbolised by the ancients as feminine, or Minerva, a Goddess, issuing from the brain of the mighty Jupiter, the God of all the Gods. And truly the New Dispensation we are expecting is of feminine import, described in Revelation as—

"THE NEW JERUSALEM, a holy city, coming down from God out of Heaven, prepared as a Bride adorned for her husband. * * * And this city had 12 gates," [3 times 4—according to the Kabbala a most complete number because, it can be divided both by 3 and 4] "and at the gates 12 angels, and names written thereon, which are the names of the 12 tribes of Israel." [Children of God; read from right to left as in Hebrew—El, God; ra, the Sun; Is, Isis.] "On the East 3 gates, on the North 3 gates, on the South 3 gates, and on the West 3 gates." [Which four threes are called in the Kabbala the Square of the Ternary, and consequently is the Squaring of the Circle.] "And the wall of the city had 12 foundations, and in them the names of the 12 Apostles of the Lamb. * * * And the city lieth 4 square. * * * And the angel measured the wall thereof, 144 cubits," [the most complete number] "according to the measure of a man, that is, of the angel. * * * [A man developed as an angel.] * * * And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. * * * And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

Space forbids me to quote more, but the glowing description ends with these significative words,

"The Spirit and the Bride say come."

This city, which is "four square," and which descends as a "Bride," is represented by the Fourth Generation on which we are even now entering, and is of NECK and HEADSHIP import; as we shall see:—

The first was Noaic, from Noah to Moses;

The second—Judaic, from Joshua to Peter;

The third—Eliassic, from Paul to now;

so that the three past Generations form one incorporate manhood embodiment—Heathen, Jew, and Gentile—whose Hierarchical Headship will form the General Assembly; and each of these 3 Generations of Formation, Maturity, and Fulness, is composed of three Dispensations (exemplified in the last as Primitive, Papal, and Protestant) now to be followed by a Fourth Generation, Hebraic, (as indicated by the 12 tribes of Israel, or God) which is to give birth to man's new-natured being of SONSHIP. The over-lapping of each Generation is thus:



First Generation. Second Generation. Third Generation. Fourth Generation.

As each tube of the Telescope comes out of its predecessor, until the last (as the eye-piece) adjusts the Focus, and renders all clear and distinct, of the vast scene that previously could not be seen at all, or was but very indistinctly viewed: so each Generation must arise within, and be drawn forth out of its predecessor; until the fourth shall adjust spiritual focus, and give true, and clear, and vast, and distinct perceptions of the Lord God's divine operations.

As the Second Generation was conceived under Moses, but only came out under Joshua—and in the meantime it overlapped the first Generation—so now, while the third Generation is in its evening-time, the fourth is already conceived in and will over-lap it; to come forth into the manifestation we are now expecting.

This Telescope also enables us to perceive how the "evening and the morning" make the first, second, and third day, &c., in the first chapter of Genesis.

Scripture says,—**"IN THY BOOK WERE ALL MY MEMBERS WRITTEN WHICH, IN CONTINUANCE WERE FASHIONED (!) WHEN, AS YET, THERE WERE NONE OF THEM,"** and, moreover, those members of Christ (!) have each and all **"BEEN MADE IN SECRET, CURIOUSLY WROUGHT,"** [as of many] **"IN THE LOWEST PARTS OF THE EARTH,"** i.e., of Heathen, Jew, and Gentile, and have been so fabricated in such continuance as to spring from within, and out of one another (like a telescope) and so "knit together" as to form one vast and extended abidance; like the members of the human body which have grown from Childhood, through Ladhood and Manhood, to Maturity, to be now completed in a new-natured being of Two-in-Oneness; for God made man in His own Image, "male and female," and the New Dispensation, as we have seen, will be of Bridal Import. Man has hitherto reigned alone, but "the man is not without the woman in the Lord," as the Lord himself, or DIVINE GOOD, is not without DIVINE WISDOM (the "Ensoph and the Sophia"); and if he pretend to enter into the King's Chamber it needs must be to celebrate a marriage, that of the King's Son.

This New Dispensation, or this Fourth Generation, is now declared to be open to all who are ready to "enter into the joy of their Lord," but they must present themselves clothed with a wedding garment, having their lamps full of oil, well trimmed and burning. All are invited to the Feast: Will all with one accord begin to send excuses, and plead their numerous worldly engagements? This will soon be known, for the fulness of time has come; the time, times, and half-a-time for which the Prophet Daniel was told to seal the words of the prophecy, and shut the book, are now very nearly completed; I think, indeed, quite completed for those who are dwelling on the topmost towers, and who see the light of the new day rising while it is yet dark, and a long time before it is day.

On these does the duty fall of announcing the coming LIGHT, and of declaring what they have seen and heard on the solitary watch-towers whereon they dwell; for the "HALF-TIME" being now completed, the seals are to be opened, and all mystery done away with;—it is essentially a time of "making known," WHEN MEN RUN TOO AND FRO, AND KNOWLEDGE has been increased (!) (Daniel xii., 4.)

"The wise shall understand." (Daniel xii., 10.) i.e. those who have ears to hear, and eyes to see, will be able to understand: To the rest of the sons and daughters of ADAM, all that is made known will still be unintelligible, and therefore an inviolate mystery, and the famous year 1881 will pass away for them like its predecessors, unnoticed, except inasmuch as in the familiar language of the day, we shall hear them pronounce it to have been "a sell." For not having created for them a new Heaven and, therefore, a new Earth, it will leave them where it found them, and they will not perceive that the real prophecy of Tycho Brahé, and the supposed prophecy of Mother Shipton, have truly and indeed been fulfilled, viz., that, "The world to an end should come in 1881."

Perhaps it is not generally known in England, that some time in the year 1879, after the death of a Danish gentleman in America, some very old papers were found, which at first could not be deciphered, but, in 1880, they were discovered to be in Danish, and to have been written by Tycho Brahé, the celebrated Danish astronomer, born in 1546. These papers contained a prophecy relating to the importance of the year 1881, which would be the end, and the beginning of a Cycle, and foretelling great troubles which were to happen in the few years following, which, he said would be most eventful. The celebrated astronomer, Kelper, was his assistant at Benatek, where he died in 1601; and to the advice of Tycho Brahé, the great Kepler is said to have owed much.

Strange to say, I have felt so deep an impression all along that the year 1881 was to be as eventful in some spiritual sense as had been predicted of it in a material sense, by so many and such widely different sources (some of these popular predictions have even been sold in pamphlets in the streets of Paris), that I do not think I have written a letter or note, or used the date in any way for the last ten months, without underlining the pregnant numbers, feeling each time I did so that it was the time of fulfilment.

There is yet another remarkable coincidence regarding this date, $1881-1+8=9$, $8+1=9$ —to be found in the seventeenth chapter of Genesis; in which we read that the Lord God Almighty renewed the Covenant with Abram, thenceforward to be called by a "NEW NAME," (A-Brahman, or Son of God) when he was ninety years old and nine; promising that he should be the father of many nations, and calling upon him to walk before him and to be PERFECT. The union of God and man naturally involves the idea of man's most perfect state.

Now, we find that the age of Abraham at that particular time, 99 multiplied by the 19 years of the metonic cycle, gives us again the eventful date of 1881.

Again and again I have summed up the mystic numbers— $1+8+8+1=18$, which divided by three, bring forth the three mysterious sixes, or 666, the number of the Beast (which may mean Denial, the Spirit of Unbelief and Materialism, for we are told in Revelation that it is also the number of the Man), and while doing so, I received the following solution, which I have much pleasure in transmitting to you for consideration.

In Adam (or Earth-man) was sown the seed of eternal life, which was to germinate in the womb of Mother Earth for nine months of 666 years each month (this being the number of the animal man); at the expiration of which period it would be brought to the birth in the year of grace 1881, which, summed Kabbalistically— $1+8+8+1=18$. Now 18 divided by 3 gives, as we have seen, 666. The seed was quickened at the sixth month (A.M., 4000) by Christ, the Anointed, at his first coming, for there has been no introduction into the world of anything but the breath of the higher life, the Christ into the Adam, or the Divine Life of Light and Love into the seed prepared in the earth 1881 years ago by Christ, the Anointed, at his first coming.

Now let us see if this can be proved Kabbalistically:—

Six months of 666 years each, would give 3996 years, or $3+9+9+6=27$, and three months more of 666 years each month, would give 1998, or $1+9+9+8=27$; but now add these two products together Kabbalistically— $2+7+2+7=18$. We obtain always eighteen, which, divided by 3, give 666, the mystic number; and the two sums of the whole nine months of 666 years each— $\frac{3996}{1998} \div 3 = 666$ — $5+9+9+4=27$, or $2+7=9$, surely the nine months of gestation! at the fulfilment of which period the Man (evidently the higher or more perfect and divine man) is to succeed the earthly, or animal man; or, in other words, the Son of Adam or man is ready to become the Son of God, and to be measured by the measure of the angel.

The celebrated Abracadabra, or Pentacle of the Pagan Theosophists, gives the best explanation of the mysterious number 666, as follows:—

ABRACADABRA.....A
 ABRACADABR.....A
 ABRACADAB.....A
 ABRACADA.....A
 ABRACAD.....A
 ABRACA.....A
 ABRAC.....A
 ABRA.....A
 ABR.....A
 AB.....A
 A.....A

The first capital letter, A, occurs five times at the end of the lines, which five letters A, reunited, give the

form of the Pentagram, the emblem of Man, the Microcosm, thus:—



The total number of the letters forming the celebrated Abracadabra, written as a Triangle, gives 66 when Kabbalistically added together, which is the square of the Ternary, and consequently the squaring of the circle.

The author of the Apocalypse, the key to the Christian Kabbala, has composed the number of the Beast (which may mean Idolatry, or, perhaps, Materialism), by adding another 6 to the complete number of 12 ($6+6=12$) of the Abracadabra, which thus gives, when Kabbalistically reckoned, 666 or 18, the number assigned by the Tarot to Darkness, the hieroglyph of night, of the moon, of the profane, of the wolf, and of the lobster; an obscure and mysterious number of which the Kabbalistic key is nine, the number of initiation.

The Sacred Kabbala says, on this subject:—

"Let him who has intelligence (or the key to Kabbalistic numbers) calculate the number of the Beast, for it is the number of Man, and this number is 666. It is, in fact, the decade of Pythagoras multiplied by itself, and added to the sum of the Triangular Pentacle of Abracadabra (the number of the Microcosm, or divine man, which we have seen to be 12). It is the summary of all the magic of the ancient world; the entire programme of the genius of humanity, which the divine genius of the Gospels would absorb or supplant."

So much for the Kabbala; and the Prophet Daniel says, on this subject, "The wise shall understand." (Daniel xii, 10.)

Hoping the light I have been helped to throw on these interesting subjects may be of some use to your many intelligent Readers, I remain, dear sir, sincerely yours,

MARIE CAITHNESS.

November 18, 1881.

MAN'S PHYSICAL CONDITIONS.

THE HOME TREATMENT OF ACUTE AND CHRONIC DISEASES.

BY MISS CHANDOS LEIGH HUNT.

DELIVERED AT GOSWELL HALL, LONDON, SUNDAY, OCT. 9, 1881.

What Art or Science is there that repays our labours more kindly than the successful application of Nature's laws in relieving our fellow-creatures from physical sufferings, and the gloomy prospect of an early grave?

Our love for this labour has accorded us a wide experience, and to-night we purpose placing in your hands some of the means, which we hope will enable you to treat happily and successfully, any acute or chronic diseases which may threaten the life and happiness of those around you.

Acute illnesses are those attacks of pain, which come for a short time, causing great annoyance, but seldom ending fatally, such as neuralgia, gout, rheumatic fever, ear-ache, biliousness, vomiting, etc., and which are often treated at home by the administration of some well-known drug purchased from a chemist upon your own responsibility.

Chronic diseases are generally more local, consisting of some organic derangement, as either the breaking down of an organ, as exemplified by the state of the lungs in ordinary consumption, an abnormal growth, as cancer, tumour, fatty degeneration, etc., etc.

Patients suffering from such chronic diseases as these, are generally either sent to a hospital, or else a diplomatised member of the Medical Profession is entrusted with their treatment. Many, perhaps, will be horrified at my suggesting that

even such extreme cases as cancer, consumption, or tumours should be treated at home, but when we remember that these, and all other organic diseases, are pronounced positively incurable by the whole of the medical profession; that such sufferers always die when under their treatment; that we have no proof that their physical agonies have been in any way alleviated; but, on the contrary, many proofs that they have been greatly aggravated and multiplied, surely we have every moral right to adopt any method of treatment that seems to be most beneficial, when we know, that by the orthodox treatment, all such diseases are pronounced inevitably fatal.

Relate to a medical man a case of the cure of consumption, cancer, or tumour, and he will laugh at you, and tell you that you are talking nonsense, for no such cases were ever yet cured; which fact is sufficient in itself to warrant applying the title of "Experimental and Vivisectional Buildings," to all our benevolently supported hospitals; for if they cannot cure their patients, and yet undertake to treat them, what can that treatment be but of a purely experimental character? And when we study medical history, and discover the hundreds of drugs that have been pronounced healthful, and made a fashion, which afterwards were declared injurious, and discarded to give way to a fresh freak, we fail to see anything but a system of unscientific experimentalization upon a blind, and blamably apathetic, and condemnably gullible public.

Some of the profession have revealed the truth in very plain language. For instance, we learn—

From Dr. Majendie, that "Medicine is a great humbug;"

From Sir Astley Cooper, that "The science of medicine is founded on conjecture, and improved by murder;"

From Sir John Forbes, that "In a large majority of cases, diseases are cured by nature, in spite of the doctors;"

From Dr. Baker, that "The drugs administered for scarlet ever, destroy far more than that disease does;"

From Dr. Froth, that "There is scarcely a more dishonest art than medicine;"

From Dr. Thomas Watson, that "Our profession is continually floating on a sea of doubts, about questions of the gravest importance;"

From Dr. Cogswell, of Boston, that "Were medicine abolished, mankind would be infinitely the gainers;"

From Dr. Frank, that "Thousands are annually slaughtered in the sick-room;"

From Dr. Mason Goode, that "Medicine is a jargon, and has destroyed more than war, pestilence, and famine combined."

Now these few confessions (and there are hundreds like them) reveal to us the total inability of the whole army of professional healers (?) to render assistance to the sick and dying, and if it be true, that "thousands are annually slaughtered in the sick-room," we can but admire the keenness of the ancient Wurtemberg satire which conferred upon all hangmen, who had despatched a specified number of criminals, the title of "Doctor of Physic."

If you crave the definition of disease from a medical man, and he gives you credit for having thought upon these things, he will tell you that neither he nor any other doctor can give the least idea; but if he thinks you can be put off by mere words, he will reply, that "disease is an absence of vital force," i.e., it is an absence of life, or health,—and you are as much the wiser, as if you had been told that darkness was an absence of light, or cleanliness an absence of dirt. Such lip-knowledge as this does not assist them to become true healers of the diseased.

Let us enquire into the small amount of knowledge possessed on the nature and character of the human blood, in which the keystone to what disease really is, lies concealed.

We are all aware that food put into the digestive organs goes through a process of assimilation, and is then turned into healthy, or unhealthy blood, according to the purity or impurity of that food, and according to whether it meets with any impure matter on entering the stomach, which it generally does, and with which it has to mix, and to a certain extent partake of its character. This matter found in the stomach may be material left from last meal, or some old matter thrown from the blood into the digestive organs for the purpose of removing it from the system.

If you examine human blood under a properly adjusted mi-

croscope, you will find that it is composed of minute particles of which physiology teaches us that not less than 70,000,000,000, are contained in one cubic inch.

Now, these particles are termed the corpuscles of the blood, of which there are two distinct sorts, known as the red or blood corpuscles, and the white or colourless corpuscles.

Persons in a condition most nearly approximating perfect health, are found to have a predominance of red corpuscles, and persons dying, as for instance in the last stage of consumption, are found to have a predominance of the white or colourless corpuscles.

Physiologists have taught themselves to regard these two forms of corpuscles as the same particles, only differing in stages of development.

Professor Huxley, the leading physiologist of the day, supplies us with all the knowledge possessed upon this point, in a few words, so curiously bound together by vague probabilities, [which we print in small capitals] that it is condemnatory of physiology laying any claim to be ranked as a science.

He says—*

"That the red corpuscles are in SOME WAY OR OTHER derived from the colourless corpuscles MAY BE REGARDED AS CERTAIN, but the steps of the process HAVE NOT BEEN MADE OUT WITH PERFECT CERTAINTY. THERE IS VERY GREAT REASON, HOWEVER, for believing that the red corpuscle is simply the nucleus of the colourless corpuscle somewhat enlarged; flattened from side to side; changed, by development within its interior of a red colouring matter; and set free by the bursting of the sac or wall of the colourless corpuscle. In other words the red corpuscle is a free nucleus.

"The origin of the colourless corpuscles in themselves is NOT CERTAINLY DETERMINED; but it is HIGHLY PROBABLE that they are constituent cells of particular parts of the solid substance of the body, which have been detached and carried into the blood, and that this process is chiefly effected in what are called the DUCTLESS GLANDS, from whence the detached cells pass as LYMPH CORPUSCLES, directly or indirectly, into the blood."

Now, upon this one laxity of scientific investigation is founded the whole of the existing absence of knowledge concerning the nature of disease, and, as a consequence, an inability to eradicate disease.

If pus matter from an ulcer, cancer matter, that which is absurdly called vaccine lymph, or indeed if any form of diseased animal matter, be placed under a powerful microscope, each form of matter will be found to consist entirely of these same white corpuscles in various stages of development.

This fact gives us light which enables us to immediately discern the unity of disease, but let us make a further experiment, and we shall demonstrate a method of manufacturing pus matter of any character, and in any quantity.

Take five vessels; place in one—some malt-wort, in another—some grape sugar and water, in a third—some ordinary sugar and water, and in the fourth and fifth—you may place apple juice.

The temperature of your room should not be less than blood heat, i.e., ninety-eight and a half degrees, Fahr.

Into one of the vessels now drop some "pure vaccine lymph," in a second—some fresh cancer matter, in a third—a piece of the dead flesh of an animal, in a fourth—some consumptive lung matter, and in a fifth—a little brewer's yeast or leaven.

Now, let these solutions be kept at blood heat, and it will be discovered that fermentation quickly commences, and carbonic acid gas and alcohol are generated in each and all, and the fermenting corpuscles continue to rapidly increase in number. If we place a small quantity of the contents of each of these vessels under the microscope we shall find that the whole five are identical.

Again, procure some white or colourless corpuscles, fresh "vaccine lymph" (?), primary consumptive lung matter, and cancer matter, and you will find that the whole ten objects, subjected to microscopic observation, are identical; i.e., the five fermented objects, the three specimens of animal pus matter, the "vaccine lymph," and the white corpuscles of the human blood.

* "Lessons in Elementary Physiology" by Thomas H. Huxley, LL.D., F.R.S. Ninth Edition. London, Macmillan and Co; 1875.

Now, what does this demonstrate? Simply that yeast or ferment, pus matter, and disease, and white corpuscles, are all one and the same thing.

From the brewer's vats (or our experimenting vessels) that deadly poison, carbonic acid gas, is evolved. This carbonic acid gas is produced whenever alcohol is generated, either from the fermenting of brewer's yeast or leaven, from pus matter, or dead flesh (which is invariably impregnated with white, or yeast corpuscles). But this generation of carbonic acid gas is not confined to brewer's vats, or experimental vessels, but is found to be issuing from the lips of every adult and infant, though then it is disguised under the name of "wind" or "flatulence," but in reality it is the result of the decomposition, or fermentation of the food in the digestive organs, where it has alcoholised, and generated carbonic acid gas, and that carbonic acid gas is known to every scientist of the day, and is the origin of that absurd error of mistaking digestion, or recombination, for fermentation, which is decomposition.

Calves born from cows fed, or rather starved or stuffed on brewer's grains, are often found with their lungs positively studded with tubercles, which shows the disease-producing powers of these grains when fermented.

Now, yeast is usually taught, and is supposed to be, a vegetable growth, and the white corpuscle merely a particle in process of development into the red corpuscle, as we have before stated, but my Instructor has made the discovery, and has scientifically and mathematically demonstrated its truth, that each white corpuscle is an independent living, self-multiplying, parasitical animalcule, for he has seen them throw off smaller white corpuscles, and these again throw off more, and further observation proves that when man yields to depraved appetites he feeds, develops, and multiplies this parasitical animalcule, and starves himself by surrendering all his muscular tissue, brain and fluids, to the ravages of the yeast corpuscles, to be decomposed.

When once these yeast corpuscles get the mastery of the human organism, it is with the greatest difficulty that they can be destroyed, because of their rapid self-multiplying power, and their marvellous tenacity of life. They can exist in a temperature of four hundred degrees Faht., and, indeed, to destroy them by any other means than long and systematic starvation, would result in any number of deaths of the strongest human organism, before they would be killed or even paralysed. Indeed nothing but positive calcination, or long boiling seems to be in any way rapidly or permanently destructive to them. Freezing and solidifying that which they are in, stays their activity and conceals their existence; but thaw, or liquify that substance, and fermentation expresses itself.

We mentioned the rapacious powers of yeast, which can be judged of from the fact, that a small quantity will consume fifty pounds weight of sugar in each thirty-six gallons of water in sixteen hours, if set and kept at a temperature of about 98° Fahrenheit.

Fortunately for man, his observation can easily detect what food has either become, or will rapidly be fermented, which enables him to avoid it with tolerable accuracy.

There are a few diseases of a fungoid, warty, and other abnormal growth character, which are not composed of yeast corpuscles; but even the development of these is greatly assisted by the organism becoming more degraded, as it must daily be, when the food of the individual is conducive to the multiplication of yeast corpuscles. There are also mineral and other cumulative diseases, obtained by medical drugging, and various unhealthy occupations, etc., all of which tend to lower the natural vitality of the organism, so that the daily expulsion of yeast corpuscles by perspiration and other channels becomes gradually more and more difficult, till an illness perhaps even unto death, is the result.

We have now done our best to give you in a few words an idea of what disease really is, and we will next proceed to consider—

THE EXPRESSION OF DISEASE IN THE HUMAN ORGANISM.

Contrary to the usually accepted idea that the diseased organ is the weakest in the body, we assert that that particular organ was chosen by nature, as the best and strongest one for her to employ in the expulsion of disease, which would again be the strongest, were it not that man continuously and systematically

persists in developing diseases for the laboured organ to expel and at the same time paralyses the afflicted part by drugs, blisters and other suppressive measures. Thus it is, that those with the strongest chests are afflicted with lung diseases, those with the strongest digestive organs get dyspepsia, those noted for their mental brilliancy get diseases located in the head.

Of course we are not alluding to children who are born consumptive, or born idiots, but to those of whom it is said, "he was once so strong, and he took cold, and it settled on his lungs, and he died of consumption"; or, "he was the cleverest in the family, and had the most retentive of memories, yet he took cold in the throat, and it then flew to the brain, and turned to insanity."

Why did the strong lunged man die of consumption? Why did the clever one of the family go insane? Simply because nature had flown to the strongest part to work upon, and if she had not been interfered with, she would undoubtedly have conquered, and have restored her castle to a superior state of strength and perfection, than when she first started her clearance out of accumulated dirt or disease.*

Nature's grand law for the expulsion of disease, is to eliminate it OUTWARDS and DOWNWARDS. By outwards we mean toward either the inner or outer skin, and by downwards we mean towards the extremities.

Take, for example, a patient suffering from acquired insanity, and if you treat him properly, you will find the disease will gradually pass downward, causing all, or some such inconveniences as: a constant flow of matter from the nasal organ; exudation from the eyes; tubercles on surface of head; a sore throat, (which if examined will be found to be produced by matter running down the mucous membranes of the throat from the head); boils, etc., on the back and neck; a chest cough, caused by matter thrown from the head, and expelled by the force of the cough; boils or tubercles on chest; pains in the liver, kidneys, and other organs; which favourable signs of expulsion, outwards and downwards, will probably be finished by swollen ankles and feet; and perhaps some other demonstrations of the "outward" expulsion of disease may accompany the "downward," such as skin eruptions, excessive perspiration, falling off of hair, surface irritation, peeling of skin, etc., each of which curative signs is usually "attacked," by the Faculty, as a separate and distinct disease.

Now let us observe the results of an opposite course of treatment.

Take our case just mentioned. Imagine the patient recovered mentally. A few months or years after, he is annoyed by an erysipelatous rash on his feet. He visits his medical man; some ointment or lotion is applied; the rash disappears, but severe pains in the knees ensue; these pains are in like manner cured, then the liver and kidneys become affected; these are cured, but his old cough sets in; external blister, and internal iron and other drugs, administered according to the rules of the pharmacopoeia, speedily silence the cough; but finally, insanity again sets in, and this time, as the brain tissue was previously partly broken down, and only recently built up, so to speak, it is consequently more in the tender condition of that of a child's, and easily succumbs to this second attack. But even if it were the first illness endured by the patient, such curative treatment is rarely survived; and thus our hypothetical patient dies—not of the erysipelatous rash, for that was "cured," or rather put out of sight, but—of the reputedly curative treatment.

I mentioned the re-building up of broken-down tissue. I am perfectly aware that the possibility of the occurrence of such a phenomenon is denied by all M. D's. who derive their experience from the orthodox system of treatment. Well, they are right, for they speak from their experience of cause and effect, and I speak from mine; and all allow that different causes produce different effects.

(continued on page 762.)

* Dirt has been aptly defined, as "matter in the wrong place," and certainly iron is very good to make steam engines with, mercury has its purpose in the earth, alcohol is useful for "manufacturing purposes," as Artemus Ward said, but when these things are in the human body, they are "in the wrong place," and become "dirt," or, to employ its synonym, "disease."

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

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

One copy, post free, weekly	0 2	...	per annum	0 8 8
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One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 2, 1881.

NOTES AND COMMENTS.

We may adopt with propriety the phrase of the Countess of Caithness printed on another page, and say, that the present No. of the MEDIUM is of "feminine import," as it is almost wholly the work of two "Daughters," and it would possibly be hard to find a couple of "Sons" who would be worthy to follow them in the tracks they have carved out for themselves.

Lady Caithness furnishes a most lucid and readable essay on a series of profound subjects. There is much more truth in it than most eyes will see; some, however, are prepared to declare that great changes are transpiring in the spiritual sphere that surrounds them. This Lady's graceful, suggestive style should be studied by "Adepts," "Theosophists," and others.

In the physical realm we find Miss Chandos Leigh Hunt mastering the situation. What a blessing it would be to humanity if the young were taught to obey the laws of health, and shun drugs as they would a serpent. On publishing day our work has been delayed, having been summoned on the Coroner's jury, touching the death of a young student of theology who was found dead in bed, and was in the habit of dosing himself with morphia to secure sleep. He was a man of bright promise, his father a clergyman, but he disobeyed nature, and his theological studies became a cause of breaking law rather than a light to guide.

The spirits make more vegetarians than the Vegetarian Society does. Here is an instance from the letter of a well-known Spiritualist:—"Our friends on the other side are trying their best to make us Vegetarians. For the past three weeks we have taken quite a dislike to animal food, insomuch that we only eat half of what we did; I shall try it once a day." We would be glad to know what arguments the spirits use in their conversation with this circle. Speaking of Vegetarianism, we may observe that there is a great demand for Dr. Anna Kingsford's "Perfect way in Diet."

We regret to learn that Mr. H. D. Jencken has suddenly passed away. Are the widow and children provided for? That was our first thought for the living, as the departed is beyond our reach; except in so far as we can smooth the path for those left behind. We hope some steps will immediately be taken to ensure provision for the widow and fatherless.

The great pressure upon our space this week has necessitated the holding over of valuable contributions, which we hope to find space for in our next issue, a great portion of which will be devoted to mediumship, and the best means of developing mediums.

CIRCLE & PERSONAL MEMORANDA.

Miss Lottie Fowler is still giving clairvoyant sittings daily, from 11 till 8 o'clock, at 2, Vernon Place, Bloomsbury Square, W.C.

Miss Keeses will speak at Ladbroke Hall on the first three Sunday evenings in this month.

Mr. T. M. Brown will hold meetings in Newcastle till to-morrow (Saturday). Address letters next week—T. M. Brown, Howden-le-Wear, R.S.O., Co. Durham.

Mr. Towns's weekly seance at 15, Southampton Row, was again well attended on Tuesday evening. J. King, O.S.T. reports that "the information given to strangers was most anxiously listened to and agreeably received."

Mr. Arthur E. Waite, 41, Waltham Road, St. Peter's Park, W., desires, for a special purpose, information respecting Thomas Lake Harris. He desires to know if his Society is still in existence, and what are its aims and objects.

Mr. Walter Howell has left London for the North, via Northampton. He speaks at Walsall on Sunday, and next week he commences a series of meetings in the Yorkshire district. Mr. Howell expects to visit London again early in the year. His month's work at Ladbroke Hall has turned out well; from a small audience, expanding into a hallfull.

Mr. John Fowler's Challenge to the Bishop of Liverpool, in respect to the pretensions of Conjurers to expose Spiritualism, appears as an advertisement in the "Peterborough Express." Friends cannot do better than push such matters before public notice, when gross imposition is so frequently resorted to by those who pretend to "expose" Spiritualism.

Can any of our readers help us to the use of photographic likenesses of Col. Ingersoll; also some description of his personal appearance? We require these particulars to enable us to give a phrenological delineation of the man.

WALSALL SPIRITUALISTS' BAZAAR.

The Committee hereby express their sincere thanks to all friends of the Cause, and the public generally, for their kind contributions and liberal support, to the late successful Bazaar. J. TIBBITT, Sec.

OUR CHRISTMAS NUMBER.

Will appear on December 23. We have interesting matter to fill it, suitable for all classes of readers. We hope our Readers will resolve to favour us with large orders, and distribute it widely, as a Christmas present, amongst their friends.

OBITUARY.

H. D. JENCKEN,

Husband of Kate Fox, passed away after three days illness, on Saturday, 26th of November, 1881. J. ENMORE JONES.

Only a few weeks ago we met Mr. Jencken in Chancery Lane, and saw with regret how aged he looked. We told him that his philosophy of Intro-co-existences, which he wrote upon in "Human Nature" over a dozen years ago, and which he also expounded in the Dialectical Society's Report, had been hit upon by Mr. McDowall in his recent Letters to this paper, but altogether in another form. The two philosophers appear to have arrived at the same truth unknown to each other and by different pathways. The two systems particularly agree in recognising the fact that light is the result of the wave-relations that unite a higher to a lower plane of existence. The subject is too vast for more than a mere allusion, but the works of both writers are within reach, and should be carefully studied by all thoughtful minds.

Mr. Jencken was one of our earliest co-workers, and as the husband of Miss Kate Fox, one of the historical primary mediums, has been by our side in the ranks ever since.

LEMUEL HILLYARD.

When at Northampton on Sunday last, we heard of the passing away of this veteran about a week previous. As stated in our notes of a former visit to Northampton, Mr. Hillyard was the first to introduce Spiritualism publicly in the town. He was a powerful medium, a public speaker, and of an energetic character, which enabled him to do much at a time when the path was the rough track of the Pioneer.

INSTITUTION WEEK.

FROM SUNDAY, DECEMBER 4, TO SUNDAY,
DECEMBER 11, 1881.

In accordance with the desire of many friends, we issue, as on previous years, a Collecting Card, to be filled up with names and small subscriptions. We again crave our friends personal interest and good wishes much more than their cash, though that is needed to sustain the work from which they benefit. We would rather see a dozen names with a penny each, than a shilling from one.

Dr. Brown has been very busy, and the result of his efforts promises to bring forth good fruit of aid and unity.

INSTITUTION WEEK MEETINGS AND SEANCES.

MEETINGS TO BE HELD AT SPIRITUAL INSTITUTION.

On Tuesday evening, Dec 6, Mr. Towns will devote his weekly seance at 15, Southampton Row, to Institution Week Fund. He invites all friends to make a special point of being present, and add their mite to the contribution. All may do their part whether they can be present or not.

Mr. and Mrs. Herne, 8, Albert Road, Forest Lane Stratford, will give a seance at 15, Southampton Row, on Wednesday evening, Dec. 7, at 8 o'clock. Contributors of 2s. 6d. to the Institution Week Fund will be admitted by making previous arrangements.

On Thursday evening, Dec. 8th, the School of Spiritual Teachers at 15, Southampton Row, will give a popular reception, at which will be discussed, "Spiritual Union through truthful and beneficent mediumship, as a means of promoting Spiritualism." A general invitation to all at 8 o'clock. A Collection on behalf of the Institution Week Fund.

"Daisy's Medium" has kindly consented to give one of her Clairvoyant Evenings, at 15, Southampton Row, on Friday evening, Dec. 9, at 8 o'clock. Many friends have long desired to see this lady again in public, and no doubt, she will have a large and harmonious reception.

INSTITUTION WEEK SEANCES IN LONDON.

The Goswell Hall seance held every Monday evening at Mr. Hawkins's, 15, Red Lion Street, Clerkenwell, will on Monday evening, Dec. 5th, be held for the benefit of the Institution Week Fund. Doors closed at 8.30.

Mrs. Jones, 6, Thornton Terrace, Victoria Road, Hanover Street, Rye Lane, Peckham, takes pleasure in inviting all friends to meet "Daisy's Medium" at her house, on Monday evening, Dec. 5th, at 7.30 for 8 o'clock, when a seance will be held for the benefit of the Institution Week Fund.

INSTITUTION WEEK MEETINGS IN THE PROVINCES.

BURNLEY.—Dr. Brown, 50, Standish Street, will give two seances; one on Sunday Dec. 4, and the second on Sunday Dec. 11, to commence at 6.30 p.m. All Spiritualists in the district cordially invited.

KIRKCALDY.—A meeting will be held on Tuesday evening, Dec. 6, at 8 o'clock, at 13, Oswald's Wynd, when one hour will be devoted to music, and another hour to clairvoyance and addresses.

PETERBOROUGH.—Mr. and Mrs. Catling will hold a meeting on Sunday, Dec. 11.

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
Sir Charles Isham, Bart. ...	5	0	0
Mr. G. Sykes ...	1	0	0
Mr. Thomas Stocking ...	0	5	0
Mrs. Mary T. Ker ...	0	11	4
Mrs. Popham ...	1	0	0
Mrs. Stone ...	0	10	0
Mrs. Nelson's seance, Northampton	2	2	0

INSTITUTION WEEK SEANCES ALREADY HELD.

NORTHAMPTON.

Sunday evening Nov. 19, being Mrs. Nelson's birth-day, she thought she could not spend it better than in co-operation with the work of the Spiritual Institution. Mr. and Mrs. Ward, Cowper Cottage, kindly granted the use of their large room, which was well-filled at the two meetings, and £2 was collected on behalf of the Institution Week Fund. Mrs. Nelson has great influence in Northampton, and thus, without any suggestion or urging on our part, happily commenced the Institution Week Meetings for this year.

Towards the end of last week Mr. Burns received a very kind invitation to meet a few friends at Northampton. He went down on Saturday evening, and returned on Monday, being the guest of Mr. and Mrs. Nelson, and of as many other kind friends as he could possibly respond to. There were two excellent meetings at Cowper Cottage, conducted by Mr. Cheshire. The speaker from London adopted the language of ancient times, and called it "The Church in Mr. and Mrs. Ward's House." That was the kind of Spiritualism he liked to see, and he was glad to hear that there were many other circles in the town. He advocated liberty to all, to form meetings, and use their mediumship just as best suited their individual cases. He recognised for the first time publicly, the advent of the New Dispensation, which he said he had experienced a week previously. There was an excellent influence, and a collection towards expenses, which left a small balance to add to the sum already in hand.

COL. INGERSOLL'S REPLY TO DR. PARKER.

Some week's ago we reported that Dr. Parker commenced a series of sermons in the City Temple in Reply to Ingersoll's Discourse—"What Must I Do to be Saved?" The Reply was when complete, published in a shilling volume, and has had a large sale. The following extract from a private letter, embodies in a few words Col. Ingersoll's opinion of it:—

"I have read the so-called answers of the Rev. Dr. Parker. I consider them utterly unworthy of my serious notice. They are neither respectful to the person, nor pertinent to the subject. They are a mixture of theological arrogance and ordinary ignorance. If that is the best London can do, I am satisfied."

Washington, D.C., Nov. 5, 1881.

R. G. INGERSOLL.

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.

On Sunday, Dec. 11th, Mrs. Hardinge-Britten will deliver two Inspirational Addresses in the Temperance Hall, Horsedgate Street, Oldham, in the afternoon, at 2.30, and evening, at 6 o'clock: subject in the afternoon—"The New Great Spiritual Dispensation," and in the evening—"Who are the World's Saviours?" Admission, Front Seats, 6d. each, Back Seats, 3d. each.

MANCHESTER and Salford Spiritualists' Society, have arranged with Mrs. Hardinge-Britten for two orations at the Mechanic's Institute, Princes Street (Athenæum 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.

LEICESTER.—SILVER STREET LECTURE HALL.

On Thursday night last, we had the presence of Mr. Wright, of Liverpool. He delivered a trance address. The Subject was chosen by the audience—"What knowledge can the disembodied spirits give us more than spirits living in the body, or or what can they tell us more than we know." The guides explained this comprehensive Subject to the satisfaction of the audience. The guides also gave a poem, at the close of the lecture, on a Subject chosen by the audience—"John Stuart Mill."

On Sunday evening last, Mr. Holmes again occupied the platform; there was a large audience present. He took for his Subject, "What can Spiritualism say to Science?" He dealt with it in a master-piece, which was much appreciated.

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

LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

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

Miss Keeves will give a Trance Address next Sunday evening.

W. HARLING, Hon. Sec.

73, Barnsdale Road, St. Peters Park, Harrow Road.

(Continued from page 759)

When once aware of what disease is, and how and why it expresses itself in the human organism, in its development and eradication, we are possessed of some light by which to assist this eradication, and prevent ignorant suppression inwards and upwards.

Our first consideration must be concerning what we shall eat, and what we shall drink, both when in health, and when not; as our body is composed of that which we absorb by stomach and lungs, and upon the purity and endurance of these materials depend our health and strength, exactly the same as upon the quality of the bricks and other materials with which an edifice is composed, depends the endurance of its structure, and its powers to combat the vicissitudes of wind and weather.

Our main effort in the selection of food must be to avoid most carefully all that is fermented, or contains ferment. This rule is sufficient for the healthy, but for the unhealthy great care must be taken to select that which is least easily fermented, and most easily and rapidly digested. A healthy man may eat cabbages, potatoes, and highly nitrogenous food, while those whose digestive organs easily generate carbonic acid gas, and acetic acid, or produce what is known as "heart-burn," must avoid such substances, and those fluids which ferment readily, though they may not in themselves be fermented. Such persons should diet themselves more upon carbonaceous food, such as well-cooked rice, etc., wheaten or oaten porridge, also fresh ripe fruit, haricot beans, Egyptian lentils, etc., etc.

Baker's, or fermented bread, should never be eaten. Patients will be astonished at the improvement they will find in themselves, when they eat the unfermented griddle cake* in place of the ordinary leavened bread. I must here utter a caution against being tempted to consume unfermented breads raised by various chemical agencies, however harmless the process may be sophistically made to appear, as some are indeed so pernicious that baker's bread is far preferable, for they contain inorganic and poisonous elements, which are most harmful to the human system. White bread should not be eaten at all.

We get wheaten porridge for our first meal, wheaten porridge for our last, and the griddle cake is our bread, and, if we varied not this food, save by the addition of fruit, yet we should consume all necessary elements for the support of the body in health and strength.

With regard to liquid food, it will be found after the close following of a pure diet for some time, that very little, and in some cases, not any absolute thirst will be experienced, and then often an apple or an orange will be sufficient to allay it; but, till we arrive at this happy condition of independence, thirst should be carefully and freely attended to, but do not permit any liquid which is fermented, or you will cause a febrile action to be set up, and thirst will be increased, instead of decreased; neither should anything containing minerals be drank, or the result will be the same.

Give distilled water, barley water, toast water, home-made lemonade, fruit drink made by pouring boiling water over some of your home-made jams, or jellies; or indeed any drink that can be considered really natural, which will not only allay thirst, but like all natural things, act curatively.

We suppose that it is hardly necessary to explain that vinegars, or articles soured in vinegar, are in the second stage of decomposition, and therefore should not be taken. When a desire for acids exists, eat lemons or tomatoes, but never sour unripe fruit.

Thus far we have confined ourselves to directions for the successful avoidance of those things which produce what we must term animal diseases, which are composed of a mass of self-multiplying yeast corpuscles. But other injuries are produced by placing unnatural compounds into the human stomach, besides those which directly generate these yeast corpuscles. Nevertheless such compounds so lower the vitality of the system, that easy means for the development of animal diseases are provided.

* Irish, "griddle," Scotch, "girdle," Welsh "griedell," Gaelic, "greidil," or "gridiron," from which we get our term "gridiron," but a "griddle plate" is a flat cast iron plate, substituted in the provincial parts of England by the "back-stone," upon which oat-cakes, picketlets, &c. are baked.

We allude to minerals, stomachic irritants, chemical compounds, vegetable poisons, external application of suppressing lotions, ointments, blisters, etc.

It is a mistake to suppose that because edible plants appropriate minerals, which then become fit for human food, or that, because chalk and other mineral matters are discovered in the bones and other parts of man, our digestive organs can appropriate with benefit mineral matter supplied to them directly. All such inorganic substances eventually leave the body in the same form as they entered it, or else the patient carries them to the grave with him. Mercury and other medically advised minerals are to be found in the bones of churchyard skeletons which have been buried for many years, and there are numerous instances on record of persons having taking electric baths forty years after having taken mineral drugs, and of these minerals being then detected in the baths, showing that they had never been assimilated, and were dead foreign substances lying latent in the system; which is not the case when digested in the form of grain or fruit, as prepared for us by nature.

Observing on patients so treated, the regenerating and reinvigorating effect of these baths, by the relief of the organism, (sometimes even restoring partially paralysed limbs, loss of the sense of hearing, smelling, etc.), we may judge how great is the injury to man, when he takes in and retains minerals in their inorganic state.

We are told that salt is a mineral, yet we cannot partake of either vegetable, farinaceous, or fruit food, without taking it, which fact, we are told, proves both its harmlessness, and its indispensability. All this we are willing to grant, but salt in such foods is in an organised form, a fruit salt, and possesses a life-giving property, and when taken thus into the system, cannot be discovered chemically, as a mineral, without calcination, whereas when mineral salt is taken, it can easily be traced in the body of a corpse, as a mineral, without calcination.

That we cannot live without salt is perfectly indisputable, because organic vegetable, or fruit salt, is found in every article intended for human food.

Mineral salt is not only injurious to the body physically, but depraves morally, as it utterly destroys the power to appreciate the delicate and natural flavours of the finer and purer salts inherent in all food supplied by the Creator.

We have read histories of the most torturous suffering, and horrible deaths of criminals, ascribed to the intentional deprivation of mineral salt; but that this was not the real, but only the pretended cause, is easily demonstrated by strictly abstaining from the smallest particle for years, as I, and many others have done, which would be impossible to do without loss of life, if any of these accounts of deaths occurring in a few weeks, resulting from the absence of mineral salt, were true.

Other table condiments, such as mustard and pepper, are really less injurious than mineral salt; yet these irritate the coats of the stomach, impair digestion, and assist in destroying that purity of taste, which should be able to guide us in the most absolute manner, to a perfect selection of the wisest and best diet.

We are often told that people crave so persistently for certain injurious things, that they could neither eat, drink, nor sleep without them, and surely, it is argued, such craving must be a voice from Nature, which should be attended to. This is the cry, to a greater or lesser extent, of the mustard, salt, pepper, and vinegar imbibers, of the opium eater, of the tobacco smoker and chewer, of the snuff taker, of the whisky or gin drinker, all of which depravities they blasphemously ascribe to the pure and holy wants of Nature, when each and every one of these things are simply the results of a depraved, degraded, and artificially vitiated set of senses, whose powers are so perverted that they control the human Will to demand poisonous stuffings and sensuous irritants, instead of rebelling against them, and demanding pure and simple nutriment.

If any substance be a food, in the true sense of the word, you can live for an indefinite period upon that food alone. Wheat with water, rice with water, grapes, apples, and many other such articles have stood the test of supporting animal

life for an unlimited time, and in a superior manner to that ever resulting from an indiscriminate mixture of various substances wrongly called "foods."

Let your diet be composed of a happy and judicious mixture of those things which will each in themselves support the human body in health.

It is not generally known that fruit is a food. It is brought to table as a kind of fanciful goody-goody, which may be eaten when hunger is satisfied,—though thousands are the instances of consumptive and other patients, who have gone to the various grape countries with one foot in the grave and life but a flickering flame, and have placed themselves upon the "grape-cure," with the happy result of a total and complete recovery to health and vigour.

At first these patients have eaten only about one pound daily, but after a time they will take as many as from ten to twelve pounds daily. Remember that they eat neither fish, flesh nor fowl, nor even bread, but literally nothing but grapes.

This with the apple cure, fruit juice cure, milk cure, and mare's milk cure adopted in some parts of Russia, are the only really recognised cures, or eradicators of organic diseases.

My experiments, as well as those of others, testify to the fact that not only can a broken down organism be rebuilt upon fruit, but that one in health can also be retained in health upon this diet, though where there exists a decided decay of the osseous structure, we would prescribe whole ground wheat and oatmeal to supply this special requirement.

We have now elucidated all that is necessary for the thinking mind concerning diet, and would merely allude to the dangers of inoculation.

All materials placed in the human organism must be first carried into the digestive organs, which are provided with means by which they, to an immense extent, avoid assimilating that which is of a poisonous character; e.g., it is well known that many of the deadly poisons of snakes may be swallowed with comparative impunity, which, when inoculated into the circulation are inevitably fatal. This fact alone should be sufficient to teach us that all forms of inoculation are most unnatural processes, and should be strictly avoided.*

Every parent should understand the laws of Nature, to be enabled to treat successfully her own family.

Surgeons are the only members of the medical profession that society should demand, and every wise man and woman, before they dare to take the responsibility of the care of a child upon them, should understand how to meet every accident, to at least a certain extent, before the arrival of the surgeon.

Bone setting, wound strapping, the treatment of sprains, staying of hæmorrhages, accidental suffocation or choking, dislocations, etc., should all be sufficiently understood by every adult, to enable him to, at least, do that which will cause the sufferer to endure the least amount of pain, and his friends to rest in confidence till the arrival of more practised aid.

At every school such home surgery should be made part of the pupils' education, going through sufficiently practical training to enable them to be calm, and examine and know the exact extent of all mechanical injuries.

Our next consideration shall be the correct application of hot and cold water.

Cold water bathing is an excellent thing for keeping healthy people in health, but to apply cold water to patients that are expelling disease, and have not in themselves immense reserve force, with plenty of natural heat to bring about an immediate reaction, is to drive the disease inwards, and rob them of that which they most require.

Hot water possesses in itself a curative power. It supplies nature unobjectionably with artificial heat, and assists the circulation in expelling disease to the surface, thus it is that a course of hot baths will often cause a full eruption to display itself upon the skin, and all eruptions, including small-pox, should be considered as angel's visits.

For general ailments, and sudden acute attacks of illness—such as fever, ague, fits, skin disease and similar troubles—numerous daily hot baths are the best which can be taken to assist Nature's effort at expulsion.

* See "Vaccination Brought Home to the People." By Miss Chaudos Leigh Hunt.

When this cannot be obtained, a hot foot bath, and sponge bath are the best substitutes.

In all cases of fullness, or pains in the head or limbs, a hot foot bath should be employed nightly, or oftener if necessary. For pains in the lower parts of the body, a hot sitz bath, and for troubles in the lungs, the hands, wrists, and arms should be immersed in hot water; and for local pains in the heart, the left hand should be specially placed in hot water.

The reasons for this particular treatment are, that disease passes downwards, as before explained. Pains in the chest pass down the arms; pains from the heart leave by the left arm; hence it will be seen that we meet Nature's efforts by assisting her on her working roads.

We are told that hot water, often applied, is weakening, but we are acquainted with those who for years have taken hot foot baths, and full hot baths daily, and have become stronger instead of weaker.

The first effect of all curative measures is to produce a sensation of transient weakness, which, however, soon passes off, and gives place to strength.

To get the entire benefit of either a full or local bath, an adult should never remain in it for less than from 20 to 30 minutes, and the heat should be steadily kept up all the time, by the frequent addition of hot water. But should faintness supervene, the bath should be then discontinued immediately, and repeated at some subsequent period.

Hot bran poultices are useful, inasmuch as they are excellent means of applying heat and moisture to any locality desired, but linseed poultices, mustard poultices, and all the plasters that we are acquainted with, are always better dispensed with.

Daily exercise in the open air is one of the necessities to retain health, and happy mental, moral, and spiritual surroundings play a great part in assisting physical salutary conditions.

We are constantly hearing of the sudden deaths of healthy people. Only lately we have heard of quite a number of children and adults, who have had but from twenty-four hours to twenty-four seconds of illness before death occurred, and in each of these cases the deceased were noted for their robustness, and absence of pain or ailment.

We have come in contact with many who have been living for a length of time upon a diet which we knew to be injurious, and were leading a life far from the rules necessary to ensure even approximate health. We have cautioned them, and they have laughed at our warning because of their entire absence of ailment, and their friends have laughed at us, and quoted the strong man's unfailing health as a proof that his method of living was the correct one, and ours incorrect, as the health of our patients when recovering from organic disease were so inferior to his.

Now some of these very people have been either suddenly attacked with severe illnesses, the painful effects of which lasted through their lives, or have been found dead at some unexpected moment, without the least previous warning;—many of such persons, who have enjoyed twenty, thirty, or even forty years' entire freedom from ache or pain, have either been persuaded by argument, or have perused works that have led them to become suddenly strict and correct in their diet, and what has been the consequence? They have gradually but surely become what is called very ill. They suffered with weakness and pain in every limb, irritating eruptions, severe colds, and exhaustion upon the slightest exertion. They became paler and thinner, and desired even to rest in bed for a few days. Now, how is all this to be accounted for? Very simply. If their blood had been examined we should have found an enormous quantity of yeast, or colourless corpuscles; and prophetic powers are not demanded to enable us to foretell that such persons would have severe, and probably fatal illnesses, or would drop down dead suddenly, to the astonishment of all their friends, who would attribute such deaths to "the fog," to "going out on an empty stomach," and to "standing in a draught," all of which daily and hourly occurrences we have heard accused of slaying the strong.

Of course, when the strong turn weak under changed conditions, the change is blamed, even if the change be evidently

from bad to good; but the truth is, that this change has simply brought out that which was being packed up in the body, to produce a more or less severe or fatal illness, and has, in reality, saved the sufferer from such extreme or fatal illness, and has, at the same time, greatly prolonged his life.

Until we fully recognise the utter impossibility of swallowing one grain of useless or injurious food, or of breaking one little law of nature with impunity, the world will always be startled by these sudden occurrences.

It is said that "a creaky door hangs longest on its hinges," which means that those who are always ailing live the longest; and this is very true, for people who have to be most particular concerning what they shall eat, and what they shall drink, and at what hour they shall retire to rest, etc., are they who suffer for every irregularity by never allowing disease to accumulate, but are always throwing it off in some form or other. They are continually in a dying state, and everybody is astonished that they are still alive. Their existence is a succession of coughs, colds, headaches, sleepless nights, bilious attacks, and other ailments.

Place such people as these, suddenly, upon correct diet, and the change in their health will be an exactly opposite one to that in the strong man, for all their aches and pains disappear as if by magic, and many will be the converts that they will make to their new system of living.

These facts, constantly recurring around us, are most instructive to minds seeking truth.

Never expect to work miracles, and remember that accumulated disease does not leave the body suddenly in a mass, for if it did, we fear that many would be reduced to considerably less than skin and bone.

Nature demands twenty-one years to build up the human body; then how long, think you, does it take to pull down, and re-build that structure, for this is the work that has to be accomplished before the total eradication of all hereditary and acquired diseases.

We warn all that a change from an impure to a pure diet will not at first affect any two persons alike. In all cases it must eventually eliminate diseases, but during the time the process is going on, pain and inconvenience must be encountered to a greater or lesser degree by most persons, while some few, however, will get suddenly rid of their sufferings.*

Consumptive and bronchitic patients, for instance, always suffer in their arms and hands as the disease leaves; patients afflicted with disease in the head, endure pains and weakness in the spine, and this rule is absolute in all cases, and such symptoms should be viewed, not as "taking illnesses," but rather as "taking wellnesses," (if such a term may be permitted for the nonce).

But now we must be drawing our lecture to a close, and we ask you to give our statements deep consideration, and to study the subject further. Never believe that you can create a cause without an effect being produced, though you may not see that effect immediately.

All the mental chaos in which the medical profession are steeped, concerning the infectiousness of epizootic maladies, results from their inability to recognise the necessity of predisposition to a disease, before it can be developed in the human subject.*

We were told the other night, when debating on the platform, by a distinguished medical man, that the healthiest as well the unhealthiest, were attacked by small-pox indiscriminately, and that it was impossible to express this disease without infection, which views were immediately cuckooed by two of his medical brethren, when they knew, or should have known, that there exist authentic records of small-pox breaking out on the tops of mountains, where there could have been no possible source of infection.

Remember that diseases are in you, and that their expression means their elimination, therefore, give Mother Nature a kindly welcome when she throws out the fruits of your disobedience to her laws, instead of systematically packing them up for the future destruction and decay of your cherished body, by organic disease.

If, for one moment, we cast a glance around, and survey the effects of universal disease, it is sufficient to enable us to individually take up the cudgels, and swear eternal war against the sin and depravity which fills our hospitals, lunatic asylums, workhouses, prisons, reformatories, and private homes with diseased minds and bodies.

Oh try and help to lessen these cumulated masses of physically, mentally, morally and spiritually deformed and diseased by scattering truth broad-cast over the face of God's beautiful earth, whereby we may practically realize the words of that prayer, which our lips so often breathe without thought or care for its divine meaning, "Thy kingdom come on earth as it is in heaven."

THE NEW DISPENSATION, No. 2.

Sir,—Let me explain why Comprehensionism is a new dispensation. It is because it takes up the position of associating the ideal with the real, or the revelation of God in Nature, as distinguished from all other formulas, which may be classed as the churches that disassociate the real from the ideal in separating God from Nature, as that, "The natural man is at enmity with God." (If the churches did not uphold this doctrine, what would become of the churches?) and the Materialists who, disassociate the ideal from the real, or God from Nature. Comprehensionism is not a new idea, but it is the formulating the idea as a philosophy, a science, and a worship, and is therefore a new Dispensation which had to be inaugurated.

Last week I explained the Trinity in Unity as "Spirit," the innatal possession of infant humanity. The next answer is to the question: How does it (Spirit) act? The three attributes have distinct actions: Life acts in Love; Soul acts in Wisdom; and Light acts in Truth. And here we have to reclaim the science of Psychology from the interpretation that is sought to be applied to it by Materialists, just as the Church took the customs of a country and gave a new significance to each, thus winning the minds of the people through their eyes; so the Materialists are giving new significations to accepted words, so ignoring the philosophy which the words had previously incorporated. With them, "Psychology is the Science of the Mind, and Metaphysics the Science of the Real, and what is real is rational." So also with Secularism; it is no longer accepted as the common platform where religious differences are laid aside, but is an aggressive idea.

As we believe in the Deific soul as teaching the human soul, it does so inwardly through Wisdom and Super-terrestrialism, and the explanation of the procedure is the science of Psychology. As the Soul is fed outwardly by the perceptions of the mind, this we call the science of Ethics; as the mind arranges a formula of its perceptions, we call this the science of Metaphysics; and, as Comprehensionism associates the Ideal with the Real, then the real intimates the ideal, and the ideal represents the real, and, therefore, the un-ideal as the unreal is the uncomprehended.

Spirit is Deity—God—All—the Universe, and each person is in possession of Spirit, or God could not speak to us if there was nothing in us that could respond to the invitation; and as teaching is the qualification of the soul, it is the Deific Soul speaking to the Human Soul, which is by Inspiration; and the consciousness to us is expressed by the term Intuition, and the way to obtain it is by placing ourselves in harmony for the reception of the influence.

As the human soul is the germ-seed of the Deific, we assume it capable of illimitable upgrowth, and that the wisdom inherent in the infant teaches it the ethics of moral existence as antagonistic to the hypocrisy of the conventionalism of the world which is society, which is public opinion, and this soul ethic is what is called the Disposition. Dispositions are varied by pre-natal circumstances, but no disposition is divested of Soul, and therefore each infant is a Comprehensionist, inasmuch as having that which cannot be eliminated; all have the power, if only rightly directed, to improve their dispositions, and therefore no person can be indifferent to a rightly directed appeal, or rightly directed punishment associated with the appeal.

Character is the opinion society has formed of you. A good character may have a bad disposition, and a bad character a good disposition. "God judges actions by the motives which he knows; man judges motives by the actions which he sees."

Intuition, then, is the Wisdom of the Soul, the influence to the right as opposed to the influences of society or personal temptation. This is the Battle of Life, and you obey the winner, to be corrected or encouraged by consequences. Will is a term used to measure the strength or weakness of a disposition, but, strong or weak, it subordinates itself to the dominant influence, and, consequently, being as we were, we could not have done otherwise than as we did do; being as we are we cannot do otherwise than as we do; and thus the stings of enmity, hatred, revenge, condemnation, and the incitements to persecution are withdrawn, and we now see that a right appeal in mental or with punishable argument to the soul of the individual is the only way to awaken it.

A COMPREHENSIONIST.

* See "Philosophy of Man," by Peter Davison. Published by J. Burns, Price 1s. The author is a pupil of Miss Chandos Leigh Hunt's Instructor, to whom the work is dedicated.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.

MATERIALISATION.

At the house of Mr. P. a circle is being held for the development of this phase of spirit-manifestations, with good results. There are two mediums, both young men, sitting together in the cabinet for this purpose. At the last sitting, both mediums were intricately tied by the spirits with the tape placed within reach for that purpose. The spirit-friends have progressed so far as to manifest their head and breast and feet, draped in beautiful white; conversing with the sitters and inviting them to shake hands, within the curtain.

DEVELOPING CIRCLES.

The circles held at the Hall on Monday and Thursday—the former consisting of fifteen, the latter of twelve—were real pentecostal seasons for power and blessing. At the latter, which is a reconstructed circle consisting of many new elements, the spirits controlling Mr. P. expressed much gratification at the appearance of the circle; careful observations had convinced him that we had such material there as would, if properly developed, be a blessing to the world. "I must tell you" he said, "that there is a lady present who, if carefully developed, will become one of the greatest mediums the earth has ever seen." I would remark that the controls of this medium are not given to exaggeration—quite the opposite; and human nature being everywhere the same, why should there not be mediums emanating from this local movement, amongst such a variety of individuals as are brought into connection with us, equal in power and usefulness to any that now labour in the wide field of Spiritualism?

BUSINESS.

A general meeting was held on Wednesday evening to consider and adopt rules for the proper working of the Cause. There was a good attendance, an earnest spirit, and the business we had met to consider, was done, and done well. A principle of a very simple, yet very practical character, was adopted as the condition of membership.

CIRCULATION OF THE "MEDIUM."

A few months ago, I commenced to order the MEDIUM weekly for the friends; I began with six, but my weekly order is now thirty-six, and I intend to make an effort to get fifty subscribers by the end of the year. One of my most agreeable duties is to hand round to the friends every Saturday, these, and other Spiritualist publications read by them; this also gives me an excellent opportunity to see and speak to the friends; and perhaps no minister in the town has a more intelligent congregation, or one with whom a more intimate and friendly relation is enjoyed than I am favoured with. Never mind if it be comparatively small, the child will grow to a man.

MESMERIC EXPERIMENTS.

I had the pleasure on Friday evening, of witnessing some interesting mesmeric experiments by Mr. Cudlip. He first, by a few pauses, put his subject, Mr. Brooks junr., to sleep; requesting him in that state to clairvoyantly examine two lady patients, and describe their complaints, which was done with remarkable correctness. Having awakened him, Mr. C., by a simple touch on his forehead, caused the young man to forget his own name. He then mesmerised him, and made him believe he was a young lady, under which impression he was persuaded to do some amusing things; but when asked if his name was not Sarah, he insisted that it was "Sally." He was next made to imagine that a glass of water was alternately bitter ale, and hot brandy. Then, as if drawing him by invisible cords he compelled him to follow himself running around the room backwards, and finally having left the room, saying, "you cannot stay in the room," he compelled his subject by some mysterious power to rise from his chair and leave the room.

Then Mrs. R. being seated in the chair, Mr. Cudlip standing in the centre of the room began to draw her by invisible influence towards himself, saying, "you must come." The lady exerted all her power to remain in the chair, secretly insisting that she would not rise, but she was compelled to do so, and go to her mesmeriser. These experiments being new to myself, I am curious to know what that "invisible something" was by which Mr. Cudlip,

standing in the middle of the room, compelled a lady to rise from her chair and come to him, in spite of all her efforts to resist the power. He also made an imaginary (?) line along the edge of the carpet, saying to Mrs. R., "you cannot cross that line;" neither was she able to do so.

The final experiment was to put the young man in the clairvoyant state, when he was asked to describe any spirit-friends present, which was done in a very interesting manner. Some of your readers may be quite familiar with such experiments as these, but I am not; hence my regarding them as of sufficient interest to be included in my report.

PORTSMOUTH.

At a private circle held on Sunday evening, we were gratified to be informed by the spirit-guide of Mr. P., one on whose statements we can place perfect reliance, that Spiritualism is being investigated by many families in the above town. It would not be right, perhaps, to give full particulars, but we were informed that a gentleman, occupying an important position in connection with the established church, was sitting in several different circles, resolved to ascertain the truth about this matter; and it was very probable that he being convinced would openly proclaim the truth. Perhaps some one from thence will write to the MEDIUM and tell us all about it.

NEWTON ST. CYRES.

In a letter from home, I received the most cheering intelligence. "They are having wonderful times," "getting something fresh at every sitting;" the company of believers and inquirers is constantly increasing. My friend, the medium, says, "We are likely to have a house full next Sunday, and at the rate they are coming, when you come home again to give another lecture, our house will not hold all the people. Whilst I am writing," he says, "the dear spirit-friends are all around me; I so feel their love and power that I can scarcely write again." I am glad we have stood our ground so well, for enemies are becoming friends, and those who have called us everything that is bad, are begging to be permitted to come. This would almost lead one to think "there's a good time coming;" All hail the day!

OMEGA.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

MARYLEBONE ROAD.

Sunday, Dec. 4. at 7 p.m. prompt, Mr. McDonnell on "Capital punishment;" adjourned from last Sunday.

Monday and Thursday from 2 till 4, a free healing seance for poor persons, Mrs. Davenport.

Monday at 8.30 Comprehensionists meet.

The other Seances as usual through the week

J. M. DALE, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

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

On Sunday evening last, Mr. Goss gave one of his most highly intellectual and instructive lectures, the Subject being "The Eternity of Matter, and the Gospel of Spiritual Revelations," of which, by his eloquence he was a perfect master, and was much appreciated by his audience.

Next Sunday morning, at 11 o'clock, Conference, in which all friends are invited to take part.

In the evening, at 7 o'clock, Mr. Johnson will give his second lecture, by the request of the audience; Subject—"The Philosophy of Spiritualism." This gentleman gained his spiritual experience while travelling through China, San Francisco, and South America. His last lecture was highly appreciated, therefore, we hope the friends will gather around him in full force, and cheer him in his work for the good of the Cause.

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

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.

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