



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

# SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 615.—VOL. XIII.]

LONDON, JANUARY 13, 1882.

[PRICE 1½d.]

## THE PHILOSOPHER'S STONE,

OR,

## THE LOST KEY FOUND.

“What think ye of Christ, whose Son is He?”—MATT., xx., 42.

We are told that Science finds out the cause of things, and that Philosophy teaches man their use; and we desire, in our small way, to show some little of the Science and Philosophy contained in the Bible, which informs us that Christ is the root and offspring of David; which words mean that he is both David's Lord and David's son, which is a mystery to the uninitiated, and can only be understood by revelation to the spiritual faculties. All things in nature are a mystery to the child, and it is only by the law of growth and experience that things become more familiar to the child; and as it grows up into manhood that which was mystery vanishes away, and gives place to knowledge, and as the knowledge of the sciences is acquired it becomes the personal property of each true scholar, and raises him above all who will not study and acquire knowledge for themselves. Thus raised upon the pinnacle of learning, he is looked up to by all below him as an oracle, and the mystery to them is, that he should be able to know so much, and to explain the laws of nature so well, which really makes him appear as a god amongst his fellows.

David was not the only one to whom Christ had become both the root and offspring. Indeed, it is a fact that he must of necessity become the offspring of all, if he is to restore all; he becomes the Babe born in each heart, the Christ formed in the soul. Thus he becomes the saviour within, commencing in the centre—involution, and thence evolution. He is thus both the root and offspring of all, or, in other words, the Jehovah of all. If God be born in nature, in that form of things He is Nature's Son, and yet Nature's Lord.

Matter, as it appears on this globe, is only the consolidated magnetism of spirit, thrown off and materialised upon this plane. It is, if I may use the expression, the refuse, or waste substance of spirit, thrown out to

be manufactured in God's wide-world laboratory, into other orders and forms of life, as shall suit His own design. There is nothing lost: life is in every thing, spirit everywhere, sublimating and refining all around; the stone dissolving, and feeling its way to vegetation, and vegetation feeling its way to the animal, and the animal looking up to the natural man, and man toiling, suffering, and praying his way to the birth of the spiritual man. And this is where he becomes the true son of the Divine Man, and not the son of woman. (John, i., 13.) Born not of blood, nor of the will of the flesh, nor of the will of the animal man, but of God. It is the Word of God made flesh. Jesus was the first type of this order of created intelligence, as to the outward form conceived by the Holy Spirit, and as to his inward and divine nature was the Lord from heaven. So all who are born again, are born of the Spirit, and thus partake of the same nature, conceived by the same Holy Spirit, which gives them power to become the Sons of God; and all by the law of evolution. (1 Cor., xv., 53.) For the Word stands thus: This corruptible must put on incorruption, and this mortal must put on immortality, and when this is accomplished death will be swallowed up in victory. Paul says: Thanks be unto God Who giveth us the victory through our Lord Jesus Christ. This is the Philosopher's Stone, the stone which the world builders reject; nevertheless it has become the Key-stone to the spiritual edifice, and we agree with Peter, who said: Other foundation can no man lay than that which is laid, which is Christ Jesus. It is the Babe born in Bethlehem, as the prophet-medium, Micha, says: (v., 2) And thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.

And we know this prophecy of the medium, Micha, came true, for Christ was born in Bethlehem, which signifies House of Bread, and the Christ in Jesus said: I am the bread of life. The bread of God is he which cometh down from heaven, and giveth life unto the world; and this spiritual innermost says: Here and now, I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever, and the bread which I will give him is my flesh, which I will give for the life of the world. Which

signifies: Spiritual emanations given off by the inner Christ, as a magnetiser gives to his subject, in the magnetism he throws upon his patient, so much of his very life; it is the magnetiser's flesh and blood given off in the form of magnetism.

Now let me say that Jesus spoke from the inward spiritual plane; it was the Christ, the spiritual man, that spoke, as a control speaks through a medium. So we have to discern when Jesus spake, and when the Christ, the control, spake, as we do now say much that is spoken through trance mediums, is mixed up with the medium's mind; so we have to discern what belongs to the medium's mind, and what truly belongs to the control, or, in other words, what belongs to the spirit who is speaking through the medium; which often speaks things far beyond the medium's capacity, and even things contrary to the medium's own opinions. We have often been astonished at the wonderful things spoken through the lips of trance mediums, as the Jews were astonished at the words of Jesus, and said: How knoweth this man letters, having never learned? (John, vii., 15.) Jesus answered them by saying: My doctrine is not mine, but His that sent me. And every true trance medium may say the same. Jesus also said: The word which ye hear is not mine, but the Father's, which sent me. (John, xiv., 24.)

We must always be particular, and not confound the sayings of Jesus, the outward man, with the Christ, the inward man, the spiritual innermost, the control. Jesus, speaking from the human side, said to the mother of Zebedee's children, in answer to her request: To sit on my right hand and on my left is not mine to give, but it shall be given unto them for whom it is prepared of my Father. (Matt., xx., 23.) But when Jesus speaks from the Divine side of his nature, he says, (John, xvi., 14): All things that the Father hath are mine. From the Divine side the Christ in the Jesus said, (John, xvii., 1): Father, glorify Thy son, that Thy son also may glorify Thee, as Thou hast given him power over all flesh that he should give eternal life to as many as Thou hast given him. And I wish to say the secret of his power over all flesh lies in the spirit, innermost, which becomes every man's Christ, and every man's saviour. Were it not for this, the animal man could never be saved or changed. Mankind are morally dead to all spiritual life, as they appear on the animal plane, and spiritual life can never be evolved out of the animal. The animal in man must perish, must pass away and die, and give place to a higher life, which is a gift, the spiritual, innermost, the Christ of God, and is evolved in the soul of man, out of the Christ that dwells within. Man has no part in this spiritual formative germ: no more than the mother has to form the child in the womb. It is Christ in the spirit we must all know ere we can be fully saved. We must all have the same birth, namely, he was born of the spirit, his outward birth was a symbol of that which must be inward with us. Born of a virgin, which implies we must be born of the inner-virgin of truth, which is the feminine of Divine wisdom, for it is out of the spiritual womb comes the Christ, the Saviour of the world. He is called the root and offspring of David, for he was David's Lord as to his Divine origin, and David's offspring as to his human side. As to the outward nature of God, he comes through the human to be manifested on the physical plane; but as to his divine side, he has no equal. God's method of appeal to man, was through the divine manhood of Christ. How could God show mankind divine humanity? only by assuming humanity. God's method of appeal has always been through man, and through his intuitions, or inward teaching; all the prophets and Apostles of old, were only so many avenues, or as mediums, whereby God could appeal to the rest of mankind who were below their standard, and each appeal was adapted to, and in accordance with, man's capacity to receive; and as man advanced, God sent appeals in accordance with that advancement,

until the son of God came in the fullness of time, to declare by word of mouth, the Father's Will; who in His origin is without the beginning of days, or end of life.

Jesus possessed in his form, all the attributes of God in miniature, and displayed these attributes on different occasions, when needed, but never for show; and God has made of man a microcosm, or world in miniature, as in him meets all that pertains to the mineral, vegetable, animal, and angelic kingdoms. All have contributed and brought their offerings to him, and have been sacrificed upon the human altar; all have subserved the grand end—to build up the physical structure. And, also, ethereal, imponderable, and spiritual elements, are brought to the altar of man's spiritual nature, and there are sacrificed, to be assimilated to the spiritual organization. And wonder, O heavens! to behold man's spiritual origin, for in it all that pertains to the Godhead has been made tributary, to build up man's divine nature, for it is no other than God, our Maker, in us; that is also the Lord our Righteousness. He dwells in the innermost, and by the Divine Human within us, he radiates the beams of his glory and ineffable love, to the outer bounds of the animal soul, imparting by those beams the spiritual rays upon the spiritual nerves of the soul. Thus through a secret electric link of this ethereal or magnetic nerve, he imparts all those finer feelings of spiritual impulse to the soul within, and by every such pulsation makes the soul more susceptible. Every time those throbs beat, it is this intercourse from the Innermost Father, that works through the divine human, in which the Father dwells, radiating through that divine human form, that is in the animal soul.

This divine human is the saviour of the soul, for it is this that is connected to the soul by the secret spiritual umbilical cord, and through this gives spiritual, divine, and eternal life unto the soul. For as the child in the mother's womb is sustained by her life and lives by the circulation of her blood through its veins, and as the health of her child depends upon the purity of her blood—the purer the blood, the purer the child—so it may be said, that the child is washed and cleansed in the blood of the mother. This is the secret of the means whereby the soul is washed in the blood of the Inner Christ, or divine human within. We become members of the Inner Christ's body, and of his flesh, and of his bone. Well might it be said of him: He is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption.

God is both male and female, duality in unity, and unity in duality, as all sex proceed from God as their origin. He said, speaking to the Feminine within Himself: Let us make man in our Image (plural), after our Likeness (plural), and let them (plural) have dominion. It is said there was not found an help-meet for Adam; but the Lord God caused a deep sleep to fall upon Adam, and he slept. And while Adam was in this deep trance-sleep, God brought forth one of Adam's ribs, and of it made woman: so the allegory says. But I am impressed to say that Eve was in Adam already; that God made them in His Likeness, which is two-in-one, male and female. And while Adam was entranced, Eve came forth in the objective form, the same as spirits are able to come out of the side of a medium, demonstrated at the present day. These things are mysteries only to those who remain in ignorance of them, but to those whom God has revealed them, they are no longer mysteries, but Facts.

We may say with the Apostle: We speak of this wisdom of God in a mystery, even the hidden wisdom of God, which He ordained before the world unto our glory. There is no evolution out of the animal man that can raise him from his present depraved condition in which he is. All propagate their own species, conceived in sin or passion; and, shapen in that passion, we receive the proclivities and passions of our



forefathers. All go on in the same round, bringing forth that only which is depraved from head to foot, and can never be altered, only by a higher law, which must be a departure from the general and common order of things.

That can only be accomplished by the involution of a spiritual nature from the Lord, himself assuming humanity, here and now, amongst a select few, who welcome him in their whole frame, body and soul consecrated to him, that he may form within them the "missing link," which is their counterpartial life brought back to them, that they may be re-created in his image, two-in-one, as at first: not only in a transitory form—as it is seen in mediums of the present day, who can have during their trance-sleep many spirits come out of them, or through them, as the door of exit, and this only for a short time—but when each one who has been re-created, regenerated, shall receive his counterpart, to be with him and in him, as the control is in a medium, and is able at times to make itself objective, or in other words, materialise itself, so that others may see it and converse with it. So in the New Era that is about to dawn, all who are fit for this glorious marriage of earth and sky, shall experience what it is to go in and out, and find pasture; that is, shall be able at will to make themselves subjective, or objective at will, or in other words, be able to materialise or dematerialise at pleasure. But, mind, there is only one way to this fold. The Christ, the spiritual innermost, says: I am the door, if any man enter by ME—that is by a spiritual life—he shall go in and out, and find pasture. Jesus was only a type of what we are to experience in the future. He could pass through the crowd, when they took up stones to cast at him. He hid himself, and went out of the Temple, going through the midst of them, and so passed by. He could levitate, or gravitate, and by this means he could walk on the sea. The winds and waves obeyed his voice, and were silenced at his command.

The Seed of the Woman, we are told, shall bruise the Serpent's Head; but it is the seed of the subjective woman in man, who is woman-man and man-woman, two-in-one, as God is two-in-one. As it is said: As one whom his mother comforteth, so I will comfort you; and ye shall be comforted, saith the Lord. (Isaiah, lxvi., 13.) What else can God be?—If He be not both father and mother of the human race, then tell me who is? God married unto Matter, by His generative spirit produces all life:

"All are parts of one stupendous whole,  
Whose body Nature is, and God the soul."

These things may not be generally received, and may be pooh-poohed, but, nevertheless, we believe there are higher laws than we have yet found out, and see from our plane of thought nothing unreasonable, but rather that which is very probable.

So we say, as the control is in the subjective, while in the medium, that control has at times power to become objective or materialise. It is said, Coming events cast their shadows before; so this manifestation has been the fore-runner of the revelation to be made of the counterpartial Two-in-one. Jesus said: I in them and thou in me, that they may be one in us as thou and I are one; and when speaking unto his disciples he said: Unto you it is given to know the mystery of the Kingdom, but unto them that are without, all these things are done in parables, (Mark, iv., 11). Paul said, (Eph., iii., 3—9): That by revelation God made known unto him "the mystery of Christ," which in other ages was not made known unto the sons of men, as it is now revealed unto his Holy Apostles; and he goes on to say: Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the UNSEARCHABLE RICHES OF CHRIST, and to make all men see what is the fellowship of the mystery which, from the beginning of the

world, hath been hid in God who created all things by Jesus Christ. Out of God comes this Divine Humanity, hence it is said, (Eph., v., 30): We are members of his body, of his flesh, and of his bones; he is head over all things to his Church, which is his body; the fullness of him who filleth all in all. And mind, head, and members go together; there is no separation: What shall separate us from the love of Christ—the spiritual innermost. Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

We have spoken of some mysteries that have been revealed to the apostles of the past, yet there remain mysteries to be revealed to the Apostles of the present and the future, as revelation does not belong to one age or time alone; for revelation is a perpetual outflow from God, to all humanity, as they stand in need and are ripe for the further light.

4, Coburg Place, Bayswater.

(To be Continued.)

## SPIRITUALISM AND ECCLESIASTICISM.

### A CLERGYMAN ON THE CHURCH & NEW ERA.

Dear Mr. Burns.—I am sorry I did not call while in London, but I was very tired, and had hard work to pull through the festive season, so toned myself up by looking at London life. Spiritualism is to me so divine a thing I could not bring myself to face the excitement of meeting the Leaders of the Movement. Personally a medium, it is to me too tremendous and splendid to talk on fully till I am in far lighter mood than now. All should remember what I often do in wandering through a magnificent forest, all this foliage was once hidden beneath the earth in humble seeds. Walk down the Chesnut Avenue, in Bushey Park, in May next, and all that florescent glory is now under these dull branches that now sparkle with the hoar-frost. Is it not marvellous how God likes to conceal His glory. These wintry days like God! Yes, so like Him: all that dreary winter landscape is where God is silently working the transformation scene of summer-time, or to my mind more beautiful if more subdued glory of the autumn. Few things interested me more last week than in looking at the "Black Crook"; the dark cave and hideous sprites in the first scene; the brilliant transformation afterwards, with hundreds of dancing figures in the mad revel of the ballet. And out of this hell of an earth the magic wand of the God of all splendours will bring—Heaven, with the eternal dance and everlasting song of praise to Him who bought us as well as made us. I think the time will come when all men will say, "We thank thee, O God, for life," and cease to ask that strangest, saddest, of all questions, "Is life worth living?" I remember once in my boyhood, tossed in doubt, looking in the fire then at my mother's holy face, singing Pope's Ode, and asking silently—"Mother, why did you love my father and give me birth?" I have lived through much since then, so much that I have ceased to count my years; in spite of friendship more sacred than most meet, and love so hallowed its memory seems a dream; in spite of knowing man's noble love and woman's complete surrender, it was always a question with me till I knew Spiritualism whether life was worth the candle. I doubt very much if any living being can answer that question if he think—alas! who does?—out of Spiritualism. Certainly the Church cannot. They ask for bread, the Church returns a stone. I asked a clergyman once, as a boy, that question. He looked amazed—"To be damned if I did not believe certain dogmas, which to me were impossible." So I elected to be damned. What a lie! Every babe on its mother's bosom, born out of her love to her husband, a child of hell, if not baptised or saved by some dogmatical system. A lie! Why it is blank idiocy! No sane being can believe that. If it be replied that that is what all the churches do believe, I reply—"Are they sane?" My experience of clergymen, and being one I meet many, makes me doubt. The only defence I can imagine is that they have not ceased to be afraid of God, or do not think. I am more and more confirmed in that the more I dine, and tea, and sup, and live, with gentlemen of the black cloth, they are afraid to tell God their creed, is a shameful, burning injustice. To

think may mean to get damned. That is what led Newman to Rome if the Apologia be true, Spurgeon in resolute despair to the authority of the Bible as he has learned it from Calvin and others to anything orthodox. They are afraid to brave the ocean. I say that because I find the clerical brethren admit all my premises, and retire to the creed—as nine out of ten tell me, because if they march on my lines they don't know where it will end. Neither do I, nor do I care. I am not desirous of meeting man's creed, but truth, and I am sure that if we follow Heart, Conscience, and Reason, with acting will be faithful to all dictates, it leads to heaven on heaven in eternal evolution, and the other system where I like not to think of. It is high time to say boldly to the age that tradition, authority, or system is no way to eternal life. It is blocked by hell, God's appointed blind road.

I was pleased to find on my table your Christmas and following numbers. Duguid's facts are good. All honour to the men who were faithful—knowing what suffering for opinion is, I can guess what they felt. How fond the Church is of making Calvaries! A clergyman was fearfully surprised once when I told him the eleventh of Hebrews was made by the Church, not by the non-Church. "Oh, but that was the Jewish Church." "Remember Servetus." They are not a bit altered. Thank God, they have not the instruments.

The Countess of Caithness I see has sent another delightful letter. It is a blessing that in our days we have such a cultured aristocracy, with so many adornments. I am anxious to read the sequel. With her I believe 1881 ended an age—but it is well not to give reasons. Subsequent facts, I believe, will reveal that at last "the world is at an end"—is not "Wolf, wolf," but literal fact. It would be well if all read a fine article that opened the "Nineteenth Century" Review for 1881. It came from a pen not likely to be carried away by over-zeal. But I believe before 1882 ends the beginning of the fact in all its tremendous reality will be felt as well as seen. Christianity did not start with the preaching of Jesus, but with the mental struggles, the heart victories, of which no record is given, that happened before. That is when his age met the crisis. My impression is, that the collapse of "old worldism" will be thorough, instant, overwhelming. I was preaching last night and said how surprising it is that great movements, the greatest of all, was begun in the obscurest home, in the obscurest town, in the obscurest nation of the world. For many reasons. But chiefly, perhaps, to meet the opposition of Unseen Evil at the least cost. Such lives are fought at enough when revealed. Let them fight out personal struggles in obscurity. Why did Paul go to the desert after converted? Who knows! Perhaps the world fell in the heart of some hidden one during 1881. I believe it did. Poor soul, if he has had to live out this age's questions and fight for the answers, he has had enough of hell—let us pray he may know enough of heaven. But when he does appear, his will to destroy and build will be all the firmer for the trial. Let us pray that if there be such a life the bounty of heaven may be rich upon his head. As I said before in a letter, I believe the age needs that being. It is one of the saddest of ages, though full of latent brilliance. The only thing that will evoke that awful depth of latent human life in this age will be a scientific, and, therefore, a religious Spiritualism. Science and religion are to me synonymous terms. I ridicule the division of them, as I do secular and sacred duties.—Yours truly, OURANOI.

#### "SPIRITUALISM, CONJURERS, AND BISHOPS."

A column under the above title, appears in the "Suffolk Chronicle," "given by Mr. J. C. Wright in trance," and communicated on "behalf of the Control" by Mr. John Fowler. We make the following extract:—

"Cultivated clergymen who are in a position of independence shrink not from avowing some of their doubts. They have begun to feel a need of some kind of support outside of the Bible. They want the articulate voice of nature, with her divine revelations, to attest the truth of the religion and the philosophy they have to teach. There is another class which is very numerous in the Church that has not, as yet, been assailed by doubt. It has no fears about the future of Christianity. It hopes to perpetuate its faith upon the old lines, or what it calls the principles of the Reformation. It abhors science, it will have nothing to do with free thought, it is not disturbed by the hallucinations of materialism. It has no fears

nor frenzies, it is imbued with perfect self-confidence, and believes theological innovations and changes which are introduced into the Church by the worldly tendencies of the times the result of Satanic action, and not in any way beneficial to it. In every way this party wants to keep things as they are. It thoroughly endorses the sentiment, 'As it was in the beginning is now and ever shall be world without end.' This antediluvian party is dead set against Spiritualism, and has entered into an alliance with professional conjurers. Several Bishops, whom we dare not name, have soiled the sanctity of their apostolic cloth by fraternising with professional deceivers. We do not insinuate that the Bishops are insincere—we do not say that they are un-Christian. Bishops may be good men, and professional deceivers may be, under a broad definition, honest men, but to a man accustomed to a wide range of thinking, it seems a rather strange alliance. The necessities of poverty acquaint a man with strange bedfellows, and the desperation of ecclesiastical supremacy brings the Bishops into strange alliances. It was a beautiful sight for the cynic to behold the learned Bishop of Durham and His Grace the Archbishop of York at the late Church Congress sitting at the feet of a third-rate conjurer.

"I should think that these right rev. gentleman would feel delighted with the Church's new defender. Only think of it; Bishops and Archdeacons kept secure upon their thrones by the art of legerdemain. I will not insult the intelligence of the Bishops by believing that they like their new acquaintance. It will be found by them to be a mistake, and we notice the cooler heads amongst them are quietly dropping out and hiding their heads from the public gaze. I will not insult their intellects by asserting that they believe the phenomena of Modern Spiritualism to be imposture and fraud; they know that they are too well attested for that. They realise that Mr. Crookes, Mr. Wallace, and Canon Basil Wilberforce could not be the dupes of a conjurer."

Here we think the Liverpool Control, in common with some Spiritualists, much over estimates the kindly intentions of Canon Wilberforce towards Spiritualism. A gentleman has just told us that a certain American conjurer, whose name is an ecclesiastical title, has recently been a guest of the canon; by next time we publish, we will learn more particulars. If there be any mistake in the information we have received, we beg of Canon Wilberforce to favour us with his correction.

The Control says further:—

"As a spiritualistic thinker, I cannot help seriously regretting the step which has been taken by these Church dignitaries. This policy is suicidal and injurious in the highest degree. Spiritualism is not antagonistic to true religion. It is a power strong in its facts, which must win a unanimous recognition. Superstition may delay its triumph, but cannot crush it or its victory will be certain and complete. A tardy recognition may for a time keep back its illumination, just as other important discoveries in natural science have been kept back, but its overwhelming truth is sure to come, and its triumph will crush not the Church, but that hard and cold materialism which is overpowering the spirituality of the Church. Its mission is one of emancipation, not annihilation. It is the parsons' best friend. If the parson wants to prolong his theological life and the vitality of the Church, let him listen to the declarations of science; that man can never die, and that he is naturally immortal; that this is demonstrable as a fact of experience, and is not to be taken as a matter of ancient inspiration, but a continuous and ever-unfolding fact of the being and sympathy of a departed humanity. Christianity, supported thus, becomes unassailable and aggressive upon all who are not in harmony with the philosophy of perpetual life. We hope that a reasonable and discriminating public will not be cajoled either by ecclesiastical conjurers or peregrinating professional philanthropists, who get up these meetings in the name of the beautiful divinity of charity, but who never suffer the grist to leave their own pockets.

Speaking of the "philanthropy" of the "Man with the Squirt," the Control remarks:—

"I should like the Bishop to tell us how much of the receipts at his meetings have found their way into the coffers of those charities which have been paraded before the eye of a generous public. I, for one, am inclined strongly to the opinion that the institutions in question have derived little or no benefit."

#### THE CONTEST AT WALSALL.

THE DIFFERENCE BETWEEN SPIRITUALISTS AND CHRISTIANS.

The local "Observer," of Saturday last, devotes two columns to Spiritualism, the greater portion being a communication from the Rev. A. F. Barfield. He begins by correcting his Christian brother, the Rev. S. D. Scammell, of Stafford, for misrepresenting his attitude at Mr. Wright's meeting. Then he finds Clairvoyance superior to and disconnected from Spiritualism. What he means by Spiritualism he does not say, but we would reply that Clairvoyance is a department of



that subject. He thinks "courtesy" should not be regarded as a product of Spiritualism, seeing that it is enjoined in the New Testament. But what if Spiritualists repudiate the New Testament, as he would insinuate?—and why is it that Mr. Scammell, being a New Testament preacher, is not quite courteous to Mr. Barfield? He would welcome all Spiritualists if they would accept his shibboleth and support him in the preaching business; but he can countenance no "ism" that ignores "Christ," even though its disciples exhibit more of the "Christian grace" of courtesy than his own brethren. He rather kicks over the pail of milk by advertising a "townsman of the Bridge," who can show how Spiritualism is done by "conjuring, or slight of hand." Where is the trust in "Jesus Christ" now? In respect to Spiritualism, at least, the Rev. gentleman must put an addition to his creed, and say: "I believe in Jesus Christ, and conjuring!" The difference between the Walsall Christians and Spiritualists, according to Mr. Barfield's testimony, seems to be this: The Spiritualists have the "Christian graces" in excess of the Christians; the Spiritualists use the "gifts of the spirit" to aid their belief, the Christians recommend hankey-pankey to strengthen their unbelief. Thank you, Mr. Barfield, for your definitions.

#### SPIRITUALISM AND INSANITY.

Mr. Barfield again raises the question of Spiritualistic lunatics, and reports an interview which he had with a Walsall woman who, in his presence, was controlled by angel and devil alternately. Well, all sorts of spirits communicate according to conditions. "Try the spirits," saith the Scriptures. It is not Spiritualism to teach that all persons are fit to be mediums, and that all spirits are good. Spiritualism purely and simply demonstrates the possibility of spirit-communication, and by experience inculcates the necessity of performing spirit-communication strictly in accordance with spiritual laws. Spiritualism is, therefore, capable of being abused as well as utilised, and in some respects persons who call themselves Spiritualists may have been indiscreet in setting before the people exhibitions which have not carried conviction, and forced mediumship upon poor creatures who had not the organisation adapted for it. There are persons possessing hereditary insanity, and of such a moral type that it is not right or proper that they should place themselves under influences that would call forth the latent mediumship they may possess. Spiritualism, if properly applied, would cure a vast number of the insane; at the same time, if abused, it would produce not only insanity, but other evils, just as religious enthusiasm, study, business, love, etc., will unbalance the mind and ruin the health of certain types of organism.

#### PSYCHOLOGICAL PERSECUTION TO BE AVOIDED.

The whole Spiritualistic procedure requires revision, and if the attacks of the preachers can induce such a salutary effect we would applaud them with all our ability. The longer that mediumship is practised, and the more sensitive mediums become, there will be the greater danger in the public exhibition of mediumship, and the subjecting of undeveloped mediums to promiscuous and adverse influences. The unscrupulous hate of the Church parties is an evil to be feared far more than any tangible form of opposition, for it is a subtle psychological venom which, unseen, penetrates the very soul of the medium, and predisposes to the most lamentable controls, and danger to the medium from insanity caused by bigotted spirits. It was the evil-mindedness of clerical persecutors that was mostly answerable for the awful scenes of obsession and punishment which disgraced this country in the days of witchcraft. If mediums be again exposed to the mental criticism and influences of clerical opponents we will have again a similar epidemic, or worse—absolute obsession by demons in numbers of instances. This is an evil we have foreseen for some time, and which we have spoken of before in these columns, and it is a phase of the new form of persecution which Spiritualists have to fear. When it becomes a pitched battle between Spiritualism and the religious factions, to the external pressure of the law will be added the inner fire of spiritual attack and torment. History shows, and the experiences of the hour demonstrate, that of all forms of cruelty, falsehood, and dastardly meanness, priests have shown the most prominent examples.

#### THE DUTY OF SPIRITUALISTS.

Let us, then, study the spiritual laws, conserve our forces, understand our mediums, and learn how to protect them. Teach the people the true nature of mediumship and spirit-communication, and strengthen one another in our own homes, to use it for the spiritual uplifting and enlightenment of humanity.

The tendencies of the clerical mind, and the folly of introducing the wolf in sheep's clothing into seances, is well illustrated in Mr. Tibbitt's letter, which appears in the "Walsall Observer." We quote a portion:—

#### THE ACTUAL FACTS AND A PREACHER'S REPORT CONTRASTED.

"I now come to the visit of the Rev. S. D. Scammell amongst the Spiritualists. That gentleman made a communication with the secretary of the society, wishing to be present at one of our seances, which, of course, was readily granted. Mr. Howell, the well-known inspirational orator, was paying a visit to the town at the time, and consequently, was present at this one meeting. We had a trance address through Mr. Howell, the Rev. S. D. Scammell choosing the subject, which, when lectured upon, gave great satisfaction to all present, especially the rev. gentleman himself, who said that he must confess that the discourse was one of those that he seldom had the pleasure of listening to, as the language was of such a sublime character and treated so scientifically. A poem was also given, which he admitted was grand. He said, in conclusion, that there were only two points left to be decided, which were these—that either the lecturer must have been well read up in such scientific problems, or there must have been some unseen power at work to have given such a grand discourse. For the public to be the better able to judge which of the two points to decide upon, for their information I may say that the young man that gave the lecture was born blind, and never attended a day school in his life. What learning he had from school was derived from a Sunday school. As a proof of this statement the young man offered to give the rev. gentleman the names and addresses of several individuals of his native place, who could testify to the truth of his statements, but the rev. gentlemen expressed himself perfectly willing to take the young man's word. A discussion then took place, in which the rev. gentleman said that he was well acquainted with the different stages of clairvoyance and mesmerism. But on one occasion, when dealing with one of his mesmeric lady subjects, he lost all control over her, some other power taking possession outside of himself. Whilst under this power the lady's hand moved as if wanting to write. Whereupon she was provided with pencil and paper, and immediately wrote a Latin prescription—the knowledge of Latin being outside the learning of either of them. This he could not account for. As the rev. gentleman had no test at that meeting, I should like to ask him if he has forgotten the clairvoyant test that was given in reference to his mother, when the gentleman declared that no one present had any knowledge of his mother, and owned to all present that it was a true test that was given! I could prolong this subject to a great length, but I must not monopolise too much of your space. I will therefore conclude by giving the conditions as to accepting the challenge thrown out by our adversaries. 1st. That the Temperance Hall be taken for one or two night's debate, and a charge made for admission. 2nd. That three gentlemen of each side be selected to carry out the arrangements requisite. 3rd. Let the chairman be appointed by the six gentlemen, and let each speaker, either pro. or con., have a quarter of an hour's speech at one time and no more. 4th. Let the whole expenses be met by the proceeds, and whatever balance is left to go to the Cottage Hospital."

A correspondent writes, date Jan. 7:—"A Mr. A. H. Firman, an ex-medium, is going to give (next Wednesday) a lecture at a Church School in Bradford against Spiritualism; do you know anything about him?" Our words printed many months ago, come true with painful frequency. They were to the effect that mediums who tried their best to do their duty, would receive increased power—whereas the unworthy would sink lower and lower. When a man as a medium or conjurer proves himself thoroughly unreliable in word and act, he is then a fit tool for the use of the Church of England to promote its crusade against the manifestation of the spirit. The next step is the gutter, to which the Church and its lay-assistants in this matter, seem to have an ambition to reach.

#### ANGELIC REVELATIONS.

The 1st Vol. is now run out of bound numbers, and those who wish may have the 2nd and 3rd Vols. By sending 3s. and 6d. in stamps, a copy of "Philosophy of Spirit," by W. Oxley, and 2nd and 3rd Vols. "Angelic Revelations" will be sent. Apply to Wm. Oxley, 65, Bury New Road, Higher Broughton, Manchester.

## HUMAN BROTHERHOOD.

### THE STUDY OF THE PAST.

In addition to the "Antiquary," which has been in existence for a year or two, the "Antiquarian Magazine and Bibliographer" has just been established, (1s. monthly; Reeves, Fleet Street) edited by Edward Walford, M.A., late editor of the "Gentleman's Magazine," and the author of well-known works on the Peerage, County Families, the Commons, etc.,

The opening article and the notices of "Royal Historical MSS. Commissioners Report," and the "Work in the Record Office," show that the knowledge of our past as a people is now being presented in a systematic manner, without party bias. That the dissemination of this kind of information must modify the future, there cannot be the least doubt. The great mass even of well-informed people are in complete ignorance of the great issues for which our ancestors struggled and suffered. In many respects a short-sighted utilitarianism—every man for himself—has allowed the liberties and privileges of the people to lapse, and the battle of re-instatement will have to be fought over again.

There are great questions, affecting the interests of society in every respect, which would be more speedily solved by an intelligent study of the past. The growth of Landlordism and industry-stultifying rent-charges—matters now in the very front, may be seen in a new light when looked at from behind. The relation of ecclesiastical domination to individual thought and religious life is also capable of similar elucidation. Then we have the industrial question—capital and labour, wealth and beggary, bankruptcy and affluence—a few making themselves fictitiously rich to the ruin of the many: this also has its solution in the local associations of industry of the past—the Gilds. Our sturdy forefathers, instead of working for the Lord Duke and the Jew money-lender, laid their heads together, found their capital in their own energies, and boldly sued for charter of rights to live and labour for the benefit of their country.

In the present day all this kind of thing is almost quite reversed. A few classes have usurped the power belonging to the people as a whole. Our parliament is no longer the representatives of the nation, but the assignees of a handful of self-interested parties. The laws enacted, even when ostensibly for public benefit, are hedged in by grievous restrictions and centralising tendencies. The idea of freedom, or liberty, or patriotism, or doing your best for the good of all, no longer exists except as a hobby to be laughed at.

Little do the promoters of antiquarian research know to what revolutionary results their labours tend. There could not be a greater lie devised than much of what is called "History," written, for the most part, as an instrument for the subjugation of the many in the interests of the privileged few. Now an era of facts seems to be dawning, when public teachers will lay, without comment, the features of the past before the reading public, and thus gather together and re-unite the broken threads of our national life.

At the first meeting of the session, 1881—2, of St. Paul's Ecclesiological Society, held at the Chapter-house, St. Paul's Churchyard, October 25, 1881, Mr. Alfred Tylor read a paper on Roman remains recently discovered near Warwick Square about nineteen feet below the present surface of the ground. The collection consists of about a dozen cinerary urns, containing the results of cremation, one of these urns being of glass, and some fifteen inches in height. Leaden ossuaria, or pots, of good workmanship, inclosed four of these urns, the remainder being protected in several cases by the usual roofing-tiles. An interesting Mithraic emblem, the parent of the Christian emblem of Constantine, appears on the inside of one of the ossuaria, or leaden pots, only differing from the early Christian Labarum, or banner, in the termination of one of the arms of the cross-like figure. This is one of the many instances to be gathered from the past of the mistaken ideas disseminated by Christians as to the origin and significance of the cross. Mr. Pierart was engaged on a work showing that the cross was a symbol universally diffused all over the earth at some unknown period, anti-dating written history.

Mr. Bogue has published a work, Atlas 4to, cloth, price five guineas, entitled—"The Likeness of Christ. Being an enquiry into the verisimilitude of the received likeness of our blessed

Lord. Illustrated with twelve portraits, coloured by hand, and fifty engravings on wood from original frescoes, Mosaics, Paterae, and other works of art of the first six centuries. By Thomas Heaphy. Edited by Wyke Bayliss, F.S.A." This is a book we should like well to see in the Progressive Library, then all Spiritualists might have the opportunity of a look at it.

A recent communication received from Baroness Adelpa Von Vay, of Austria, contained a photograph of Jesus Christ, said to have been reproduced from an engraving on an ancient gem. Physiognomically and phrenologically, it differs from any we have seen. Possibly it may be enumerated in the work of Mr. Heaphy. On the back of the card is printed a Prayer for Meekness.

### MALE AND FEMALE IN THE NEW DISPENSATION.

Dear Mr. Burns,—I have read with much interest the articles by the Countess of Caithness, on the importance of the year we have now entered, similar thoughts having been also impressed on my own mind—more especially those relative to the "Higher Life" that is, and will be ultimated in the Dispensation now dawning upon us. I believe there are, even now, manifestations of this life upon the earth, but I have not a doubt there will be also one glorious pre-eminent form of life, or, to express the thought more correctly, dual form of life, (priest and priestess) in the present, as in all past dispensations.

We know, from what has been revealed to us on this profound subject, that all life proceeding immediately from the Great Source of Life is in the dual form—male and female, or Love and Wisdom, but in the past the separation has taken place in the descent through the varied states, and before ultimatum through human organisms for the accomplishment of the divine purpose, to be again re-united in the state of angelhood to which, we understand, all life will ultimately ascend. But, methinks, on the "New Earth," through the prepared state of the "Bride and Bridegroom," there will be the conscious descent of the New Life in the dual form from the Glorious Beyond;—then will the angel stand upon the earth in "full measurement."

When meditating on this mighty theme, Jesus—the historic account of whom I believe in all its literalness and reality—was presented before me, not alone, but with the Love (or feminine); and from "the Spirit and the Bride" descending the glorious dual form of life already referred to—the Saviours of this Dispensation.

This is, indeed, holy ground, and I venture on it with reverence and humility.

I feel a strong conviction that humanity can only be redeemed from its present state through the ultimatum of purer forms of life, and for this there must be prepared conditions. Would that not only all feminine, but also all masculine minds could be permeated with the sacredness of the conception of life, for there must be perfect sympathy and unity in thought for such an ultimatum.

Thoughts on the New Church seem to be closely intertwined with those of the New Life. If impressed to write a few lines on that subject, as I have been impelled to do in this instance, I will trespass for the kind insertion at some future time.

I hope I have been definite enough even for "Ouranoi," whose rich thoughts I have also perused with pleasure and profit, and would avail myself of this opportunity to ask him to kindly favour us with his meditations on the subject.

With all best wishes, faithfully yours, CLARA ROWE.  
Church Road, Urmston, Manchester. January 5th.

[Our readers will recognise in our correspondent—Mrs. Rowe—Miss Clara Garbett, whose communications appeared so frequently in these columns a few years ago.—Ed.M.]

## MAN'S PHYSICAL CONDITIONS.

### VEGETARIANISM QUESTIONED.

To the Editor.—Sir,—I have read several articles and letters lately in the MEDIUM on Vegetarianism, and am still unconvinced that the moderate use of flesh as food is harmful, either to the body or the soul.

I shall not undertake to deal with the medical side of the subject; indeed, I am unable to do so, but shall take the liberty of presenting its religious and practical sides to your readers.

To speak mildly, the advocates of vegetarianism are ungenerous; and appear to me to try unlawfully to fasten a yoke round the necks of men which they ought not to be called upon to bear. Those who differ from them in opinion and practice, they appear to consider as unclean things, fit only to live on dunghills, or in sty's. When they have read to the end of this communication, I trust they may feel it necessary in future to be more sparing with their insolence.

(1) In the parable of the prodigal son, the Ninth Holy Messenger has no hesitation, much less horror, in representing



the Supreme Father as killing a fatted calf! and being merry at the eating of it too!! The prodigal had been almost a vegetarian, eating husks! Poor wretch!!

(2) In the parable of the wedding feast, oxen and fatlings are spoken of as having been killed and made ready.

(3) Jesus sent Simon to catch a fish. This fish was useless except for food. Did Jesus bid Simon to do an unkind, unwise, or sinful act?

(4) When Jesus sent out his disciples to preach, he instructed them to abide in the houses of persons friendly to them; and to eat and drink such things as were given to them by the friends.

Will any man, after a consideration of these four heads, dare to assert that Jesus was a vegetarian, or that he did at any time recommend vegetarianism? I trow not.

(5) The Third Holy Messenger, Fo, saith: To the laity all food is admissible, when they cannot live solely on that which is vegetable; to the priest, calf-veal, deer-venison, and wild goose-flesh, (p. 249). I may be reminded that he recommends further on a rice and wheat diet: but then he was addressing the Chinese, whose country has a splendid climate.

(6) The Twelfth Holy Messenger, Dr. Kenealy, says in the Dedication of the Tichborne Trial, that every one of the Queen's People ought to have a meat-dinner table. This includes a celebrated lady doctor, who says the mantle of Dr. Kenealy is her's! Why does she make holes in that sacred garment?

(7) As far as the doctrine of Transmigration is concerned, a cabbage has as much right to live as a cab-horse or a cab-man. Can vegetarians refute this statement? The shedding of the pale blood of the cabbage does not shock them. Why does it not do so?

(8) Vegetarians object that great spiritual illumination is not possible to eaters of flesh. I answer: Three ignorant and stupid fishermen, Simon, James, and John, were at one time in the company of Jesus, Moses, and Lao-Tseu; and heard the Sacred Voice of Heaven too.

(9) Blessed are the temperate, said Jesus, for God will reveal himself to them. (Testament of Jesus.) Shall we substitute "vegetarians," for "temperate"?

(10) Has any living man greater spiritual illumination than that enjoyed by the Masters—Fo, Jesus, and Kenealy? Your correspondent, the high priestess of vegetarianism, may think that she has; but a forty-parson power would fail to convince me that she has. How can the disciple be greater than her Masters?

(11) Clever people are often very impractical: even Plato wrote much nonsense. Vegetarians do not object to milk and eggs as food. This means that millions of cows and hens are to be bred. Half of the animals actually bred (about) will be males. May I kill these while they are young? No. Shall I keep them till they die? Oxen are nearly useless for work in these go-ahead days: no one will dispute this. If I keep oxen and other creatures, shall I not be obliged to raise the price of the milk and eggs, already much too high?

Books like "How to live on two-pence a day" may be useful, but rich employers of labour use them to reduce wages to starvation point. Why don't you live on lentils and oatmeal? say they. They are business-like, very; and take good care to supply themselves with everything their fancy dictates—at the expense of the workers!

Hoping that I have not trespassed too much on your limited space, I remain, very truly yours,

CHARLES W. HILLYEAR.

#### FERMENTATION AND BREAD MAKING.

I have pleasure in answering "A. Baker's" few questions concerning my lecture on the "Home treatment of acute and chronic disease."

I do not state that the fermentation of "pure vaccine lymph," cancer matter, dead flesh, consumptive lung matter, or brewer's yeast, are all identical, merely because when the products of this experiment are placed under a microscope their appearance are identical, but also because they have exactly the same properties. In some countries intoxicating drinks are made by women chewing the leaves of a plant, and spitting the saliva into sugar and water.

I do not say that alcoholic, acetic, and putrefactive fermentations are identical, but that "yeast, or ferment, pus matter, and disease, and white corpuscles, are one and the same thing."

Certainly I have never tasted bread raised by "pure vaccine lymph," or cancer matter, but I have often seen people who have been recently vaccinated, or who are suffering from open cancers, find the quantity of matter, and pain and irritation of the parts, increase and decrease corresponding to their consumption or non-consumption of baker's bread raised with yeast, just the same as the stomach and bowels generate

carbonic acid gas from the same cause. Seeing that excretions from diseased organisms, or flesh-meat when placed in proper conditions, will rapidly ferment the liquids they are in (as cider-makers know, when they put a piece of beef into their vessels to induce fermentation), I have every right to draw the conclusion that bread could be fermented in the same way. Bread can be fermented without the immediate addition of yeast, by being placed in a moderately warm place, when the yeast particles, which are floating about in the air fall in, the starch and sugar of the flour gradually undergo the process of fermentation, and are being converted into alcohol. The carbonic acid gas here becomes liberated, and the density of the dough preventing its escape, what is known as a light and porous paste is the result. The objection to this means of fermenting bread is, that there is a tendency for the dough to run into that stage known as acetous fermentation, which is, to all but the Russian palate, a most disgustingly sour product. The addition of brewer's yeast, however, renders this accident less likely to occur in the hands of a careful baker, as the process is more rapid.

Alcohol when sufficiently concentrated kills the very animalcules which, by their excreta, produced it, but if in a dilute form, as in champagne, it will go on fermenting for years, although totally excluded from the air, as well as in the stomach of the alcohol drinker, in which it becomes diluted. The blood and tissues of such individuals are charged with white corpuscles, in a manner not to be met with in their teetotal brothers,—other conditions being equal. Alcohol, as everyone knows, though they may indulge their depraved senses with it, is a deadly poison to mental, moral, and physical health. Our newspapers demonstrate this to us daily. A brewer's drayman generally dies if he undergoes the operation of the amputation of a limb, though his external appearance, to the blind eye of world generally, indicates the most exuberant health.

I do not pretend to say precisely, in all its minutiae, how the body is nourished by the food taken into the stomach, and I know nothing of the theory of the spiritual part of food. The decomposition of food is not necessary for the support of the organism in a pure physical condition, but on the contrary, as shown by the effects of alcohol, it degrades man's moral and spiritual elements, under which conditions instead of our spiritual parts being "set free," they become earth or sense-bound.

If death, arising from the inhalation of carbonic acid gas, was merely the result of the absence of pure air, it would not be so instantaneous as it is in every case. Put a person for a few minutes in water, and he can be revived. The near extinction of life was through the total exclusion of air; put the same person for a minute in carbonic acid gas and the result is death, because the one is a deadly poison, and the other is not.

We must remember that God, in his mercy, has so constructed our organisms that much poison can be taken with APPARENT impunity, and we might as well try to prove that snake poison is harmless because it has been occasionally taken into the human stomach without causing any immediate evidence of its destructive power, as to try and prove that yeast in bread is health-giving because the organism is able to exist while imbibing small quantities daily. Let anyone try and live on yeast alone, and then they will get an idea of its special property.

Well baked bread ferments in the stomach far less rapidly than badly baked bread, and the outside crust is the only part that is comparatively free from fermenting principles. The crust protects the inside of the loaf and the yeast from being destroyed, and this is why I always advise baker's bread to be well toasted, when it is impossible to get the pure unleavened bread.

Griddle cake is made by pouring boiling water over wheat meal till it becomes a very stiff dough, which is then turned out on to the paste-board and rolled into a flat round cake about half an inch thick, cut into quarters, floured, and placed on the rather hot griddle-plate, and turned from time to time for about 35 minutes, when it is well cooked. This bread split down the centre, and fried for a few minutes in pure salad oil, is preferred by many to the use of butter, but the oil must be absolutely BOILING, or some will object to an oily greasy flavour.

Let anyone live on this bread alone, or on sea biscuits made from the same grain only, with a sufficient quantity of water, and then they will get an idea of its special properties. Indeed I should be very sorry to prejudice people against the "staff of life," which, I think, is sadly maligned in baker's puffed-up white bread. All the cereals, I believe, are made into bread in various countries, and the nutriment is derived from the rye, rice, maize, or whatever the bread is composed of, THAT is the "staff of life," but it is such abominable adulterations as alum, ammonia, bone-dust, chalk, magnesia, plaster of Paris, potash, or the necessary accompaniment of raised bread—yeast, each and all of which is, individually, a STAFF OF DEATH, that I would prejudice those in search of health from having them tied to their "staff of life," as they inevitably weaken it, and embitter and shorten their road to a premature grave.

CHANDOS LEIGH HUNT.

## SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1882, the price will be—

|  |       |     |           |        |
|--|-------|-----|-----------|--------|
| One copy, post free, weekly  | 0 2   | ... | per annum | 0 8 8  |
| Two copies   | 0 4   | ... | "         | 0 17 4 |
| Three "  | 0 5½  | ... | "         | 1 8 10 |
| Four "   | 0 7½  | ... | "         | 1 12 6 |
| Five "   | 0 9   | ... | "         | 1 19 0 |
| Six "  | 0 10½ | ... | "         | 2 5 6  |
| Thirteen "   | 1 6   | ... | "         | 2 18 0 |
| Additional copies, post free, 1½d. each per week, or 6s. 6d. per year. |       |     |           |        |

### THE "MEDIUM" FOR 1882 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

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 newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 13, 1882.

### NOTES AND COMMENTS.

Miss Chandos Leigh Hunt's printed edition of instructions to her pupils, price one guinea, is now ready for delivery, and may be had without delay on application to the author, 13, Fitzroy Street, W.

Mr. W. Wallace, the Pioneer Medium, intends revisiting the towns on the South Coast, and will be glad of engagements, (public or private) between London and Dover or anywhere along the Coast to Portsmouth. Mr. Wallace held a very successful circle at Eastbourne, as long ago, as Oct. 13, 1856—and is grieved that the Cause of Spiritualism, does not flourish more vigorously along that pleasant part of our country. Mr. Wallace intends starting on his tour, on Monday next, friends desiring his services, will please communicate at once, address—103, Queen's Crescent, Haverstock Hill, London, N.W.

HOLMFIRTH, YORKSHIRE.—A correspondent informs us that there is a public Hall, available for meetings on Spiritualism; and if he could find speakers, he would in the first instance inaugurate meetings at his own expense.

QUEBEC HALL, MARYLEBONE ROAD.—On Sunday evening there was a good attendance to hear Mr. Iver MacDonnell on a subject with a pleasing title—"A consideration of the Lilies of the Field." It was quite a philosophical investigation into the Mental Nature of humanity, asserting the Moral Nature of man as his distinctive characteristic, and that the revelations of a Future State, and the best means of attaining a good position there, stood apart from Reason, and was addressed to those only endowed largely with this superior nature, and, to all others, the doctrine of faith in God, and taking no thought for the morrow, mere folly. As usual a discussion followed, in which six or seven took part, and after some remarks, complimentary to the lecturer, proceedings terminated. The Vaccination question cropped up, and one gentleman present undertook to speak on that subject on next Sunday evening.

Miss Lottie Fowler, to be more convenient to West End callers, has removed to 28, Langham Street, W. Her hours are from noon till eight in the evening.

Mr. Town's demonstration of thought-reading and clairvoyance at the Spiritual Institution on Tuesday evening, was attended by twenty sitters. The results were distributed round the meeting with much regularity.—J. KING, O.S.T.

We regret the appearance of a few typographical errors last week.

## CIRCLE & PERSONAL MEMORANDA.

Mr. T. M. Brown has had very successful meetings at Middlesbrough, and expects to visit that town again shortly. He returns home for a few days, and his address till next week, will be Howden-le-Wear, R.S.O., Durham. In a week's time he will commence his journey for Manchester, and Southern Counties.

Mr. Hawkins, 15, Red Lion Street, Clerkenwell, has proposed to occupy the Monday evening of each week as a healing seance for ladies. The general healing seance is, as usual, on Sunday morning at 11 o'clock. There is a circle for communications on Wednesday evening at 8 o'clock.

A service will be held at Mr. Dales' 287, Crystal Palace Road, East Dulwich, Sunday, Jan. 15, at 6.30 p.m., when Miss Keeves is expected to give an address. Spiritualists cordially invited.

### A RECEPTION AT DR. MACK'S PSYCHOPATHIC INSTITUTION.

On Thursday evening last, Dr. Mack received a large number of his friends at his new Establishment for Healing, at 26, Upper Baker Street. There was present a lady, who was controlled by a number of spirits, and gave a discourse in addition to personal descriptions applicable to persons present, to whom they were addressed, and of which matters the medium knew nothing.

During supper the friends expressed regret that some remarks had not been made in the form of an inauguration of the Establishment, and a desire was expressed that Dr. Mack would continue these evenings and give opportunity on some special occasion for the "house-warming" suggested, seeing that it is still within the limits of the festive season.

### DR. ANNA KINGSFORD ON VIVISECTION.

The paper read by Dr. Kingsford at the meeting of the Zetetical Society on Wednesday evening was a very extraordinary performance. As a display of intellectual resources it could scarcely be equalled, and, for moral point, it was as markedly note-worthy. Dr. Kingsford sat down in the midst of an ovation, which she received with so much modesty that she did not appear to realise the tremendous effect she had produced. Then came questions, abjectly inane, which were replied to pleasantly, learnedly, and exhaustively. A poor fellow got up to open the debate on the other side, but the effort was almost as humiliating to the feelings as a vivisectionist's laboratory would have been—so we left the meeting. Dr. Kingsford appears to be the champion of mercy and justice to the dumb brute, which, in being cut up alive by human monsters, inflicts a greater cruelty on humanity than on the bleeding victims. We hope to see Dr. Kingsford's paper circulated to the widest possible extent, and all efforts made to throw out Sir John Lubbock's bill when it is brought before Parliament.

### THE CASE OF THE WIDOW AND THE FATHERLESS.

An upright man and an excellent Spiritualist has passed from amongst us in a painful and sudden manner, leaving a wife and two little children unprovided for. A fatal form of hernia carried him off, though he was in the vigour of manhood.

Mr. Monteath, the deceased, was a native of Perthshire. He was a journeyman carpenter, an excellent workman, steady, and of inflexible principle. He was one of nature's noblemen, and was so sensitive to honour and conscience that he has refused a better-paid position because he was not satisfied that the work done under him would be carried out in a conscientious manner. Occasionally he would call in and subscribe sixpence to the Spiritual Institution, and in an equally voluntary manner he supported the Cause in other ways, to the extent of his ability.

His widow desires to take a situation, but the children—a boy four years of age and a girl nearly two years old, will be an impediment. The thought has occurred to us that there may be good-hearted people without family who would be glad to bring up the little orphans of such excellent stock, and possibly also find a place for the mother. This kind of work brings a blessing to those who take it up, and thus we leave it. Communications may be addressed to this office.

### THE "MEDIUM" IN PUBLIC READING ROOMS.

We receive every day the names of Reading Rooms to which we intend sending the MEDIUM gratis during 1882. We have now a goodly list, but we want more. Many places are as yet unrepresented, and the gentleman who enables this to be done desires that as many towns as possible receive the benefit of this distribution of literature.



Surely some of our friends are slightly apathetic not to tell us of public Reading Rooms in their town, so that the MEDIUM may be sent weekly for the next twelve months. We hope to have an accession of helpers in this matter soon, as we intend to close the list next week.

We have not been able to send to all on the list this week. We printed what we considered sufficient, but found our stock rapidly disappear, so that we could not spare a sufficient quantity for the Reading Rooms. This is good news for the New Year; the MEDIUM is entrenching itself securely in many homes.

## HEALING BY LAYING ON OF HANDS.

### A SWELLED KNEE.

To the Editor.—Dear Sir,—I have much pleasure in testifying to the very powerful effect of Dr. Mack's treatment in my case. I had contracted a swelling on the right knee joint from getting wet, which very much impeded locomotion. I tried several embrocations with but little benefit. After a few visits to Dr. Mack, thank God I may say I am cured, I can now walk as well as ever. I hope others may be led to avail themselves of Dr. Mack's power, which has been so successful in the case of your humble servant,  
H. GRAY.

55, Charlotte Street, Portland Place, Jan. 5th, 1881.

### GRAVEL OR STONE.

We have before us a pile of letters from one of Dr. Mack's patients in the West of England, the first of which illustrates the importance of giving publicity to the work of healers. Under date October 9, 1881, he writes: "Seeing your advertisement in the 'Spiritualist,' I beg to apply to you for advice. Can you cure patients at a distance?" etc.,

On October 12 the symptoms of the patient, a young man a little over twenty years' age, were given. For four years various doctors had been unable to effect a cure and remove the impediment. Magnetised fabrics were sent and worn. On October 30 a slight improvement was reported, and a further improvement on November 15, and again on November 21 and December 12. On December 30 he writes: "I am now able to report progress, and am thankful to say I am, I believe, on a fair way to recovery; I find it slow, but, I believe, sure." This complaint is so painful and so difficult of treatment that we give these particulars, that possibly some sufferer may be led to a means of relief through this publicity.

## WHAT CLAIRVOYANTS SEE.

### THE GEOZONIC SPHERES.—II.

To the Editor.—Sir,—In my last letter, I made an effort to convey to your readers what I have seen with reference to the "primal globe" and its affinity to the sun, and a few of the stellar bodies. The next point that attracted my attention was that the joint action of the sun and primal globe produced a third element, or combination of elements, unlike either of the factors, taken separately. This third element radiates through the crust of the primal globe, and in return re-acts upon the surface of the same.

This brings me to the next point, viz., the second space. I wish it to be understood that I use the word space only in a relative sense, for absolutely such a word has no signification.

The phenomena in this strange region are of an extraordinary character, in fact, all I have seen are quite overwhelming; yet, I am convinced that, after all, what I have seen are but the effects of occult forces, the real nature of which I know but little of. Nevertheless, the manifestations I have seen appeal me; these alone seem, for the present, as much as I can endure. Yes, sir, I feel myself very little when confronting these creative, formative, and transformative operations.

This second space appears about 500 miles from the surface of the primal globe to the superambient crust. This space is filled with a kind of vapour, which I am led to denominate Mercurial Vapour; for according to my spiritual impressions it is of the same nature as vapourized mercury. Although, having but a very little knowledge of Chemistry, I don't know if there be such a thing as mercury in a state of vapour. It appears to be the result of combustion, and yet I see no fire, nor is there such an element as atmospheric air.

The action of this vapour is most peculiar, it shoots upward, then falls downward upon the surface of the primal globe, which it seems to decompose by its corrosive action. I also

observed that what I beheld had its counterpart amid the orbs of heaven; that there is reciprocity between each atom in this second space and the planet Mercury. For distance is nothing to those forces, which like an ocean flood the Universe of God. And it is this that unites one atom with every other atom of its kin. I had been told that the planet Mercury was related to those particles of matter I beheld in this region; accordingly, I noticed that the chemical actions varied according to the position of the planet Mercury. Hence, I found that when Mercury was approaching the sun, the action in this region increased, and when the conjunction became complete, it was then nearly at the highest point. Nearly, I say, for I found that the action became unusually high when Mercury entered that group of stars which astrologers call Virgo. From this I was led to conclude that each star in the group Virgo, was of the same nature as Mercury. Again I noticed that as Mercury receded from the sun, the chemical action diminished, until he gained that point termed his aphelion, when the action became comparatively small. I allow that the sight of an action so strange, has a tendency to beguile the fancy, and it is with much difficulty I could keep that ever active faculty in the human mind, in subjection to realities. But really, at times, I have been almost led to conclude that there was something amid this clash of elements besides unintelligent matter. I have been nearly ready to conclude that something else was passing upward through its embryo of existence into the light of a distant day, some millions of years hence, but this is only fancy, perhaps; at least, I will not attempt at being dogmatical on such points. I only state what I see, and what I see, I believe.

But I desist for the present, and with the Editor's permission, shall continue the subject.—I remain, sir, yours obediently,  
J. THOMAS.

Kingsley, by Frodsham.

### CLAIRVOYANCE—ITS IMPORTANCE AND SCOPE.

#### CAN THOUGHT BE RENDERED OBJECTIVE?

Dear Mr. Editor,—I have read with much interest the clairvoyant descriptions which appeared in your last issue. Those things have to me a peculiar affinitising power and elevating influence, they draw me, as it were, into a higher atmosphere where angels congregate, and where seraphs breathe a charm by their holy presence. These descriptions are, no doubt, to all readers, interesting, instructive, elevating; but that which would interest me more, and would, perhaps, be more instructive from a spiritual standpoint, is—What are the conditions of mind in which these clairvoyant scenes present themselves to the clairvoyant? I know what my own conditions are, to a great extent, I should like much to know the condition of others, that by the accumulation of facts we may draw therefrom some sound hypothesis as to HOW CLAIRVOYANTS DO SEE. I have, at present, my own thoughts upon the subject, which, to a certain extent, have been made known through the pages of the beloved MEDIUM, but would be glad to know more about these things mysterious. Clairvoyance is a great power, and is likely to revolutionise the thoughts of the scientific world in reference to matter, and its divisible possibilities, as well as its beautiful harmonizations; nay, more, to yield obedience to our thoughts to form images thereof, in objective existence, without the aid of tools. To speak of thought transforming itself into objective existence, to the physicist, is a thing ridiculous, nevertheless it is a fact, and the point of the objection becomes very much blunted by the very startling revelations of Clairvoyance. But we need to be very careful in our inquiries in this difficult problem. What are oftentimes believed to be clairvoyant visions are, perhaps, only the outgrowth of deranged organic conditions. Clairvoyance is, to me, a spiritual sensing of a thing or event. What the microscope is to the unaided sight, so is Clairvoyance to the power of ordinary physical sight. It is the spirit seeing without the aid of matter organically arranged—sensing things on its own level. Spirit is invisible; thought transformed into an objective existence is invisible,—a harmony of conditions is demand for visibility to manifest itself. To discern the spirit-objectives by ordinary light is as impossible as it is to see far ahead of yourself when in the midst of a dense fog. But I will leave these thoughts at the present, and would be glad to hear further upon this point from those who are gifted with this useful and elevating acuity.—Yours very truly,  
PERICLES.

## PHRENOLOGICAL NOTES AND SELECTIONS.

PHRENOLOGY means "a discourse upon the Mind." Its title even ignores that organism of the brain and skull whereof as a science it is the exponent. At first sight it appears unreasonable to suppose that the inward faculties of the mind can be indicated by the shape of the skull. Probably, however, a little consideration will remove the apparent absurdity.

The "organs" of the Mind is a correct expression. The artist's hand does not conceive the scenes which he depicts on canvas, but without his hand he could not impress them there. Therefore, the objection to the belief that certain parts of the brain are the "organs" of different powers and emotions of the soul is as causeless as an objection to the hand as being the "instrument" whereby the painter expresses his thoughts in form and colour, the musician in the witchery of sweet sounds, and the poet in the rhythm of words reflecting the inner glories of the spirit. It is really an objection to the Body at all. The Body is given as the medium of receiving impressions from and conveying impressions to the outer world, all that is exterior to the Ego, the personal self. It is more than the spirit's house, for it is rendered sensitive throughout by the indwelling of the spirit, and is also moved by the spirit's volitions in an obedience more rapid and intimate than the doors or windows of any tenement by the arm of its inmate.

But when the temporary purposes of our existence in this present state have been accomplished by means of the body, the soul's faithful companion in joy and pain,—and when the soul awaits the promised "spiritual body," fitted for another and a higher sphere of service,—can we suppose that the soul or spirit (for we may use the words interchangeably, the spirit being the soul regarded God-ward, and the soul being the spirit regarded earth-ward) is dormant, ceasing, through unconsciousness, to be, even for a time? No more than when the brush, or the flute, or the pen is laid aside, the painter, musician, or poet ceases to be, or that then painting, music, or poetry itself expires.

Facts, it is well said, are stubborn things. If experience demonstrates to a certainty that the head of an idiot, or of a madman differs in conformation (in size and in shape) from the heads of those in possession of all their faculties in full power, how is it possible to deny or to ignore this fact, or to question its meaning? If, again, we find that those individuals in whose heads certain so-called "organs" are largely developed, really exhibit strongly in their life and character those powers and emotion with which those organs are said to be connected, it appears to the writer that this fact can no more be evaded by a contrary theory, than the functions of certain muscles can be denied when it is found that the athlete strengthens them by exertion into cords of iron. Depend upon it, the idiot or the madman is not such because he possesses a brain of a certain size or contour; but because of his mental deficiency or perversion, the convolutions of the brain have so formed themselves as to indicate the feebleness or the aberrations of the mind within. For it is the inward that moulds the outward, not vice versa.

There is no organ sinful in itself, but the disorder of our nature through sin is shown by every human brain. Therefore, not one presents a perfect phrenological development, although a number of heads of the higher type would, probably, show an infinite progression of degree in the "going on unto perfection." Every organ may be used, according to the language of Scripture, as an "instrument of sin;" every organ may be used as "an instrument of righteousness." E.S.G.S.

Ipswich.

Wind wafts ripples o'er the waters  
To quickly pass away!  
So each race of men come and go—  
Wax, wane, and then decay!

Who bids each race spring up?  
Who guides the wind and flood?—  
But life's eternal spirit,  
The great Eternal God!

The more we muse of God,  
The greater he doth seem:  
He's greater than the boundless sun,  
MAN's but a transient gleam!

B. S. H.

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

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

## A GOOD BOOK FOR EVERYBODY.

Now ready, in neat cloth, eighty pages, price 1s.

### HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN BODILY SYMMETRY,  
HEALTH, VIGOUR, AND BEAUTY.

Contents of Chapters:

- |                                   |  |
|-----------------------------------|--|
| I.—Laws of Beauty                 | VIII.—The Mouth                                    |
| II.—Hereditary Transmission       | IX.—The Eyes, Ears, & Nose                         |
| III.—Air, Sunshine, Water, & Food | X.—The Neck, Hands & Feet                          |
| IV.—Work and Rest                 | XI.—Growth, Marks, &c., that are Enemies to Beauty |
| V.—Dress and Ornament             | XII.—Cosmetics and Perfumery                       |
| VI.—The Hair & its Management     |  |
| VII.—The Skin and Complexion      |  |

### WORKS BY R. B. D. WELLS.

GOOD HEALTH, AND HOW TO SECURE IT. With many Engravings. 208 pp., paper wrappers, 2s.; cloth, 2s. 6d.

HEALTH AND ECONOMY IN THE SELECTION OF FOOD. Price 6d.; or bound in Cloth with "Good Health," 3s.

WATER, AND HOW TO APPLY IT IN HEALTH AND DISEASE. With Engravings, 1s.

WOMAN: Her Diseases and How to Cure them. Paper wrappers, 1s. 6d.

THE SYMBOLICAL HEAD AND PHRENOLOGICAL CHART. A Beautifully Coloured Engraving, and Definition of Organs, suitable for hanging on the Wall. 6d.

THE PHRENOLOGICAL AND PHYSIOLOGICAL REGISTER. For Marking Developments. 6d.

WORKS ON MAN: embracing, "The Phrenological and Physiological Register;" "Good Health, and How to Secure it;" "Health and Economy in the Selection of Food;" "Water, and How to Apply it in Health and Disease;" "Vital Force;" "Marriage, Physiologically Considered." Bound in One Volume, cloth, 6s.; half calf, 8s.

WORKS ON HEALTH: embracing, "Good Health, and How to Secure it," "Health and Economy in the Selection of Food," "Water, and How to Apply it in Health and Disease," "Woman: Her Diseases, and How to Cure Them." Bound in one Volume, cloth, 5s.; gilt edges and side stamp, 6s.

FOOD REFORM COOKERY BOOK. The Text Book of the Food Reform Association. By Thirza Tarrant. 2d.

HOW TO LIVE ON SIXPENCE A-DAY, by Dr. T. L. Nichols. 6d.

HOW TO COOK: The Principles and Practice of Scientific, Economic, Hygienic, and Aesthetic Gastronomy; with Model Recipes in every Department of Cookery, Original and Selected. By Dr. T. L. Nichols. 6d.

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

## SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

A Discourse by J. BURNS, of the Spiritual Institution, London.

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875.

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DR. WITT TALLMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

PRICE TWOPENCE. 15 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra; 1,000 copies, 84s., carriage extra.

### CONTENTS.

- |  |  |
|--|--|
| The Religion of Spiritualism Defined. Christianity Calumniated by its Priests. Spiritualism and the Religion of Jesus Identical.         | Modern Spiritualism a part of the Plan of Providence.  |
| The Transfiguration of Jesus: What It Taught.  | Denunciations against Witchcraft, Sorcery, and Necromancy do not affect Spiritualism.                                |
| The Materialisation and Dematerialisation of Jesus after His Crucifixion.  | Origin of Jewish Law, Religion, and Politics in Spirit Communism.  |
| The Permeability of Matter by Matter Illustrated by Jesus.   | The Decalogue, the first example of "Direct Writing."  |
| True Nature of Jesus' Post-mortem Body. Vests of Identity given by the Arian Jesus.  | Jealousy of the Jewish God.  |
| Modern Spiritualism, a Supplement of the Apostolic Age.  | Degradation of the Jewish People and of their Spiritual Rulers.  |
| Christian Prayer: to whom Addressed? Christianity is a "Religion of Ghosts."   | Jewish Law inapplicable to Modern Society.   |
| The Preacher's Distortion of Bible Narratives.   | The Degrading Sacrifices of the Jews; Their Necromancy; Their Disgusting Divination Denounced, not Spirit Communism. |
| The Witch of Endor Libelled. The Narrative of Saul.  | Perversion and Simulation of Spiritual Phenomena.  |
| Jewish Prophets, Professional Mediums. The God of the Jewish Nation—His Functions; His Quarrel with Saul; Sends an Evil Spirit into him. | The Preacher's Mince Pie-ety.  |
| Saul cut off from his Spirit-guide. Saul's interview with the Woman of Endor.  | Influence of Spiritualism on Bodily Health.  |
| The Genuineness of her Mediumship Proved.  | Remedial Effects of Mediumship.  |
| Jewish Ignorance of Immortality. The Spirit-form of Samuel; His Denunciation of Saul.  | Spiritualism and Marriage.   |
| Identity of the Spirit Samuel shown. Generosity of the Woman of Endor towards Saul.  | Failure of Modern Christianity to regenerate Society.  |
| Saul's interview with Samuel not an exact Type of Modern Spiritualism. The Early History of Modern Spiritualism Misrepresented.          | Spiritualism and Insanity.   |
| Alliance of Christians and Infidels in Fighting against God.   | The Gadarene Swine not Mediums.  |
| The Consolations of Spiritualism in Trouble.   | Clairvoyance of Balaam's Ass.  |
|  | Spiritualism in Harmony with the Bible, as a Progressive Book.   |
|  | The Bible: how to be Interpreted.  |
|  | Dogmatism and Pride of the Priests.  |
|  | Contrast between Jesus and the Clergy.   |
|  | Spiritualism too Broad for a Narrow-minded Priesthood.   |
|  | The "Rich Man and Lazarus," a Recognition of Spirit Communism.   |
|  | The "Latter Days."   |
|  | The Blood of Atonement, a Relic of Ancient Paganism.   |
|  | The Efficacy of Prayer.  |
|  | Purity of Soul the Aim of Spiritualism.  |

LONDON: J. BURNS, PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, W.C.



## THE SPIRIT-MESSENGER.

## SPIRIT WHISPERS.\*

## AN INVOCATION.

## VII.

Eternal Father! Universal God!  
Deign to accept the homage of our souls!  
We worship Thee, and, though unseen, we own  
And feel Thy life and presence everywhere:  
We are creations of Thy will! Oh make  
Us also heirs to principles of good,  
By which we may ascend, by mortal steps,  
Unto the realms of immortality.  
Oh guard us, and preserve us in all Truth  
Oh keep us from alluring phantasies,  
And all evolving circles of vain thought  
Which cheat the simple and mislead the wise;  
Be Thou the loadstar to each thought, that we  
May rise on joyful wings of love to Thee!

## VIII.

We grope in darkness—Oh be Thou our light!  
We wander from the way—Be Thou our guide!  
We falter as we tread—Be Thou our staff!  
We reason in ourselves—Speak Thou to us!  
We build upon the sand—Be Thou our rock!  
We see vain visions—Oh unveil Thy face!  
We reach toward phantoms—Oh stretch out Thy hand!—  
For Thou alone, Eternal Father—Thou  
Alone canst aid the offsprings of Thy love,  
Nor wilt Thou heedless feel their keen desires  
Aspiring to mount to purer heights,  
But wilt accept them as the germs of faith;  
Strengthen their innate longings, and control  
The good, and quench the evil in the soul.

## IX.

Endow us with the power to see the Truth  
In all its fulness, and the power to hold  
Its teachings unalloyed with base desires:  
Transmit its light in softened gleams, lest we  
Be blinded by the vision, or become  
With pride elated, and o'erleap the bounds  
Which mark Thy guardian care and love to men.  
Whate'er we learn within the maze of life,  
Whate'er of change by intuition dawns,  
Whate'er of creeds may come or go, may all,  
Subservient to our good, upraise our thoughts,  
Strengthen each faculty, make firm the base  
Of our assurance in the hope that we  
Retain vitality—apart from all—in Thee!

## X.

Hear us O Father! earth lips speak the words,  
And mortal germs of immortality  
Aspire to raise their thoughts from earth to Thee!  
We also, who by Thy abounding love  
Have yet a closer union with Thyself,  
Who know Thee deeper, and who feel the smile  
Of Thy eternal presence, we are drawn  
To these earth-children, by a bond which Thou  
Adown the ages of the Past didst seal,  
In which alliance Time and space are lost  
In one eternal purpose. We with them,  
As of their life a part, conjointly raise  
Our supplication to Thy throne of Love,  
And rest in Hope, whose life-spring is in Thee!

KEFTOS,

\* These inspirational utterances, and others which have preceded them, were delivered at a private circle. Many similar communications now live only in the memories of those who heard them, as they were not put to paper. The series commenced in No. 614.

## CAMBRIDGE SPIRITUAL LEAFLET No. 1

|     |     |     |       |
|-----|-----|-----|-------|
| do. | do. | do. | No 2  |
| do. | do. | do. | No. 3 |
| do. | do. | do. | No 4  |
| do. | do. | do. | No 6  |
| do. | do. | do. | No 7  |
| do. | do. | do. | No 8  |
| do. | do. | do. | No 4a |

## VERSE.—Angel Visitants.

do. —The Watchers.

do. —Ode to Music.

## Leaflet.—1. Vegetarian Leaflet No. 1.

do. —2. How to Live, and How to Die

do. —3. Spiritual Counsel.

A specimen of each of these 14 Leaflets forwarded post free on receipt of six stamps. Copy of "Cambridge Spiritual Leaflet," No. 5, 2d. (only two copies remain). A packet of "Cambridge Spiritual Leaflets," No. 1 and 8, price 6d., containing 80 of each. Copies of verse "The Watchers," 3d. per dozen post free.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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

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

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

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 16, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

"OBSERVER" complains of the extravagant prices quoted by a celebrated Astrologer for works on Spiritualism. Old books as a rule, sell at higher prices than when in print, but it is not usual to add 50 or 100 per cent to the price of books still on sale at the publishers.

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

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

## PROGRESS OF SPIRITUAL WORK.

### PLYMOUTH.—A NEW YEAR'S ADDRESS.

I am exceedingly glad and thankful to be able to give a good report of the progress of the Cause of Spiritualism in this town during the last week of the Old Year. The unanimous testimony of the friends, is that greater power or better results have not been realised at any time, than during the last week of 1881. The diary form of report, will perhaps convey the best idea of the general result of the meetings held.

Monday circle: Mr. Taylor under control gave instructive clairvoyant descriptions. The spiritual character of individuals was represented by lamps within them; each lamp being described—some bright, clear and brilliant, others dim, murky and flickering; the whole being very suggestive. We were exhorted to keep our lamps clean and bright—well replenished with the fresh oil of prayer, love and good works.

Tuesday circle: Interesting communications through Mr. Paynter; an old friend recently passed away, gave an account of his experiences and change of view in passing from earth to spirit-life. Great power was also manifested through Mr. Davis, who is developing as a materialising medium.

Wednesday circle: this was an exceptionally good meeting for spiritual influence and blessing; through Mr. Taylor much good counsel and encouragement was given us; Mr. K., who has been sitting for a few weeks, began to speak for the first time in the trance; and there are indications that this friends will make a trance speaker of a very high order.

Thursday circle: Both Mr. Williams and Mr. K. spoke under control.

Friday: At an exceedingly enjoyable home circle, many invisible friends and relatives conversed with us, through Mr. Crocker and Mr. Brooks, trance and materialising mediums.

Saturday circle: We again had friendly and familiar communication through Mr. K. and Mr. Williams.

Sunday, January 1st, 1882: After a discourse by the writer, "Spiritual effort and its varied results," a discourse of great power was delivered by "Frank" through Mr. H., whose mediumship has been of much signal service to this Cause, during the eventful year just closed. The control said—

"Kind friends, I wish you all a very happy New Year. We have met together many times during the year which has just ended, and have had much friendly and profitable intercourse with each other. We meet again to-night to consider once more, that life which is of the greatest importance to us all. I would recommend you to look back and review the past year, to look within yourselves and ask how the New Year which has just dawned has found you; whether it finds you spiritualised, whether the Spirit of Truth is in you to shine forth and enlighten others. And now, when so many are looking forward and thinking upon what shall be in the future; whilst I say, men's thoughts are looking upon that which looms in the future, I would recommend you not to look too far ahead, but to make your calculations from day to day, and consider what each day shall be to you, and what you shall make of it.

"Each morning, when after having been refreshed with sleep, a man awakes to a new life, he should be able to lift up his head, to look up to the heavens whence come all favours and blessings. He should, I say, be able to look up to a God of Love, in whom he can trust; this is how you should commence each day as well as each year—with trust in the Great Father that he will do all things well. We would set before you as a principle of life: Do what is pleasing in his sight;—And how can you best do this? I would answer, by doing to others what ye would have them do to you. Oh, if men would seek more earnestly to realise the truth contained in these words, how different would their lives be, how different would human society be; what a different nation would yours be; how much more truly too, would be illustrated the wisdom and mercy, and justice of God. The little child that prattles around you, should be lovingly embraced and folded to your bosom, for this is how God your Father enfolds you in the arms of Infinite Love; but how often is the little one spurned and harshly treated; but none are thus treated by the Heavenly Parent. The spirit of your Father should shine forth from the sons of his children, by doing unto others as you would have done to you.

"Christ, when he was upon earth, taught this to the people; he wanted for man to stand where God would have him; shining forth unto God from within; reflecting the Divine Spirit, showing that he possessed the germ of immortal life.

"Thank God the truth of man's immortality is demonstrated to all the world; men were living a life that was earthy; they could not see through the impenetrable fog that enveloped them; but these spiritual manifestations have broken down the barrier; that little table, moved by spirit-friends, has taught more than all the preaching ever could. Men may scoff at it, but this is done ignorantly as when they crucified the world's greatest Teacher; men would do the same to-day; they would say of the Truth, "away with it, crucify it;" but then words shall rebound upon themselves; the Truth must triumph. May it be your privilege to know and enjoy this blessed truth of spirit-union; to know that you can receive words of sym-

pathy and love, and advice from your child or parent—or friend who has passed on to the higher life; words which shall draw you upward in spiritual desire and hope. We want you to be living for a better world by following out these words: Do unto others as ye would have them do unto you. May you commence the year in this spirit and by carrying out this beautiful precept it will be the happiest year of your existence."

I would like to add that, in addition to the above, a circle is being held for materialisation; and spirit-friends are manifesting themselves in a tangible manner.

Jan. 3.

OMEGA.

On Saturday evening, the fourth general circle for devotional exercise, spiritual contemplation, fraternal intercourse, and development of mediumship, was formed at Richmond Hall. There were thirteen present, and it was a most enjoyable meeting. An unprecedented circumstance at this sitting was that addresses were given through four trance mediums, Messrs. Paynter, Taylor, Williams and Key; four dear brethren whom we esteem and know, and in whom we have perfect confidence.

Our invisible friends spoke through these mediums alternately, the thread of discourse by one, being taken up and continued by another, and thus all was perfect harmony; we felt it good to be there.

The Hall is now occupied every evening of the week, but one; and the four general circles now established therein must bring forth good fruit, always beginning with the development of spirituality in the members. We are thankful to be able to say that the first week in the New Year has been the most fruitful we have known in these circle experiences and results.

### FINANCIAL POSITION.

We have just made up our third quarter's financial account, and we are encouraged to find our position in this matter the most satisfactory one yet realised. The balance sheet as read to the congregation on Sunday evening may be thus briefly stated:—

Quarter ending Christmas, 1881.

|                                    | £   | s. | d. |
|------------------------------------|-----|----|----|
| Receipts ... ..                    | 17  | 14 | 3½ |
| Expenditure... ..                  | 14  | 3  | 2  |
| Balance in Treasurer's hand ... .. | £ 3 | 11 | 1½ |

Although our expenses have been much greater than before, we have never had so large a balance in hand; it will be seen from this that this Cause is very heartily supported.

We cannot speak too highly of the liberality of the friends, and I would like in behalf of the society to thank all these kind contributors and helpers.

### SUNDAY SERVICE.

The subject of discourse on Sunday evening was "Gamaliel's Counsel, or a word of advice to opponents." "Refrain from these men and let them alone; for if this work or this counsel be of men, it will be overthrown; but if it be of God ye cannot overthrow them; lest haply ye be found even to be fighting against God"—Revised version, Page 153.

At the circle that followed some beautiful utterances were given through Mr. K.

Jan. 9.

OMEGA.

### MR. EGLINTON IN CALCUTTA.

(From the "Indian Mirror," Dec. 17, 1881.)

Mr. Eglinton's wonderful powers, as a spiritualistic medium, are beginning to develop themselves more clearly and distinctly. He has been holding a seance again with the same sitters as on the last occasion, at the house of Babu Denonath Mullick, Parsi Bagan, Upper Circular Road, Calcutta. In our opinion, it was even more successful than the last one. One of the sitters has, it appears, for sometime, been missing some valuable documents, and one of Mr. Eglinton's spirit-guides, "Daisy," who, we are told, is the spirit of a Red Indian girl, was summoned—not in material form, but in spirit—and, being questioned as to what had become of these documents, told the querist where they were to be found. No search has yet been made by the sitter; but it is very likely, in his opinion, that they are to be found in the place indicated. Two materialised spirits also appeared—one of a Hindoo lady, and the other of a Hindoo gentleman; but on this occasion not in the dark, but in the light of a lamp, though the light was not brilliant. They were the father and mother respectively of two of the gentlemen present. The forms, though distinctly visible as of a Hindoo lady, and a Hindoo gentleman, were not quite recognisable yet, in their spirit life. We hope they will be so on a future occasion. But the most noticeable features of the last seance were the following: One of the sitters was requested to write the name of one of his departed relatives. The name written was not at all shown to Mr. Eglinton, nor did he know it, or was likely to know it before. The bit of paper, on which the name was written, was then folded up, and handed over to Mr. Eglinton, who, as soon as he received it in its folded state, burnt it in the flame of the lamp before which he sat. It was



immediately reduced to ashes, and Mr. Eglinton then rubbed the ashes over one of his arms, which was laid bare and found to be quite clear, and free from any writing at all. But scarcely had Mr. Eglinton rubbed the ashes over his arm, when the name of the departed relative of the sitter appeared in a minute or so in distinctly legible characters over the very arm, spelt similarly as on the bit of paper itself. But the most striking thing was this. When the materialised spirits had disappeared, a distinct sound of writing was heard in the dark for two or three seconds only, and immediately, when a light was brought in, a card was found stuck up on the edge of a book, near a certain distinguished sitter, and the following Sanskrit text appeared on it, in pencil, in pure and excellent Bengali handwriting, with the initials in English of one "P."—"Ta-pasha Brahma bijigya sumbo," which, when rendered into English, runs as follows:—"By devotion, and knowledge of God, a person is united with Him, i.e., he attains salvation."

We may well look forward to still more startling glimpses into the spirit-world, through the agency of Mr. Eglinton's certainly most extraordinary powers. No man, who has witnessed his seances, can possibly doubt the genuineness of his manifestations.

## MRS. HARDINGE-BRITTEN'S WORK.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing months; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Cheetham Hill, Manchester.

Sunday, January 15—Bingley.

" 22, 23, and 24—Bradford.

" 29—Macclesfield.

" February 5—Blackburn.

" 12, 13, and 14—Newcastle.

" 19—Liverpool.

" 26—Sowerby Bridge.

Sundays of March and April—Manchester.

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

Sunday, Jan. 15th, at 7 p.m. prompt, "The Vaccination Question:" introduced by a Working Man.

Monday and Thursday, from 2 till 4, Mrs. Davenport sees poor persons Free for Psychopathic Treatment.

Wednesday, at 8, a Developing Circle. Mrs. Treadwell.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present at this seance.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers.—J. M. DALY, Hon. Sec.

## LADBROKE HALL, NEAR NOTTING HILL RAILWAY STATION.

Morning Service, at 11 a.m.; Afternoon Service, at 3 p.m;

Evening Service, at 7 p.m.

Next Sunday morning, January 15th, 1882, a Circle for Healing; Medium, Mr. Hopcroft.

Afternoon: Circle for Trance and Test; Medium, Mr. W. Wallace.

Evening: Trance Address; Medium, Mr. Hopcroft.

The expenses of this Hall, are met by Donations, and Collections after each Service.

All communications to be addressed to the

HON. SEC., W. HARLING.

73, Barnsdale Road, St. Peter's Park, Harrow Road.

## GOSWELL HALL SUNDAY SERVICES.

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

The discussion on Sunday morning, was on "What is the difference between mind and soul?" The same Subject will be resumed on Sunday next at 11 a.m.

In the evening, at 7 o'clock, Mr. Morse lectured; and will continue to do so for the ensuing seven Sunday evenings.

These meetings and a monthly seance are now carried on by a body styled, "The Central London Spiritual Evidence Society." The secretary of which is Mr. Robert W. Lishman, 33, Richmond Crescent, Barnsbury, N.

## LEICESTER.—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a Trance Address, Subject: Hebrews, xi, 16: "But now they desire a better country, that is, an Heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

Sunday, January 15, Mrs. Groom, of Birmingham, will give two Trance Addresses.

On Thursday evening, January 19, at 8 o'clock, Mr. Wright, of Liverpool, will give a Trance Address, Subject to be chosen by the audience.

54, Cranbourne Street, Leicester.

B. WIGHTMAN, Sec.

## CLAREMONT HALL, PENTON STREET, ISLINGTON, N.

## A GRAND CONCERT AND BALL,

WILL BE HELD AT THE ABOVE HALL,

ON THURSDAY, JANUARY 26, 1882,

DOORS OPEN AT 7 O'CLOCK, COMMENCE 7.30,

DANCING AT 9.30, CONCLUDE AT 3.

STEWARDS { ALEX. BROWN,  
FRANK EVERITT.

SINGLE TICKETS, 1s. 6d., DOUBLE TICKETS 2s. 6d., to be had of Mrs. EVERITT, Lilian Villa, HENDON; ALEX. BROWN, 208, Copenhagen Street, N.; FRANK EVERITT, 26, Penton Street, N.; or, J. BURNS, 15, Southampton Row, W.C.

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

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

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

In Handsome Cloth Binding, Price 3s. 6d.

DR. DODS'S CELEBRATED LECTURES

ON THE PHILOSOPHY OF

MESMERISM AND ELECTRICAL PSYCHOLOGY.

Comprising the two well-known works by Dr. John Bovee Dods, Consisting of Eighteen Lectures, as follow:—

### I.—The Philosophy of Mesmerism.

1. INTRODUCTORY LECTURES on Animal Magnetism.
2. MENTAL ELECTRICITY, or Spiritualism.
3. AN APPEAL in behalf of the Science.
4. THE PHILOSOPHY of Clairvoyance.
5. THE NUMBER of Degrees in Mesmerism.
6. JESUS and the Apostles.

### II.—The Philosophy of Electrical Psychology.

DEDICATION, INTRODUCTION.

1. ELECTRICAL PSYCHOLOGY: its Definition and Importance in Curing Diseases.
2. BEAUTY of Independent Thought and Fearless Expression.
3. CONNECTING LINK between Mind and Matter, and Circulation of the Blood.
4. PHILOSOPHY of Disease and Nervous Force.
5. CURE of Disease and being Acclimated.
6. EXISTENCE of Deity Proved from Motion.
7. SUBJECT of Creation Considered.
8. DOCTRINE of Impressions.
9. CONNECTION between the Voluntary and Involuntary Nerves.
10. ELECTRO-CURAPATHY is the best Medical System in being, as it Involves the Excellences of all other Systems.
11. THE SECRET REVEALED, so that all may know how to EXPERIMENT WITHOUT AN INSTRUCTOR.
12. GENETOLOGY, or Human Beauty Philosophically Considered.

*This is the Most Complete and the Cheapest Edition of this Standard Work ever published.*

THE PHILOSOPHY OF MESMERISM is published Separately, in Paper Wrapper, Price 6d.

CLAIRVOYANCE, HYGIENIC AND MEDICAL. By DR. DIXON. 1s.

"The sight being closed to the External, the Soul perceives truly the affections of the body."—HIPPOCRATES.

CLAIRVOYANCE. By ADOLPHE DIDIER. 4d.  
Remarkable facts from thirty-five years' personal exercise of the Clairvoyant Faculty.

HOW TO MESMERISE. By J. V. Wilson. 1s.  
THE MENTAL CURE: Illustrating the Influence of the Mind on the Body, both in Health and Disease, and the Psychological Method of Treatment. By Rev. W. F. Evans, 3s.

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

**MANCHESTER ASSOCIATION OF SPIRITUALISTS.**

Temperance Hall, Grosvenor Street.

President: Mr. Brown, 33, Downing Street, Manchester.  
 Secretary: „ W. Cruchley, 33, Downing Street, Manchester.  
 Services every Sunday Evening at 6-30 p.m.

**PLAN OF SPEAKERS FOR JANUARY.**

JANUARY 15—Mr. Place, Macclesfield.  
 JANUARY 22—Mr. Thompson, (Shaw.) JAN. 29—Mr. Brown.  
 33, Downing Street, Manchester. W. Cruchley, Sec.

**MANCHESTER AND SALFORD SPIRITUALISTS' SOCIETY.**

208, Chapel-street, Salford. Service every Sunday evening at 6.30.

**PLAN OF SPEAKERS FOR JANUARY.**

January 15—Special and important meetings, for mem-  
 bers only.]  
 „ 22—Mr. Garner, Oldham.  
 „ 22— „ Place, Macclesfield.  
 Secretary: Mr. J. Campion, 33, Downing-street.

**BARROW SPIRITUALIST ASSOCIATION.**

Public meetings held in the Rooms, Cavendish-street and Dalton-road every Sunday at 6-15 p.m. and every Thursday at 7-30 p.m. Trance dresses on each occasion.

President: Mr. J. Walmsley, 28, Dumfries-street.  
 Secretary: „ J. J. Walmsley, 40, Brighton-street.

**CIRCLE OF PROGRESS, COVENTRY.**

President—Mr. J. Pickering, Electro Plater, Stoney Stanton Road  
 Secretary—Mr. H. Spittle, 69, Far Gosford street.  
 Meetings—Every Tuesday night, at 8 o'clock, at Mr. Pickering's.  
 Friends are cordially invited.

KIRKCALDY Psychological Society, 13, Oswald's Wynd.—Tuesday evening at 8 o'clock.

OLDHAM Spiritualist Society, 176, Union-street.—Meetings, Sunday at 2-30 p.m., and 6 p.m. Mr. James Murray, secretary, 7, Eden Street, Frank Hill, Oldham

**MR. J. J. MORSE'S APPOINTMENTS.**

LONDON.—Goswell Hall,

Jan. 15, 22, 29; and Feb. 5, 12, 19, and 26.

GLASGOW.—March 5.

STAMFORD.—March 12.

NOTTINGHAM.— „ 19.

CARDIFF.— „ 26.

Mr. Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London, E.

**ANGLO-AMERICAN STORES.**

F. FUSEDALE, Tailor and Draper.

A splendid assortment of Winter Goods not to be surpassed in London. All goods thoroughly shrunk and made on the premises at the shortest notice.—8, Southampton Row, Holborn.

ALCHEMY and the Water Doctor. By H. Oliver, 7, Hicks Lane, Sheffield. Price. 1s.

**Christ the Corner-stone of Spiritualism.**

A Treatise by J. M. PEEBLES, M.D

**Contents**

Jewish Evidence of Jesus' Existence: Who was Jesus? and what the New Testament says of Him. What the more candid of Freethinkers and men generally, think of Jesus of Nazareth. The estimate that some of the leading and more cultured American Spiritualists put upon Jesus. Was Jesus, of the Gospels, the Christ? The Commands, the Divine Gifts, and the Spiritual Teachings of Jesus Christ. The Belief of Spiritualists—The Baptised of Christ—The Church of the Future.

**PRICE SIXPENCE.**

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

**LEFT EARTH-LIFE: MRS. S. C. HALL**

By S. C. HALL.

(Reprinted from the MEDIUM AND DAYBREAK.)

This affecting Letter has been so highly valued that a demand has been made for an Edition in the cheapest and most convenient form for wide circulation. It has therefore been printed as a neat Broadside, which may be given from house to house, circulated at meetings, enclosed in letters, or pasted up where it may be conveniently read. To circulate this Publication extensively will very much promote Spiritualism.

Price 6d. per Dozen; 3s. per Hundred.

London: J. BURNS, 15, Southampton Row, Holborn, W.O.

**FOR UNIVERSAL USE.****JOS. ASHMAN'S EMBROCATION,**

For the Restoration of Vital Equilibrium and the Re-establishment of Health.

Price 2s. 9d. per Bottle.

Sold by the Proprietor, JOSEPH ASHMAN, 14, Sussex Place Cornwall Gardens, Kensington, London, W.; and J. BURNS 15, Southampton Row, Holborn, W.C.

**BOOKS ON MESMERISM, &c.,****RARE AND VALUABLE.**

Mesmerism and its Opponents: with a Narrative of Cases. By George Sandby, Jun., M.A. 5s. 6d.

Outlines of Ten Years Investigation into the Phenomena of Modern Spiritualism. By Thomas P. Barkas. 2s. 6d.

Wisdom of Angels. By Thomas Lake Harris. 7s. 6d.

Facts in Mesmerism. By Rev. Chauncy Hare Townshend, M.A. 7s. 6d.

Isis Revelata: an Inquiry into the Origin, Progress and Present State of Magnetism. By J. O. Colquhoun, Esq. 2 vols., 21s.

Mesmerism in India, and its Practical Application in Surgery and Medicine. By James Esdaile, M.D. 10s. 6d

Practical Instructions in Animal Magnetism. By J. P. F. Deleuze. 7s. 6d.

A Practical Manual of Animal Magnetism. By A. Teste. 8s.

The Phreno-Magnet and Mirror of Nature: A Record of Facts, Experiments, and Discoveries in Phrenology and Magnetism. By Spencer T. Hall. 7s. 6d.

Electrical Psychology, or the Electrical Philosophy of Mental Impressions, Including a new Philosophy of Sleep and Consciousness. By H. G. Darling, A.M., M.D. 5s.

Healing by Laying on of Hands. By Dr. James Mack. 5s.

Somnolism and Psychism; or, the Science of the Soul and Phenomena of Nervation, as Revealed by Vital Magnetism or Mesmerism. By Joseph W. Haddock, M.D. 5s. 6d.

London: J. Burns, 15, Southampton Row, W.O.

Price 7s. 6d. Mounted ready for framing.

Beautifully executed Photographs of scenes in the Isle of Wight, by F. N. Broderick, Jun., Ryde.

"FARRINGFORD," Freshwater, Isle of Wight. The Residence of Alfred Tennyson, Esq., Poet Laureate.

The "OLD CHURCH" at Bonchurch, near Ventnor.

The "VILLAGE of CARISBROOK." (As seen from the summit of Castlekeep.)

"LIGHT in the VALLEY," or Rough Steps in Social Economy.

Photographs 14 and 1 quarter inches by 11 and 1 quarter inches. On Mounts 28 inches by 18 and a half inches.

**WORKS BY MISS HOUGHTON.**

October 1st, Price 7s. 6d.,

**EVENINGS AT HOME IN SPIRITUAL SEANCE.****FIRST SERIES.**

In Preparation, Price 10s. 6d.,

ILLUSTRATED BY SIX PLATES CONTAINING FIFTY-FOUR MINATURE REPRODUCTIONS FROM THE ORIGINAL PHOTOGRAPHS.

**CHRONICLES OF SPIRIT PHOTOGRAPHY.**

In the Press, Price 7s. 6d.,

**EVENINGS AT HOME IN SPIRITUAL SEANCE.****SECOND SERIES.**

TRUBNER &amp; CO., LUDGATE HILL.

J. BURNS, 15, SOUTHAMPTON ROW.

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

Just published, in 2 vols, imperial 8vo. cloth, price 86s.

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

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

Contents of Vol. I.: Egypt—Comparative Vocabulary of English and Egyptian—Hieroglyphics in Britain—Egyptian Origins in Words—Egyptian Water-Names—Egyptian Names of Personages—British Symbolical Customs identified as Egyptian—Egyptian Deities in the British Isles—Place-Names and the Record of the Stones—Egyptian Type-Names of the People.

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

WILLIAMS & NORSWAT, 14, Henrietta-street, Covent Garden, London;  
 and 20, South Frederick-street, Edinburgh.

Sold by J. BURNS, 15, Southampton Row, London, W.O.



CHEAP EDITION, PRICE SIX SHILLINGS.

## HAFED PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE.

BEING COMMUNICATIONS IN TRANCE THROUGH MR. DAVID DUGUID.

THIS Remarkable Volume extends to not less than 580 demy 8vo pages, and contains besides the "Experiences of Hafed," about 500 "Answers to Questions," many of these on subjects of the greatest interest; "Communications from Hermes," once an Egyptian Priest, afterwards a personal follower of Jesus; an "Introduction," in which is given, along with some explanatory information, an account of the Mediumship of Mr. David Duguid, the Glasgow Painting Medium; and an "Appendix," containing very many interesting Communications from Ruissdal and Steen, the Old Dutch Masters; Copies of "Direct Writings," in Hebrew, Greek, Latin, and English; and a Brief Statement of the Extraordinary Phenomena occurring under Mr. Duguid's mediumship. The Volume is illustrated by Lithograph Pictures, being fac-similes of DIRECT DRAWINGS, the work of the Spirit-Artists at sittings specially appointed for their production. Various fac-similes of DIRECT WRITINGS are also given in the body of the work and in the Copious Appendix. The book is got up in the neatest and most substantial style, price 6s., post free 6s. 9d.

SOLD BY J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

## SYNOPSIS OF THE WORK.

The following leading features will give some idea of the nature of the work:—

## INTRODUCTION.

Development of the Medium as a Painter in Trance. A Controversy—Misconception. "The Glasgow Painting Medium," by Dr. W. Anderson (Brooklyn)—History of the Manifestations. Control of Hafed. Speaking in Trance. Direct Paintings and Cards. Doubts and Difficulties. Letter of the Hon. A.L. Williams (Michigan)—A Good Test Adopted. Direct Pictorial Illustrations—Testimony of Dr. Sexton. Mr. Duguid's Extraordinary Mediumship. Prominent Feature in the Persian's Communications—Pre-Gospel Life of Jesus. The Gap Filled Up. A Rev. Professor on the Trance State of the Medium.

## HAFED'S EARTH-LIFE.

THE WARRIOR PRINCE.—Birth of the Persian, B.C. 43. Youthful Aspirations. Hafed's Spirit Guide. Becomes a Warrior. Arabian Inroads. Morning Sacrifice before the Fight. Battle of Gorbindoon. Vision of the Spirit Horsemen. The Young Victor's Address to his Soldiers. War. Peace. Courtship. A Rival in Love. Storm and Sea-Fight. Spirit Communion—The Light of the World. Order of the Guebre. Marriage. Attempted Assassination by a Rival. The Innocent Condemned with the Guilty. Hafed Pleads for his Enemy. Spirit Intervention. Enmity Slain by Love. Inroads of the Alanés. Murder and Rapine—Hafed's Wife and Child Destroyed—Revenge. Vision of his Guardian Spirit. Bitterness of Bereavement. Hafed throws down the Sword and joins the Magian Order.

THE ARCHMAGUS.—Elected Head of the Magi. Early History of Persia. Advent of Zoroaster—his Doctrines. Oracles of the Sacred Grove. The Altar of the Flame—Spirit Lights. Lessons from the Spirit World. The Egyptians—Temple of Isis—Symbols and Modes of Worship—Consulting the Spirits. The Sabæans. The Spartans—Their Laws—Their Games Immoral—Wives of the State—Slaves and Masters. Corinth—Description of a Temple. The Golden Age. Athens and the Athenians. Old Tyre—An Ancient Exchange—Free Trade and its Advantages. Religion of the Tyrians—Story of Venus and Adonis. Mythic Gods of Greece. The Hebrews—Books of Moses—The Fall—Death before Sin—The Earth not Cursed—Remarks on the Deluge. Melchisedek, the builder of the Great Pyramid. Abraham and the Three Angels. Tower of Babel. God's Dealings with the Hebrews. Babylonian Captivity. Nebuchadnezzar—Story of his Fall. Cyrus Chosen of God. Cyrus as a Soldier—A Battle Described. Successors of Cyrus—Downfall of Babylon. Reflections. Message of the Spirit of the Flame. Hafed and Two of the Brotherhood sent to Judea to Welcome the New-born King. The "Star." "There lay the Babe on the lap of his Mother." Parentage of Jesus. On the Red Sea. Ancient Thebes. An Old Temple. An Egyptian Séance. The Old Priest Chosen by the Spirit Voice as Guardian of the Child Jesus. An Underground Temple. Persia Invaded by the Romans. Hafed takes up the Sword. Jesus taken to Egypt. Letters from Issha, the Old Egyptian Priest. The Dark Inner Temple. The Old Tutor and the Young Pupil. First Miracle of Jesus. "He is indeed the Son of God!" Jesus at Play. Tutor and Scholar change Places—Travel in Egypt—Their unexpected Arrival in Persia. Jesus Clairvoyant—Studies under Hafed. His Profound Wisdom—Acquires Knowledge of Persian Language, &c. A Story about Jesus—Wonderful Cures. Hafed and Jesus leave Persia—A Vision of the Better Land—They visit Greece, Egypt and Rome. Roman Religion—Slavery—Sports. Back to Judea. Jesus and Hafed in the Temple. Letter from Jesus to Hafed (given in Direct Writing). Return of Jesus to Persia. Hafed and Jesus set out for India. Want of Water—a Miracle. The Bolan Pass. Cashmere. Plains of India. The Temple of the Elephants. A Queer God—how he Lost his Head and got another. The Hermits of the Mountains—Spirit Communion in their Temple. The Voice of the Spirit. A Man Raised by Jesus from the Dead. Arrival in Persia. Birth-day of Zoroaster. Jesus addresses the Magi. Farewell Meeting in the Grove—The Voice of the Angel—Jesus enhaled. "Tongues of Fire." A Vision of the Spirit World. Parting with Jesus. Roman Oppression. Tidings of Jesus and his Work—His Letters to Hafed (given in Direct Writing). Death of Jesus. Hafed Ambassador to Romé. Meets with Paul and others in Athens.

THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelises in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Bushire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert—Persecution—First Persian Martyr. Midnight Meetings—Capture of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

Roman Circus—Fighting with Gladiators—the Beasts spring, but fall dead—Salutary Effect. Vision in the Cell. "The Prince" in his Glory. Hafed, the Centenarian, and his Companion, in the Arena. The Rush of the Beasts—The Martyrs wake up in Paradise.

## HAFED'S SPIRIT-LIFE.

Hafed describes his feelings on waking up. Perceives his father, mother, wife and child, and old friends. Spirit Horsemen. Welcomed by Jesus—The Great Temple. Description of the Temple and its Surroundings. Life in the Spirit World—Condition of Spirits in the "Spheres"—Clothing—Houses—Food—Employments—Education—Progress in Knowledge—Music. An Errand of Love—Hafed and Issha visit the First Sphere—Rescue of Xerxes, Nero, and others from darkness. Paul a Co-labourer. The Great Powers or Christs of the Universe—Jesus, the King of kings. Heaven—where is it? Creation of Worlds—the Elohim. "Book of Memory." Power of Spirits over Law—Freedom of Action—Good Spirits may Err. Punishment inevitable on Wrong-doing. Archangels. Who is "The Comforter"? Time and Space—Spirit Flight. Hafed's Discourses on Education—On Spiritualism—On the Origin of "Christmas"—On the "Summer Land"—On the Material Worlds and their Inhabitants—On the Corruption of Inspired Books. Dark Side of the Spirit World. Priestcraft Denounced. Hafed predicts the near Advent of a Great Reformer. A Grand Upheaval of Systems. The Spiritual Reign of the "Prince of Peace."

## Communications from "Hermes," the Egyptian.

Death of Issha, the Old Egyptian Priest—Letter from Hermes to Hafed (*Direct Extracts*)—Imprisonment and Deliverance by Spirit-Power. Hermes gives an Account of his Efforts to Overturn the Egyptian Religious System; Reproduces some of his Old Discourses, viz., on Idolatry—The Infinite Intelligence and the "Lesser Infinites"—Primeval Man—The Spirit World—Self-Culture—Death and the "Angel of Death"—The Ancient Egyptians: Pyramids; Melchisedek a Shepherd King; Moses and the Hebrews, &c. Strange Control of the Medium—Dialogue—Graphic Pictures of the Spirit World. Hermes and others leave Egypt to join with Jesus and his Disciples. Prevalence of Crime in Judea. A Portrait of Jesus. Jewish Sects. "The Twelve." John the Baptist. Herod and Herodias. Hermes and Jesus as Schoolboys under Issha. Joseph and Mary. "Brethren of Jesus." Description of Judas. Purging of the Temple. Disciples sent out. Parting Supper—Prayer of Jesus. He sends Hermes to the Alexandrian Jews. Return to Egypt by way of Jordan and the Dead Sea. Brethren in the Wilderness. A Vision of the Past, Present, and Future. A Miracle. The Trial, Crucifixion, and Resurrection of Jesus. Pentecost. Hermes in Greece. Return to Egypt, &c.

## APPENDIX.

## I. Copies and Fac-Similes of various Direct Writings.

II. Answers to Some Questions by Ruissdal and Steen.—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruissdal became a Painter. Mediumship and Strong Drink. Ruissdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruissdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruissdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruissdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruissdal's Betrothed. The Story of Steen and Jan Lievens. Ruissdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruissdal and Steen on their Pictures. Condition of Persons Dying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruissdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruissdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruissdal's Waterfall in Moonlight—a Test. Ruissdal on Home. Eternity of Matter. Recovery of the "Lost." Ruissdal on Contemporary Painters and Painting. Contemporaries' Names (given direct). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. Other Phases of Mr. Duguid's Mediumship.—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.

## MESMERISM.

**MRS. HAGON, HEALING MEDIUM** for Women and Children; Mondays, Wednesdays and Fridays from 2 till 6. Seances on Sundays, Mondays and Wednesdays at 8 p.m. Address—72 Spencer Road, South Hornsey, near Stoke Newington Green, N.

**MR. TOWNS, Medical Diagnosis, Test, and Business Clairvoyant**, is at home daily, and is open to engagements. Address—161, Manor Place, Walworth Road, London, S.E.

**CAROLINE PAWLEY, WRITING AND SPEAKING MEDIUM** also Healing Medium. Free of Charge. Letters with stamped envelope for reply, to be sent first in all cases. 6, Derby Street, Gray's Inn Road; close to King's Cross, Metn. Rail.

**PHYSICAL & TEST MEDIUMSHIP** at Mrs. Ayers', 45, Jubilee Street, Commercial Road, E., Sunday, at 7-80; also on Tuesdays and Thursdays at 8 o'clock. Mrs. Walker, physical, trance, and test medium, may be specially engaged.

**MRS. OLIVE** has Receptions on Wednesdays at 8 p.m., and on Fridays at 7 p.m. Private sittings by appointment. All new visitors must be introduced.—121, Blenheim Crescent, Notting Hill, W.

**MISS LOTTIE FOWLER, Trance, Medical, Business and Spiritual Clairvoyant**, 28, Langham Place, Portland Place, W. Hours from 12 to 8.

**PSYCHOMETRICAL READING** of Character, by Interview or Hand-writing; for Terms and Appointment apply by Letter with stamped envelope to M, 54, Netherwood Road, W.

**REQUIRED** by an experienced Housekeeper, a re-engagement. Can be highly recommended for thorough practical capability. An abstainer. A congenial home appreciated more than any high salary. Address—F. A. H., care of Mr. Burns, 15, Southampton Row, W.C.

**ASTROLOGY, AND ASTRONOMY.**—Nativities Calculated, and Judgment given on the Events of Life, by Dr. WILSON, 103, Caledonian Road, Kings Cross.—Personal Consultation only. Time of Birth required. Fee 2s. 6d. Attendance from 2 till 8 p.m.—Instructions given.

**ASTROLOGY.**—EXCELSIOR can be Consulted upon all Matters of this Life: Nativities 3s., Questions 2s. 6d. Communication by letter only.—Woodland Cottage, Thaxton Garnon, Epping, Essex.

"Worth its Weight in Gold."

**EVERY** adult person living should purchase at once **"YOUR FUTURE FORETOLD,"** a book of 144 pp. cloth, only 2s. 6d.

London: J. Burns, 15, Southampton Row, W.C.;  
E. W. Allen, 11, Ave Maria Lane, Paternoster Row;  
or, post-free of E. Cassel, High Street, Watford, Herts.  
Instructions c purchasers gratis.

**RAPHAEL'S PROPHETIC MESSENGER** For 1882.—Now Ready  
Every Spiritualist and reader of the MEDIUM, should have a copy at once, as it explains the way in which the planets affect mankind, and how Astrology could be utilised to advantage.—Also predictions of the Events that will occur in 1882, etc., etc.

A Large Coloured Hieroglyphic. Price sixpence, with Ephemeris 1s.  
London—J. BURNS, 15, Southampton Row, W.C.

Just Published. Price 5s.

## THE SCIENCE OF THE STARS.

By Alfred J. Pearce, Author of the "Text-Book of Astrology," etc.

A popular epitome of Astrology in ALL its branches. Containing Tables of Houses (computed for present obliquity of Ecliptic) for London, Edinburgh, Calcutta, and New York. Also horoscopes of eminent personages.

LONDON: Simpkin, Marshall, & Co.

## MAGNETIC STRENGTHENING PILLS.

These are of very great value in general Weakness, Headache, Biliousness, Indigestion, incipient Consumption, and in all Cases where a strengthening medicine is needed. Sent post free, at 1s. per box of 50 Pills.

## CHILDREN'S ALTERATIVE POWDERS.

Invaluable for weakly, delicate, scrofulous skin-diseased children. These Powders have been the means of giving health and a sound Constitution to hundreds of such. To be had in Packets of 16 Powders, to suit the age of any child, and sent post free for 1s. Prepared by E. Graham, Red Hill, Wellington, Somerset—7 years dispenser in an Army Hospital, 30 years experience and study.

**ISLE OF WIGHT.**—Annandale Villa, Sandown.—One or two invalid Ladies will be taken great care of by a Healing Medium, including Board and Lodging, for 30s. per week for the six winter months at this pretty seaside town, which is known to be particularly salubrious.

**STOKTON-ON-TEES.**—Food Reform Restaurant. Open from 8 a.m. to 10 p.m. Beds. J. HOWARD, Manager.

**ORION'S ALMANAC FOR 1882.**—Now Ready, Price 6d. by Post 7d. Contents:—The Weather in England, and Storms Abroad—The Fate of Nations, Kingdoms, and Individuals—Remarkable Comets, etc., ORION foretold the Death of the late Czar—The Great Earthquake at the Isle of Chios—The Fighting in Africa—Troubles in Ireland, The Vienna Disaster, etc., London: SIMPKIN, MARSHALL and Co., and W. KENT and Co., Peterborough: GEO. C. CARTER, Market-place, and all Book-sellers.

24 pp. Price 2d.; by post, 2½d.

## RATIONALE OF SPIRITUALISM

By F. F. COOK

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

## WORKS ON THEOSOPHY, THE OCCULT, &amp;C.

138 Pages, Cloth, 3s.

## THEOSOPHY AND THE HIGHER LIFE, OR, Spiritual Dynamics, and the Divine and Miraculous Man.

By G. W. . . ., M.D., EDINBURGH.

President of the British Theosophical Society.

## CONTENTS:

- |   |  |
|---|--|
| I.—The Synopsis.                        | VI.—How best to become a Theosophist.                        |
| II.—The key to Theosophy.               | VII.—Can Anaesthetics Demonstrate the Existence of the Soul? |
| III.—Spiritual Dynamics.                |  |
| IV.—Man as a Spirit.                    |  |
| V.—The Divine and Miraculous Man.       |  |
| VIII.—The British Theosophical Society. |  |

172 Pages, Cloth, 5s.

## THE OCCULT WORLD.

BY A. P. SINNETT.

## CONTENTS.

- |                                 |                           |
|---------------------------------|---------------------------|
| Introduction.                   | The Theosophical Society. |
| Occultism and its Adepts.       | Recent Occult Phenomena.  |
| Teachings of Occult Philosophy. |                           |

Sold by J. BURNS, 15, Southampton Row, London, W.C.

## LECTURES:

BY

COL. ROBT. INGERSOLL, OF AMERICA.

|                             |     |     |
|-----------------------------|-----|-----|
| MISTAKES OF MOSES.          | ... | 6d. |
| "GHOSTS."                   | ... | 4d. |
| WHAT MUST I DO TO BE SAVED? | ... | 3d. |
| THE CHRISTIAN RELIGION.     | ... | 3d. |
| THE RELIGION OF THE FUTURE. | ... | 2d. |
| HELL.                       | ... | 2d. |
| FARM LIFE.                  | ... | 1d. |

Any of the above post free, 1 halfpenny extra. All the above post free for twenty-two penny stamps.

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

Just Published, 122 pp. Cloth, 2s.

THE

## PERFECT WAY IN DIET.

A TREATISE ADVOCATING A RETURN TO THE NATURAL AND ANCIENT FOOD OF OUR RACE.

BY

ANNA KINGSFORD.

Doctor of Medicine of the Faculty of Paris.

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

Price Threepence.

THE ATONEMENT:  
OLD TRUTHS as SEEN UNDER A NEW LIGHT.

INSPIRATIONALLY WRITTEN

By C. P. B. ALSOP

(LATE BAPTIST MINISTER)

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

C. P. B. ALSOP'S  
FINE ART GALLERY,  
4, COBURG PLACE,  
BAYSWATER ROAD, W.

LOVERS OF ART INVITED TO INSPECT HIS COLLECTION

Dealer in Articles of Vertu and Paintings of ancient and modern masters. Pictures Cleaned, Lined, and Restored. Pictures Bought on Commission. Gentlemen's Galleries attended to.

London: Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C.