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AND TEACHINGS OF

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## THE CHURCH OF THE FUTURE.

### A SERMON BY A METHODIST MINISTER.

[The "Religio-Philosophical Journal," Chicago, in publishing the following, sermon states:—"A sermon preached by the Rev. J. W. McCormick, of Wisconsin, which led to his expulsion from the Methodist Conference, as heretofore announced in this paper."]

"Can ye not discern the signs of the times?"—Matt., xvi., 3.

Not long ago a writer for one of the leading magazines made a call for "A New Religion," arguing that the old religion had become obsolete and worn out. And, still later, one of the contributors of the "North American Review" advertises for a "New Morality," and argues that we have no adequate system of morals now. But the most significant fact of our times, and which has most reference to this matter, is the revision of the New Testament and the proposed revision of the Old Testament also. These facts represent a real and pressing demand. Such utterances and events are the surface indications of a deep and constantly growing necessity for a revisionment of religious beliefs, to meet the wants not only of the young who, coming up under the progressive influences of the times, at once reject the old formulas of faith, but also for the advantage of that great and growing multitude of thinking men and women, preachers and lay-members, those inside of the church as well as those who are outside, who wish to know the truth about their religious obligations, but who find themselves drifting away from the creed statements of the churches all the time. Those who are the best able to sympathize with this demand are such as belong to orthodox churches, and whose interests would be in every way subserved by clinging to the creed until forced by mature and settled conviction to dissent from it, and who yet find themselves, being forced by the hard stress of stubborn facts, in spite of prejudice and training, to yield one point after another of the creed they adopted in early life, until the faith of former years has quite fallen to pieces. Those who are thus situated are in the best possible position to aid in the work of forming the plan of the Church of

the Future, because every word they speak and every act they perform involves a personal sacrifice, and they are thus protected from wrong motives and ambitions.

What, then, are some of the facts upon which the much-needed and loudly called-for religious creed of the future depends? The revision of the New Testament indicates, first, that the infallibility of the Bible must be given up. The old doctrine of the verbal or plenary inspiration of the Scriptures is exactly on a par with the dogma of the Pope's infallibility. There is exactly the same assumption in one that there is in the other. They are twin superstitions: one is precisely as reasonable as the other. Both alike contradict all reason and observation and experience. The latter needs no contradiction except to Roman Catholics, and the former has received its death-blow in the revised translation of the New Testament.

The Bible is to be taken as any other book is—for what it is worth and for the good that can be got out of it. The Bible creates no truth; it only reveals that truth which already exists. If, therefore, any thing be found in the Bible that is of no use to you, it should be as if it were not there. It need not be particularly denied, unless it is contradicted by experience and facts; but it should not be forced upon the belief or acceptance. The cardinal blunder of all works of Christian apologetics has been this: they teach that the whole Bible must stand or fall together, or that the evidence of the truth of each part of the Bible is the same. No more foolish idea could be taught. The revisers have found various degrees of evidence in favour of many passages, and have not found enough for some to allow them to remain longer as part of the Bible. And, independently of the external evidence of a passage of Scripture—Is its inherent reasonableness no part of the evidence of its truth? And do all statements of Scripture commend themselves alike to the judgment?

Mr. Lincoln once said to a friend that if he could find a church which had for its creed this, "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength, and thy neighbour as thyself," he would join it at once. But there were a great many requirements of belief in church creeds that he could not accept, and hundreds and thousands of other thinking men and women of large intelligence, who cultivate religious convictions

and recognize a Supreme Being who has a right to their reverential regard, and who believe in self-sacrifice for the good of others, nevertheless find it impossible to join any church and subscribe to its creed without mental and moral stultification.

I find no difficulty, for instance, in believing that the principles set forth in the Ten Commandments or in the Beatitudes would, if adopted and practised in any reasonable interpretation of them, tend to the physical, mental and moral advancement of mankind. But, when I read the story of the annual troubling of the pool at Bethesda, by the angel, by which the strongest invalid present only was cured, I find here something from which my sense of goodness utterly revolts; and I would rather leave that story out, as I have left it out of my creed for years. And there are other matters, such as the resurrection of the body, the nature of the godhead, the nature and extent of future punishment, a general judgment, and many other things that are made a part of church creeds and concerning which the Bible speaks in a most uncertain way, so that many passages may be marshaled upon every side of these subjects—all such matters, which cannot be settled by either reason or Scripture, or by both together, matters that are merely speculative and not practical, will be eliminated from the new religion. In the Church of the Future, no one will be required to accept any part of the Bible that is of no use to him. The Book of Nature is the only plenary inspired book in the universe, but nobody is required to take any part of that book except that which he can use. If one were forced to swallow every product of the soil for food, for instance, how long would he survive the effects of the poison he would get into his stomach thereby? Each takes what is of use to him and lives and grows thereby; and the rests is to him as if it were not, although it may be useful to others. If somebody else can use any part that he cannot, well, but it is of no use to him. So of the Bible. According to the idea even of those who contend for its infallibility, it is a book for all times and all peoples. If it is, it cannot apply alike to all in its every part. But there will be parts that are useful to one age or nation or individual and not to another. I have no use for the Song of Solomon, for instance; nor do I think my age or nation has any use for it. But I can see why one book of the Bible should be written according to the tastes of an Oriental people, and so employ a luxuriantly imaginative style, and use the voluptuous figures of speech that belonged to that nation and age. I can readily understand the fact of sin and the reasons for resisting temptation; but, when it is the origin of evil that is to be discussed, I must be allowed to put an allegorical interpretation upon the story of the garden and on the "History of the Fall of Man." I can understand how the beautiful life of Jesus of Nazareth should appeal to the noblest impulses of the human heart and stimulate heroic purposes in the soul, and so exercise a redemptive influence upon the world. I can appreciate something of the deep wisdom of his teaching and feel the transforming influence of his life as I read the story of his suffering and his love. As I stand in the light of his cross, it seems to become plain to me that selfishness is failure, and that sacrifice for the good of others is the highest and the only true success. All this is level with the plane of everyday life, and is the result of mental operations with which every one is familiar and has its basis in plain historical fact. But that Jesus died as God, or made an infinite sacrifice on the cross, by which he bought off the wrath of God, or that he reconciled God to the race, or that he induced God to love mankind, or that God accepted Christ's righteousness in the place of man's, or substituted it for man's—all that to me is misty and nonsensical.

The New Religion will assume that there is valuable truth to be found in other systems of religion besides Christianity. It will repudiate the narrow and

bigoted notion that God's revelations are confined to that little fraction of the race that have had the Hebrew Scriptures. Ignorance and prejudice have united heretofore, in making the claim that all valuable religious truth was contained in the Bible. On the contrary, it is certain that no system of religion has ever found acceptance anywhere, that did not contain much valuable truth. A study of the great religions of the world is the sure and speedy corrective of false notions on this subject. Such a study will find declarations of Confucius, Buddha, Zoroaster, Socrates, and the greatest minds of every nation and age, that are worthy to be placed by the side of the words of Jesus. And such a study will confirm a thousand times the words of Paul, that "the grace of God that bringeth salvation hath appeared unto all men; teaching them to deny themselves of ungodliness and worldly lusts, and to live soberly and righteously in the present world." The best evidence of the truth of the Bible is that it reveals intuitive truth.

Liberty in the use of forms and ceremonies will be an article of the New Religion. This will remove one of the strongest supports of superstition. The ceremonials of the church, connected with water baptism, the sacrament, clerical vestments, and all the forms of religion, are full of superstition. They will be left to the choice of all members of the Church of the Future. They will be allowed to those who need the help of visible symbols, just as a heathen would be allowed the use of an image, till he could be educated to a degree where it would no longer be necessary to him. But these forms, except some such as are necessary to organize and carry on religious services, will soon vanish into the neglect and desuetude of the old Jewish ritual, of which they are a part.

The pulpit of the New Religion will appeal to the conscience and affections, through the judgment. Its aim will be to convince men and women that it is for their peace of mind, and for the conservation of every interest they possess, to be religious. And whatever does not tend directly to this end will have no place in pulpit ministrations. Speculative doctrines and beliefs and metaphysical distinctions will be eschewed. "Pelagian," "Arminian," "Antinomian," "Homoousian," "Homoiousian," "Socinian," "Arian," "Sublapsarian," "Supra-lapsarian," "Consubstantiation," "Trans-substantiation," and all mere scholasticisms, will be neglected. Preachers will "reason of righteousness and judgment (not judgement to come, but prudence, self-respect, wisdom). They will study and delve for ideas of a practical nature, such as will help and inspire those that hear them to a better life; and they will strive and toil to give these ideas such clearness and force and beauty of expression and illustration as will win the obedience of the people to them. This new gospel will be no weak, emasculated, one-sided thing, either. It will affectionally "warn every man" as well as "teach every man all wisdom." But, instead of declaring future punishment as a dogma, and representing God as torturing the damned in hell forever, it will tenderly urge all to consider the law of nature which punishes sin now and here, and whatever it has to say about future punishment will be based upon the facts of common knowledge and experience, and not upon any arbitrary declaration. It will point out the tendency to permanency of character or the law of habit, which fixes the condition more irrevocably every hour, and which binds men of wicked life in chains, and torments them with quenchless fires and gnawing pains, even here in this life. It will proclaim a present judgment going on every day around us as the real one which is to be the basis of every other one. It will urge men to consider what will be the consequences wrought out by this law of habit in a million years, if it produce such results in a life time.

The New Religion will not divorce piety and good living. It will obliterate the false distinctions that the church has made and still makes, by which those

amusements that are good and healthy are condemned, while those that are bad and unhealthy are allowed, and by which those recreations which nature demands are proscribed, while dishonesty, slander, backbiting, and many other crimes against society, are winked at. Let me be explicit here, for I make a very grave charge. I speak from sad experience. I have not sought these unsavoury and damaging things. They have been forced upon me. On one occasion, a leading member of the church in my charge demanded that some young people should be expelled from the church for attending a ball. The demand was seconded by the official board. I said to them this: "If you wish to go into the cleaning-up business, I am with you. But we will begin with the worst things. There are members of this church who cheat and slander and backbite and swear and break the Sabbath, and who are miserly and who use obscene language and who are intemperate. We will turn them out of the church first, and then we will see about these young people who have been dancing." That was the end of that business. I heard no more about it. I have had my hands tied and my efforts to do good counteracted by the gross immoralities of the church. And I speak now not of the sins of individuals, but of the sins of the church, in practices that are recognized as legitimate. For years, I have been made to feel that the greatest and only serious obstacle to my success as a Christian worker was the open, notorious, and authorized and allowed sins of the church itself. These sins have been a disgrace to common morality and decency. A single church fair,\* conducted as thousands are conducted in parts of the land, without rebuke from the church, except here and there a feeble voice, in which gambling devices of various kinds are the leading features, and which are conducted in the exact form and manner of gambling in the worst hells in the country, would be sufficient to paralyze Christian effort for years in a community where it had occurred. Or a blackmailing scheme, to raise money to pay a preacher, which is the yearly custom in many places to-day, and the plan of which is to serve notices upon business men and citizens, irrespective of church relations, of the time and place of the so-called donation, this notice being understood by the man who receives it as a notification that he will be expected to be there or contribute, and that, if he is not there or does not contribute, he will be made to suffer for this neglect. I say what I know to be true, when I declare that men who have been served with such notices have gone to those so-called donations under protest, and have given what they did, not because they owed it or felt under any obligations to give, but simply as an assessment that they had better pay than to resist the demand—just as they would pay a highway-man who had his pistol cocked and pointed at their head, demanding money or life. And I know what I say when I assert that such a blackmailing scheme, authorized by the church, destroys the respect of the world for religion.

And I know that no man can receive money obtained by such means and retain his own self-respect and the respect of a community.

The Church of the Future will not try to advance religion at the expense of morality and manhood. Say what we will, but there is a radical defect at this point in the religion of the present. There is too much, a great deal too much emphasis placed upon what one believes, and faith is made to cover a multitude of sins.

\* In America, church bazaars are called "fairs." The same evil abundantly exists in this country, the amusements introduced, being in some cases of such a character, that they would not find a place on the boards of a respectable music hall. Perhaps the vilest expedient of the sects is the making of money for "gospel purposes" by holding meetings for the misrepresentation of the manifestation of the spirit, and the wholesale slandering of Spiritualists. In the National Church's conjuring league with non-descript adventurers, surely we have the lowest (highest) example of religious ignominy.—Ed. M.

The New Religion will give new emphasis to the old truth that "a tree is to be known by its fruits." It will care little what a man professes to believe or disbelieve, but will pay attention to what he does, and will test all professions by the results they produce. It will cling to the plain principles of morality, as the sheet-anchor of its faith. It will urge upon men that, no matter what they believe or do not believe, whether they accept the Bible as inspired or not, whether they believe Christ is divine or not, whether they believe in the Trinity or not, whether they believe in instantaneous conversion or not, whether they believe in the resurrection of the body, or the general judgment, or miracles, or future endless punishment, or the story of the garden, or the flood, or the sun's standing still, or Jonah being swallowed by the whale, or a thousand other things or not, still it is better to be honest than a thief, better to be just than a tyrant, better to be true than a liar, better to be sober than a drunkard, better to be generous than selfish, better to be pure than impure; and it will evermore point to these principles as the shield that is to protect when the hot, burning sirocco of scepticism sweeps over the soul that is wandering over the dreary desert of doubt, or as the oases that spring out of the parched and barren sands. It will make less account of what one believes and more of what he does, less of faith and more of works, less of piety and more of morality less of future rewards and more of present happiness, less of the hell of the hereafter and more of the miseries of the present, less of heaven and more of earth. Religion will walk on earth, a beautiful spirit, carrying benediction to all. And, with such views and practices, the Church of the Future will put on her beautiful garments, and become fair as the sun and terrible as an army with banners, and the Bible, instead of being a bone of contention, will become a beacon of light, and, in its adaptation to human needs, a VADE MECUM, a guiding companion to the race.

## THEOSOPHY.

### THE NATURE AND BEING OF GOD.

To the Editor.—Dear Sir,—In my previous Letters on "Spiritual Science," which you kindly made room for in your valuable journal, I assumed that force resisted and force not resisted, the one stillness and the other motion, would account for and give a reasonable explanation of all phenomena; and as this may imply a great deal more than may be apparent to those who may not have the time or inclination to think the subject out for themselves, I would again ask you to spare me an occasional page of the MEDIUM, in which to unfold more in detail a few of the principles on which I only touched in my previous papers.

The author of "The Mental Cure" says, "All true philosophy must begin and end in God." With this I cordially agree, but to found a philosophy of existence on the nature of God, necessitates a knowledge of God which the philosophers may not possess, and which some may think impossible to obtain. With those who hold this opinion I do not agree, for I consider Nature to be far more simple than any book that has yet been written with the laudable intention of expounding her laws and principles. This applies with equal force to my own writing on the subject, for spiritual truth is easy to understand when coming from the spiritual side of our nature, via our intuitions. But when stripped of its heavenly garments and forced into the rags of an imperfect language, it then knocks at the outer gate of the mind for admittance, it is unknown and taken for an impostor, and the door is rudely slammed in its face, unless the mind be the dwellingplace of some brother truth, the spiritual sense of which soon pierces the disguise of rags, and hails the suppliant for admission as a friend and brother. And as the ideas which this paper is intended to express, through the medium of your journal, will, in all probability, knock at the outer gate of many minds, I would ask your readers to give them patient entertainment until their true character be known; for, like the strangers entertained by Lot, they may turn out to be angels.

Yes, all true philosophy must begin and end in God, but, What is God? Eternity may not unfold a complete answer to this question, nor do I give the following answer as absolute truth, but simply that the principles laid down in my previous papers, when followed upward and inward to a higher spiritual plane, give, to my mind, an idea of a Supreme Perfection, to

which nature on every plane in a general sense, and to some degree, corresponds. Hence I would say that my answer is not the truth itself, and taken at its best is only my conception of the truth, partaking to some extent of my own imperfections, which nature in her own good time will no doubt remove, when, without being open to the charge of inconsistency, my ideas of God may undergo a corresponding change; and as an apology for the seeming presumption of asking and answering such a question, I would say that a true religion necessitates a true conception of God. To see the truth of this, one has but to look at the blood-stained page of the world's history, with its myriads of bleeding corpses, the victims of a false theology. Before my mind's eye rises in ghastly array, the drowned, the beheaded, the burned, and the butchered victims of a false conception of God: from Abel's lamb, bleating out its tender life upon the rude altar, to the scene on Calvary, when—wrung from the parched lips of its hero, through the spiritual and physical darkness that surrounded, the pain endured, and the jeers and mockery of the ignorant crowd—the agonizing cry came: "My God, my God why hast thou forsaken me." But there is no need to specify instances, their name is legion, and scarcely a yard of the earth's surface but has been soaked with the gore from some mangled corpse, slaughtered because the murderers knew not God. But the short-lived pain of the slaughtered victims, legion though they be, is not to be compared to the wasted lives of earth's teeming millions, from their conception upwards, stunted and dwarfed in their spiritual growth, because their progenitors and themselves knew not God. Thrown out in bold relief by this dismal background, and illuminating the page of history with a steady glow, are the lives of earth's true heroes: true, because their lives were lives of self-sacrifice and love, the inspiring cause of which was their innate or acquired knowledge of God.

Seeing, then, that a knowledge of God is of such paramount importance to purity of life, I again ask, What is God? to which I answer, that God is Nature in its primary and highest condition, and Nature in its highest and secondary condition,—primate and ultimate, the Divine Father and the Divine Mother, each the inverse complement of the other. This being so, a knowledge of Nature in its primary and highest condition, and highest and secondary condition, is a knowledge of God. But why assume that Nature in any of its aspects is God? I ask this question because I surmise that it embodies an objection likely to be raised in the mind of those who may not have given the spiritual philosophy their serious consideration, they preferring to consider that God bears about the same relation to Nature that the mechanic does to the work of his hands. We assume that Nature in its highest aspect is God, for the following reason, namely, that Nature, when its simple principles are understood, is capable of explaining and accounting for its own existence, and consequently requires no external creator; and that Nature can account for itself, I hope to shew is reasonable, because supported by natural facts, and commendable to man's highest aspirations.

Let my meaning be clearly understood. Man is Nature on the Human plane of being; God is Nature on the Infinite plane of being; man is a finite God, and God an infinite man, their natures not differing in kind, but in degree, each composed of Spirit, Soul, and Body: Spirit possessing the innate attribute of love, Soul the innate attribute of wisdom, Body the innate attribute of will.

The difficulty in arriving at a clear conception of Spirit, lies in the truth that the universe is progressive, and is continually unfolding higher conditions of Being; this progressive principle being a secondary principle, arising from the nature of Spirit, which, in its own nature, is retrogressive, or continually ultimating itself in a lower condition of Being, matter being the limit to which it descends. Hence, through this downward tendency of spirit, the universe is cumulative, that is, continually increasing in quantity, from which the progressive principle or increase in quality arises. But, I think, the difficulty of arriving at a clear conception of Spirit is not wholly insurmountable. In my previous papers on this subject, I submit that I give reasonable evidence that matter is energy spent, and that energy is Spirit, and that energy resisted is Soul; so that I will not now take up your space with a re-statement of the proof of these propositions, but proceed at once to consider the nature of Spirit, as a basis for that which is to follow.

It has in general been deemed impossible to obtain a correct and definite knowledge of the nature of Spirit, and this not unreasonably, lying as it does above the plane of human consciousness. But I think I can shew a principle of universal application, by which a definite knowledge of Spirit may be gained; that is, definite as far as the human understanding can go. For all knowledge leads to the Infinite, which to man must always be the indefinite; still, by a correct grasp of principles, man may gain a knowledge that he before deemed impossible.

If it be admitted that Spirit and Matter are the beginning and the ending of the one principle, and granting that we do know something of the nature of matter, or rather its want of nature,—How may we therefrom derive a knowledge of Spirit?

Nature is divided into three conditions—Primate, Proximate, and Ultimate: the first the Being, the second the Complement, and the third the Contrast. Thus light is the Being; degrees

of light, the Complement; and darkness, the Contrast. Closing and opening the hand will illustrate the idea I wish to convey. When the hand is closed it has reached the limit in one direction, and when the hand is opened it has reached the limit in the other. The hand closed, and the hand opened, are the two extremes of the action: the Being and the Contrast. The closed hand can only become open by ceasing to be closed, the fingers in the process passing through various curves, approximating to the hand when open. Herein lies the truth I wish to convey,—that the extremes of any principle are diametrically opposite to each other in all their qualities. Thus the hand that is closed can only be opened, and the hand that is opened can only be closed, if this be true (and I know of no exception to the rule); and Spirit and Matter being the extremes of the one principle, to set the qualities of Matter in one column, and opposite to this set a column of diametrically opposite qualities, these will be the qualities of Spirit.

Thus—

FINITE.		INFINITE.	
Matter is	Energy spent,	Spirit is	Energy unspent,
"	Motion,	"	Stillness,
"	a Receptacle of Energy,	"	a Source of Energy,
"	Pervious,	"	Impervious,
"	Repelled by Stillness,	"	Attracted by Stillness,
"	Attracted by Motion,	"	Repelled by Motion,
"	a Dead Substance,	"	a Living Principle.

Matter may endure for ever, Spirit, as such, endures not for the fraction of a second; because it is a principle of action, whose nature is to ultimate itself in matter, matter being the limit of the action on the one hand, while there is no spiritual altitude from which Spirit takes its origin, it being a principle without limit and without beginning. There is no plane of spiritual altitude, neither now nor ever will be, that Spirit is not beyond, for it is the first and basic principle of ALL BEING, conscious or otherwise. It is Love, the Spirit of God, and although in its nature simple and unconscious, it is the inspiring Cause of all consciousness, and exists in all its infinite degrees or gradations, in every point of infinite space; that is, energy exists in every point of infinite space, in every degree of spentness, from the ether, the vehicle of light, upward spiritually, without limit and without end. Herein lies the mystery of Spirit,—that Nature has an infinite capacity, other than that of infinite magnitude; this second capacity arising from the important truth, that the lower is always pervious to the higher. Thus a cubic foot of space contains an infinite quantity of cubic feet of energy, each in a greater degree of spentness than all above, and each in a less degree of spentness than all below; consequently, each degree is penetrated by all above, and penetrates all below; the attraction between, and resistance to penetration, being greatest in the highest, and least in the lowest, while the lowest is most pervious to the highest, and less pervious to every degree lower than it is to every degree higher, being wholly pervious to the highest, and impervious to itself. And from the infinite gradations of attractions and repulsions, through the lower being raised to a higher plane, by the higher descending to a lower plane, the lower becoming less pervious to the higher as it descends, resists to a greater degree the penetration, and attracts to a greater degree the higher. This process taking place on every plane of spiritual altitude, and between each two planes of spiritual altitude, and between all planes of spiritual altitude, and over every point of infinite space, converts the First Principle, Energy (love), into the Second Principle, Energy Resisted (wisdom); the first is the Principle of Death, the second is the Principle of Life. Thus the Spirit of Father God is Love, (energy being spent because not resisted); and the Soul of God is Wisdom, (energy resisted, equilibrium of forces, a condition of light); and the Body of God is pure Matter, (energy spent, tension, will). Here, then, the Male Principle of Nature is a Spirit of Love, a Soul of Light, and a body of Substance (matter). This is Father God, with a nature so simple that a child might understand, yet His Being so glorious that angel and seraphim, though far removed from His immediate spiritual presence, veil their faces and bow themselves in holy adoration, because of the exceeding majesty of His Glory!

In a general sense, our Father God is Nature on the Primary side of matter, and, in a particular sense, He is that Infinite sphere of Resistance where energy is first and most powerfully resisted and attracted. Matter is the dividing line between Nature Primary and Nature Secondary, the Divine Father and Mother. Primary Nature's power is spent in Matter; secondary Nature's power commences where primary Nature's power is spent. Primary Nature compels motion, secondary Nature resists motion. Life springs from death. Death resembles many lines converging, at different ratios, towards a common focus. Life is the same lines—before convergent, now divergent—their nature's not altered but inverted. The lines of energy least resisted reach the ultimate, matter, before the lines of greater resistance, and the lines of greatest resistance are the last to reach an ultimate. The lines that are resisted least are the most spiritual, and their ratio of contraction is the greatest, consequently they reach the lower plane the sooner, and become the body of the being; while the lines of greater resistance, being longer e'er their energy is spent, become the soul of the being; and the lines of greatest resistance, retaining

their energy the longest, become the spirit of the being. Hence: that which was external on the primary side of matter, becomes internal on the secondary side; and that which was internal on the primary side, becomes external on the secondary side,—that is, the Wisdom Principle of Father God becomes the Spirit of Mother God; and the Spirit, or Love Principle, being the inner of Father God, becomes the outer principle of Mother God.

The careful reader will perhaps see that this contains a truth of far-reaching importance, illustrating that Nature on the primary side of matter is involution, and on the secondary side is evolution. The perfect idea of creation exists in the Wisdom Principle of God. The energy that sustains that idea is the Love Principle, which, being the least intelligent—for resistance, from which intelligence arises, is never absolutely absent—is the first to reach an ultimate, the perfect idea contained in the Wisdom Principle becoming the energy or spirit of the germ, now in the womb of the Female Principle, on the secondary side of matter, reaching that condition through the energy ultimating itself on lower and lower planes, until the last ultimate is reached, and the energy is spent in motion. The idea, or Wisdom Principle, on the plane on which the energy is reduced to matter—though still existing in the Soul of God in all its beauty and freshness—is reduced to an infinitesimal point, not that the Wisdom Principle is reduced in power or wisdom, but that the attraction between the external and the internal is reduced to zero. The process of evolution now commences, and as the Principle of Energy—through successive deaths or births on lower and lower planes—becomes spent in motion, embedding in thick folds of matter the now reduced Principle of Wisdom, which through successive births on higher and higher spheres of soul-life, again becomes the external and a perfect idea in the mind of God, and like its divine predecessor from which it sprang, it will never cease to ultimate itself in matter: not by descending itself and being embedded in a material envelope, but as a Medium for giving form and quality to the Divine Energy. This function of mediumship, commencing with the evolutionary process, is the means whereby the undifferentiated energy of God ultimates in sentient life. For energy unresisted would ultimate in pure matter, which, being wholly pervious to Spirit, no resistance or life would be possible. Thus the principle of mediation is the function of the Female Principle, and the word Medium, synonymous with the word Mother; and if mediums will “play the harlot,” “with the powers that be,” they may rest assured that for the prostitution of their God-given gift they will reap an abundant harvest of remorse.

On the primary side of matter, the mainspring of action is energy ultimating in a condition of motion, consequently, energy is in a continual condition of contraction; energy itself being a principle without beginning and without end. For as there is no motion or velocity, however great, but we may suppose a greater,—motion, duration and matter being three qualities that are never separate—and the most material substance being the expression of the most powerful will, is the result of soul coalescing with soul in its highest condition. Hence the limit of the motion is the spirituality of the soul that compelled the motion; but, theoretically, we can set no limit to motion, so, theoretically, we can set no limit to the spirituality of soul. Hence, theoretically, the most spiritual soul may progress in spirituality without limits, as the greatest motion may become a greater without limits.

Now, although energy ultimates in motion, it is not the immediate cause of motion. Lying between the substance that moves, and the source of energy is the Soul. This is the fulcrum that balances the Universe. It occupies the mean position between the source of energy, and the ultimate of energy. Being, itself, the centre of equilibrium, it may approach either extreme without destroying the balance. Soul being the result of the attraction and resistance to being penetrated by this contracting quality of Spirit, the purest soul possessing the most powerful resistance, and at the same time the most powerful attraction, consequently, if there be no limit to motion, and, therefore, no limit to the spirituality of Soul, there is also no limit to the spiritual altitude on which this contracting quality of energy may be resisted. Hence, this energy is a principle without beginning: this principle of energy is the Spirit of God possessing the simple quality of contraction, its nature being to occupy the least possible magnitude, continually passing from a higher to a lower condition. As it descends, the ratio of its contraction grows less, it also becoming somewhat pervious to the higher, which having a greater ratio of contraction, penetrates the lower; this increasing the contraction of the higher, and reversing the contraction of the lower, which becomes more spiritual as the higher descends.

This resistance in Spirit is the twilight and forerunner of Soul, for Spirit is not luminous unless resisted, and though it is partially resisted by itself, in being spent, some portion becoming more spiritual, still, the sum of the whole is an increase of the lower. The difference between the light of Spirit and the light of Soul is the difference between a luminous body and the space illuminated; a ray of sunlight bearing the same relation to Spirit, that the body of the sun bears to Soul. The sunlight and the sun are Spirit and Soul on a low plane of spi-

tual altitude. The sun is not the source of light, but the medium whereby a higher condition of light is drawn within the plane of our perceptions. Itself being the centre of the converging rays, receives and arrests their energy, converting the converging into divergent rays, neither of which are luminous, but, each moving in opposite directions, resists each other's progress. This resistance converts the space and plane of spiritual altitude, in and on which the contraction occurs, into minute centres of attraction, which, in the same way as the parent sun, draw the higher condition into a lower plane.

This is the nature of Spirit, and though Spirit in passing to a lower plane raises a lower condition to a higher, still the sum of the whole is energy being spent, thereby increasing the quantity of substance at the disposal of Nature. And Spirit being a principle without beginning, this cumulative process has continued from all eternity, the result being, *that within the infinite spiritual depth of space, there is universe piled in universes, ad infinitum, the higher penetrating all below, and the highest penetrating in and through all.*

Each universe or sphere, (I do not refer to the six concentric rings around the central sun of the stellar universe, these being but the various resting places in the spirit's journey to its eternal home in the Soul of God)—the spheres I refer to are co-extensive with space itself,—each universe or sphere consists of the Male and Female Principles fused into oneness, through the principle of wisdom common to both. The highest sphere of all being the First, is the Infinite Soul of the Universe, boundless as infinite space. It receives, attracts, and resists the penetration of Spirit or energy, on the now highest plane of spiritual altitude. The Spirit of this infinite Soul, is the Eternal Principle of Energy, now for the first time resisted in its eternal downward path, by the highest universe of created Being. The resistance toward the side of energy being the Soul of God, and the resistance towards the material side being the Spirit of the Female Principle; God being supremely conscious at that line of spiritual altitude, where the descending energy of Nature is most powerfully resisted and attracted by the advancing vanguard of created Being, consisting of infinite hosts of angels, each of whom by far outstrips, in power and glory, the highest conception of God that has yet dawned on the mind of man.

This, in the particular sense, is God. Primary energy is the Spirit of God, and its first resistance His Soul; the Soul of God being the Spirit of those infinite hosts of angels, all glowing and radiant with the warmth of His First Love. But I leave the conception to the imagination of the reader, which, guided by the principle laid down, will convey a higher conception of God, than tongue can express or language convey. The Soul of the Male Principle being the Spirit of the Female Principle, they are not two, but one threefold Being, consisting of a Spirit of Love, a Soul of Light, and a lower Spirit of Love; this being the external of the Female, and the internal or Spirit of the Male, on a lower plane of spiritual altitude. This continued downward from sphere to sphere, the Male Principle of the higher ultimating itself through the Female Principle of the same plane in the Soul of the lower plane, and the Female Principle of the lower ultimating itself through the Male Principle of the same plane, in the Soul of the higher, and this continued through the infinite spiritual depths of space from sphere to sphere: the Male Principle extending Nature matter-wards, and the Female Principle extending Nature spirit-wards, each the inverse complement of the other, and each the medium for the expression of each other's desires. The First is the Principle of Death, the Second is the Principle of Life, and the sum of the Whole is God: the Divine Father and the Divine Mother.

I have derived a great amount of pleasure from the Letters in the MEDIUM by Lady Caithness, not alone because of her complimentary allusion to the papers on “Spiritual Science,” but also, because her Ladyship treats in a clear, elegant and reasonable manner, a subject that I was not over well-informed upon, for which I feel deeply grateful. This paper, on “The Nature and Being of God,” is intended as the basis or central station from which to make explorations into the wonderful realm of Mediumship.

JAMES McDOWALL.

8, Silvergrove Street, Calton, Glasgow, January 16th, 1882.

#### THE MAGNET AS AN EMBLEM IN SPIRITUAL SCIENCE.

What a beautiful yet mysterious thing is the Permanent Magnet, and how richly it is endowed with the habiliments of Nature's choicest suggestions. I have often experimented with it, and as often have I reverted back to the wonders that surround it and the lessons that it teaches in that science of the Border Land, which, for the moment, is buried in the mists of a dismal materialism. For, though the magnet is a creature of the physical phenomena which are ceaselessly evolved on our plane or life, it yet holds the highest claim to our attention and investigation, as a prototype of those subtler and more occult agencies at work in another and wider field of research.

Let us take the centre or neutral point of the Magnet, and follow its lines of motion in their gradation of intensity towards

the poles. How beautiful and how geometrical these lines of force appear. If we examine the properties of the two forces at the poles, we shall find that they are somewhat similar, though different in their behaviour towards each other. We call these two forces Negative and Positive (Male and Female). If, again, we examine the motion or mannerism of these same forces, we shall find, that, though opposite in one sense, they are nevertheless gifted with the power of affection. One pole has a perpetual tendency to attract the opposite pole, though similar poles of negative and negative, positive and positive, repel each other.

But what is the nature of this subtle force, which not only pervades the atoms of the metal, but which is thrown off or projected in a continuous field of action from the surface of the metal? This magnetic field or sphere bathes the metal itself in an atmosphere of something which has baffled the greatest thinkers in all ages in their endeavours to determine what it is. When we endow a piece of metal with this curious force, it instantly becomes a perpetual motion, pure and simple. It is true, that the science of to-day declares this force of the Permanent Magnet to be static, and yet we cannot rob the magnet of its energy. We may magnetise other pieces of metal, by rubbing them with a parent magnet, or by bringing them within the sphere of the parental influence; yet the original force is not diminished or destroyed one jot or one tittle. Again, the pieces of metal, so magnetised or endowed, are also capable of imparting their own individual properties to other pieces of metal, without any diminution or deterioration of the force; and so on, and so on, ad infinitum.

By motion we can generate and induce these forces to leave the sphere of their own action, and thus utilise the subtle fluid so obtained for purposes of light, heat, motive power, etc. etc. But still, the magnet itself stands steadfast in the glory of its permanency and continuity of power. To-day it has survived the worn-out deductions that have been drawn from the doctrine of the "Conservation of Energy." The Permanent Magnet is a dynamic, not a static, function. It perpetuates its own energy. It has the faculty of inducing and exciting its own motivity. Its actions and re-actions are perpetual, synchronous and everlasting. Its cycles of motion are incessantly involving and evolving within their own sphere. The Permanent Magnet owns no mechanical equivalent, and no law but that of its own. Who can believe in the perpetual motion of the Magnet and disbelieve the perpetual life of the spirit of man? But if there be one thing more than another in the physical world which illustrates the psychic power in man, it is this singular quality of the Magnet. Could we endow this material force with reason, could we teach it how to love and hate, could we learn it how to acquire the faculties of emotion and aspiration, could we teach it to feel and to think, to judge, to pray and to study: then indeed would it resemble that motive power in man which we call Spirit. It may be a bold theory to promulgate, even at the present fag-end of the materialistic hypothesis, but I have long had the impression (which intensifies as time goes on) that this force, which we call Magnetism, is already intelligent to a degree. Already we can determine, experimentally, the ideal of its own configuration; for this can be projected and made manifest to our senses in its various associations with matter.

Let us sprinkle a few iron filings on the surface of a glass plate, and then place the plate over the poles of the Magnet: you will then see its ideal of configuration. Now vary the intensity or the quantity of the current, and watch the "materialisation" of the filings on the surface of the glass. If some crystallising substance be used, and the current is allowed to pass through it whilst in the act of crystallising, the effect is still more striking, for now the beautiful frond-like leaves, or star-like forms appear, all fringed and embroidered by the vibrations of this living power. Truly this force is the twin-sister, the hand-maid of the spiritual power in the physical world. Could we grasp this magnetic force, and carry it away intact from its metallic captor, and place it in a sunbeam of floating particles,—How instinctively would it affiliate to itself those atoms of matter which were en rapport with its own peculiar affections, and thus build itself up like a creature from the spirit-world! At first unseen and unrecognisable by the physical vision, and as yet a pure force, we should now see from the fact of its "materialisation," that it lived all the same, only in another sphere, but one remove from the ken of the physical eye. The materialised form of the magnetic lines of force are equally as wonderful as the form or configuration of the spirit-entity. Magnetism is the material spirit of the physical world, the highest development in the chain of the physical forces. The spirit of man belongs to a realm which is as much beyond the physical, as the stars are beyond the earth. When this spirit-entity quits its casket and gravitates to its own atmospheric affinities it can no more help "materialising" itself in a definite form, than the lines of magnetic force can help living in an atmosphere of iron filings, and still remain naked and shapeless. Whatsoever members or functions are requisite to fulfil the requirements of that interior energy called Spirit, so shall the spirit clothe itself. Just as the conditions of its surroundings necessitate a material projection, so shall the spirit-entity affiliate a material deposition to itself, and thus build up its own highest ideal of fitness and chastity. As the

spirit of a flower blooms in beauty on the earth plane, so shall the spirit of all organic life bloom and flourish in a purer environment and under fitter conditions in the Border Land.

The breath of Deity lives throughout all infinity, and if it be true that matter not only acts, but is acted upon, then it is also true that all matter bears the marks and finger prints of an Omnipotent Power. The Permanent Magnet is a beautiful prototype, a wonderful emblem of this power; but it can only be used as a clumsy stepping stone to a possible conception of that power which perpetually works behind the screens and barriers of the material world. ALCYONE.

## THE PHILOSOPHER'S STONE, OR, THE LOST KEY FOUND.

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

(Continued from page 19.)

The medium, Jeremiah, says, (Jer., xxxi., 22): Behold the Lord hath created a new thing in the earth, for a woman shall compass a man; a prophecy of the Coming Man, two-in-one and one in twain, the representative type of all who shall follow Jesus in the Regeneration, a departure from the animal which goes under the name of the Beast, (Rev., xiii., 18). There must be a cessation of the old generative principle altogether, before there can be a Regeneration after the order and pattern of the Kingdom of God. We must gather up the spilled drops of the Sea of Life, from whence all humanity have had their existence, and conserve the life for higher formations, as shall please Him, who has the forming power in his own hands, to construct a people for himself who shall neither sin nor die. We know the wages of sin is death, but the gift of God is eternal life through Jesus, the perfect divine man, and Christ, the innermost, our Lord. And to make myself understood I would say, that Jesus was the perfect man, but it was the spirit innermost, the divine humanity, designated the Christ, and sometimes called the Son of God, that was the Saviour of Jesus and must be the Saviour of the world. Hence, Jesus, speaking from the human plane, said, (John, xii., 27): Now is my soul troubled, and what shall I say? FATHER, SAVE ME FROM THIS HOUR, but for this cause came I unto this hour; Father, glorify thy name. Then came there a voice from heaven, the spirit-voice, saying: I have both glorified it and will glorify it again.

Jesus was the exponent of man's innermost spiritual nature. He came to reveal the innermost, and in so doing he revealed God. The Christ in Jesus said to the Father, (John, xvii., 21 and 23): I in them and thou in me, that they may be made perfect in one. And again, That they may be one as thou, Father, art in me and I in thee. Here we find the two-in-oneness taught clearly as can be. This is how it is we are never alone, for Jesus said, (John, viii., 16—18): I am not alone, but I and the Father that sent me. It is written in your law that the testimony of two men is true. I am one that bears witness of myself, and the Father that sent me bears witness of me. So he represented himself and his Father as men. God is the divine man, from whence all men sprang; and he is also the God of the whole earth; and Jesus, by virtue of the divine humanity, the Christ dwelling in him, is the Son of God, the first begotten of the Father, full of grace and truth, and all who have the Christ in them are sons of God. Yet Jesus is the first born among many brethren, as he says, (Psalm, ii., 2): I will declare thy name unto my brethren, in the midst of the congregation I will praise thee; and, let me say, no one in the world ever yet declared the name of God and revealed so much of God as Jesus the Christ. All hail! thou glorious Lord, my soul is united to thee by bonds and ties the world can never break, not by a mutable love like mine, but by an immutable love that proceeds out of the eternal fountain of thine own inexhaustible store. With Nathaniel, I say, (John, i., 49): Rabbi, thou art the Son of God, thou art the King of Israel, and in thy innermost essence with the Father art King of Kings and Lord of Lords; out of whom proceeds not only duality in unity, and unity in duality in one single pair, but as shall appear when thou revealest thyself in thy New Kingdom shall be a duality in unity, and unity in duality in all thy dear children who shall be equal to the angels, and are the children of God, being the children of the resurrection, (Luke, xx., 36). Only when we arrive at this state shall we know what it is to grow to the full stature of a man in Christ Jesus.

We know it is not wise to measure ourselves by ourselves, but it must be by the measure of the man, Christ Jesus. We are told the measure of the man is that of the angel, (Rev., xxi., 17); and we are told an angel wrestled with Jacob, and Jacob represents our outward man, whose name is a supplanter. It is said there wrestled a "Man with him." It is only by the innermost divine man wrestling with us that we are made spiritually strong. The angel was first in the wrestling with Jacob, and then Jacob wrestled with the angel, until the break of day. The angel first introduces himself to us, which makes

us feel we want him to remain with us, and we would gladly retain him; but he saith, Let me go. When Jesus told his disciples he was going to leave them, he said unto them: It is expedient for you that I go away, you cannot always retain my material presence; for if I go not away the Comforter will not come. But if I go away I will send him unto you and he shall take of mine and show it unto you, and he shall show you THINGS TO COME. Jacob could not retain the materialised form, but he could say: I will not let thee go except thou bless me; and the angel said: What is thy name? And he said: Jacob. And he said: Thy name shall be no more called Jacob but Israel, for as a prince hast thou power with God and men, or with God incarnate, and hath prevailed. And he blessed him there. Nevertheless he left Jacob halting. How is it with thee, dear soul? Dost thou like Jacob go halting? If so thou requirest a staff to lean on. Then you can say, Thy rod and thy staff they comfort me.

It is also said Jacob worshipped leaning on his staff, (Heb., xi., 21). Turn within, my friend, where the divine man dwells, and lean upon his breast and worship, as John did while at supper with his Lord, (John, xxi., 20). Who is this that cometh up from the wilderness leaning upon her beloved? (Sol. Song, iii., 5). Has the world become a wilderness to thee? Who led thee through that great and terrible wilderness, wherein were serpents and scorpions? How is it with thy soul? Dost thou know what it is to be a companion to dragons and owls? Dost thou know what it is to fight with wild beasts? Jacob was alone when God met him, for he says: Lo, I have seen God face to face, and my life hath been preserved. It is said, Jacob's thigh was out of joint as he wrestled with him, (Gen., xxxii., 25). It is that that keeps a man humble—to feel his own lameness. After a blessing comes a trial. It is the experience of all God's children, the Son of God, himself, not excepted. For we are told, as Jesus came up out of the water the heavens opened, and the Spirit like a dove descended upon him, and then came a voice from heaven saying, (Mark, i., 11, 13): Thou art my beloved son, in whom I am well pleased; and immediately the spirit DROVE HIM into the wilderness, and he was there forty days tempted of Satan, which I take to be the animal nature; and was with the WILD BEASTS, proving the truth that the captain of our salvation was made perfect through suffering; he had to contend with the beastly proclivities of our nature, as well as evil spirits from the Hades, who conversed with him, showing him by his clairvoyant powers all the kingdoms of the world, saying, All these will I give thee if thou wilt fall down and worship me. It is also said he was tempted in ALL points as we are, yet without sin, therefore he is able to succour all those who are tempted. He overcame THE BEAST.

He showed up to Peter something of the Beast that was in him, when Peter told Jesus: Though all men forsake thee, yet will not I, I will lay down my life for thy sake. The Saviour's answer was: Wilt thou lay down thy life for my sake? I tell thee the cock shall not crow twice before thou shalt deny me thrice. So we see this beast showing itself in different men in different ways, according to the leading weakness of their organisation; it is called by the name of The sin that so easily besets us. Whatever is our weakest point, there we must be on the outlook for the Beast.

It is said in Revelation: There were them who had gotten the victory over the Beast and over his image. James speaks of hating the garment spotted with the flesh. It is the inner garment that he speaks of. A look of lust defiles the garments; and all lust comes from the animal plane, the Beast in man, that has to be offered up in sacrifice. These victims must be bled to death—a pouring out the soul of the Beast unto death. Such sacrifices are well-pleasing unto God. It was the bullock that was offered up as a sin-offering unto God, representing the pro-creative function to be given up, the old Generative life to be sacrificed before there could be a true Regeneration. Hence it is said in Revelation, (iii., 4): Thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy. And we are told there were also those who had not been defiled with woman, (Rev., xiv., 3, 4) for they are virgins. These are those who were redeemed from among men, and they follow the Lamb whithersoever he goeth. And, as a proof of the truth of this, Jesus said to his disciples,—mind, it was to his disciples he said the following words—(Matt., xix., 11, 12): There are some eunuchs which were born so, and there are some which were made eunuchs of men, and there are such which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. And he says in the previous verse: All men cannot receive this saying, save they to whom it is given. Jesus said unto his disciples, on another occasion: I have many things to say unto you, but you cannot bear them now.

(To be Continued.)

Mr. Ware is getting his Plymouth circles on the proper basis. By simply seeking that which is truly spiritual and eternal, all other things will be added. Manifestations should, indeed, be spontaneous. All the striking ones are so. In Mr. Everitt's record this is abundantly testified to.

## WHAT CLAIRVOYANTS SEE.

### THE GEOZONIC SPHERES.—IV.

To the Editor.—Sir,—I have yet a few more remarks to make relative to the Primal Globe, after which I shall pass upward.

I have already made a remark in my past letters that the crust of the Primal Globe is never quiet or at rest. The motions are the result of contraction and expansion, in fact, perfectly resembling the action of the heart in man or beast. The motion imparted to the crust by the internal motive force, seems to operate latitudinally, and not longitudinally. Hence, the agitation at and near the poles is much more apparent than at the equator. The surface of the Primal Globe is, in consequence of this action, rendered very rough and uneven, presenting the appearance of mountain ranges, and valleys on a small scale, all of which seem to run parallel with the equator.

What I am now writing is capable of being proved by the rigid scientists of the day, and however much your readers may be surprised at this announcement, I shall be able to clear the matter up before the subject be finished. I am not taking upon myself a task that is of no consequence to mankind, but I am informed it will prove of the utmost service to the scientific world, and to mankind in general. The scientists will not be disposed to receive these truths, as having come through me. Very likely, I shall be ignored; yet, the ideas now being evolved (in some instances, it may be, for the first time on this stage of existence) will exist until they find an appropriate soil in some scientific mind, who will be able to bring them forth in such a shape that the world will believe and receive the truth.

Leaving the crust and the Second Space, which has already been explained, I ascend to the concave over head, which I designate as No. 2 Crust. This crust is upwards of 500 miles in thickness. The under surface of this superambient crust presents a rather strange appearance. I perceive particles of the matter forming the lower strata of this crustation, continually falling towards the surface of the Primal Globe.

This phenomenon led me to make spiritual inquiries as to the cause. The reply was, that the matter composing the Second Crust was all that the first contained, with further additions, only in a state of sublimation, speaking in a comparative sense, and that were it a possible matter for beings like ourselves to live upon the surface of the Primal Globe, the second crustation would not be seen by them. To them, the ambient sphere above would be looked upon as spiritual or nothing. But should there be an object in the regions beyond, containing matter of a similar nature to their own globe, that could be seen. Thus, it appears that those particles of falling matter I see is matter not sufficiently sublimated to remain, hence, descends, and, in the act of descending, becomes gradually more dense. This second crust has a copper-like appearance, brown, or dark brown.

The particles of matter contained in this crustation are the same in nature as that contained in those stars, which constitute the group Taurus, and also the same as the planet Venus. The same, I say, with this modification, that the one portion is negative and the other positive. Hence, I have observed that when ponderous planets congregate in the sign Taurus, there is a greater disturbance in this crust. The disturbance was very great at the time of the last conjunction of Saturn and Jupiter, and it is yet very much agitated; I am told it is unusually so. Hence, the effects produced upon our surface will be great during the next four or five years. All disturbances we experience on our plane of existence, have been in operation long before we perceive them.

Our subject will shortly become more interesting to the general reader. I close for the present, and remain yours obediently,

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

### AN APPEAL TO ALL SEEKERS AFTER SPIRITUAL TRUTH.

The President of the Leicester Society of Spiritualists feeling the need of a more suitable Room for Lectures, and also Seance Rooms for the investigation of Spiritual Phenomena and the advancement of spiritual knowledge; herewith appeals to the Public for Funds to enable him to build the same. The names of all subscribers, to the amount of five shillings and above, to be published unless objected to by the same. All sums received to be published weekly. Cheques or P.O.O. to be made payable to

EDWARD LARRAD, President.

10, Edwyn Street, Leicester.

Mr. Walter Howell, in his Annual Letter to his friends intimates that "All letters, during 1882, may be addressed as usual—5, Clayton Street, Upper Moss Lane, Manchester.

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

SEANCES AND MEETINGS DURING THE WEEK AT THE  
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THURSDAY.—School of Spiritual Teachers at 8 o'clock.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 27, 1882.

### NOTES AND COMMENTS.

Readers and writers of all shades of opinion cannot carp at us for want of liberality in allowing free speech to all sides of the spiritual question. The parable of life is taken up with great liberality of treatment. It reminds us of the story of the man who was in the habit of getting up early in the morning to break stones violently, thinking that, by the sparks emitted, the sun would be made to rise sooner. When the Light comes we may spare our toil, and turn in to breakfast, meanwhile let all continue to exert themselves; it will promote circulation and create a healthy appetite for Truth, when the hour for its more plentiful distribution comes round.

As for the religious bodies, they are irreligiously hypernating. They punish the breaker of stones, and, like Peter, James, and John, on the Mount of Transfiguration, they doze off to sleep. The drowsy Methodist body in America have cast forth a valiant stone-breaker, from amongst their members. We report his performance on our first pages, so that the reader will be able to judge whether the making of noise or the emission of sparks is its leading feature. These Methodist people and other sectarians are very stupid, from their point of view; when a heretic amongst them says an outspoken thing or two, they turn him into a theological fire-brand. If they complimented him on being a clever fellow and worthy of a bishopric, no more would be heard of his heresy. But they cast him out, and his sermon is quoted in newspapers all over the world—the MEDIUM among the number. Thus the illiberal become the chief causes of the diffusion of liberal ideas.

The strife to catch the fullest glimpse of spiritual light, reminds us of the yacht race round the light-ship in the estuary of the Thames. Mr. Alsop, as skipper, in his full-rigged yacht, Scripture Text, cracks on sail unsparingly—in fact, his timbers are almost eclipsed by his unstinted exhibition of Scripture canvas. Mr. McDowall, in his Clyde-built deep-sea sailer, is equally anxious to crowd on all the sail he can possibly carry. Had he not considerable depth of keel there might be danger in attempting so much, but we hope our readers will see both vessels successfully round the light-ship, and be ready in due time to start again on another cruise.

The article on the Magnet very fittingly follows that of Mr. McDowall. This is the kind of thought and investigation that will elevate Spiritualism and throw light on its mysteries. We commend it to those who study the materialisation phenomena. The human magnet—the spirit—in materialisation, gathers atoms around its poles of force, just as "Alcyon" speaks of the magnet. When materialisation becomes a delicate scienti-

fic experiment it will be valued at its true worth. As a vulgar show it is worse than wasted—it is abused.

We kindly entreat readers not to dismiss these philosophical articles as difficult of study. An article that is comprehensible on a cursory reading is scarcely worth reading at all. Read such articles half-a-dozen times and their value will be apparent. If the child at school read his grammar lesson or his multiplication table over only once he would never profit by them, but would vote them unintelligible nonsense. Even the simple alphabet has to be read dozens of times to be quite mastered. We are only yet in the alphabet of Spiritualism, and must devote ourselves, as students, assiduously to the tasks placed before us.

These "Spirit-Whispers," by "Kefftos," are full of Spiritual Truth. A spirit-circle producing such fruits is well worthy of perpetuation. But the human mind has not yet reached a condition fit for true spirit-communion, hence ignorance, doubt, selfishness, and "tests," shut out all possible glimpses of spiritual light.

Archdeacon Colley has sent us a Christmas Sermon—"Christ an Avatar," which we will print next week. His monthly magazine is a most amusing publication, yet deeply serious and highly instructive, as our extracts show. Mr. Colley can't help being genial and funny. But the stern facts of bush-life are oftentimes the most laughable part of it. It was amusing enough to read his eulogy of his new church as a comfortable place to go to sleep in, but the danger and discomfort is in getting thither. Coolie and Kafir labourers had carted superfluous sand, and deposited it "in Church Street, in from fifty to a hundred choice hillocks all over the roadway and path. Little mountains of about two feet high for the Sunday morning congregation to stumble over. Archdeacon Colley had to get kafirs between service to remove, at his own cost, the obstacles, and level down a pathway for the evening congregation, or there would have been some accidents to report. Does the Town Surveyor survey, or the Overseer oversee? Mr. Councillor Hitchings! please direct attention to the disgraceful state in which Church Street is left." Only fancy the parson, between the services, superintending a gang of swartly labourers—practically preaching from the text, "Every valley shall be exalted, and every mountain and hill shall be made low: the crooked shall be made straight, and the rough places plain."

Then there is that awful footpath—unfinished yet:—"The contractor seems to be in league with the boot-makers and the unmentionable individual that can in no way be indebted to St. Crispin (because his feet are hoofs), to effect the double purpose of spoiling our tempers with our shoes, in making us tread down the sharp stones the rolling crusher should pulverise." In some of our London newly rushed-up suburbs the state of the roads is even worse, and we have no Archdeacon or Mr. Councillor Hitchings to speak of it. During wet weather, in places where a wheeled vehicle would be an impossibility, a boat might be resorted to!

Our attention having been called to a statement in last week's "Spiritualist," we have felt moved, on reading it, to give it the advantage of any publicity at our disposal. We can vouch for the truth of what it states in respect to the difficulties of Spiritualistic journalism. No one who has come through the trials we have encountered can read such an appeal without emotion. We hope Mr. Harrison's friends will rally round him and respond liberally to his appeal. That the paper may not succumb we sincerely hope, but irrespective of that consideration, it will never do to leave a faithful worker groaning under a burden which belongs to the Movement.

The Dunedin "Echo," (New Zealand) takes the side of Te Whiti, the Maori prophet, most courageously. It seems that there is a plan on foot in New Zealand to render the natives wholly landless, and punish them for daring to exist on the soil where nature placed them. The old game of murder and robbery is of course preached up by the Christian organs of the press in New Zealand, while the Freethought and Spiritualistic organ, "Echo," has the infidelity (to government spoliation) to plead for human right, mercy and justice. How does England expect to find mercy, when the guns of a greater savage are pointed at her coasts?

### 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.

## CIRCLE &amp; PERSONAL MEMORANDA.

A benefit seance will be held at 10, Brunswick Street, Hackney Road, on Sunday evening, Jan. 29th, in aid of a distressed Spiritualist, Mr. Webster medium; time 7 o'clock, for 7.80.

The "Fife Free Press" occupies upwards of two columns with a reprint of the seance at Ravenscraig Castle, from the Christmas Number of the MEDIUM.

Mr. Warren, 245, Kentish Town Road, with a fine two-manual organ, will hold a seance for devotional progression, on Wednesday, Feb. 1st, 1882, from half past 7 to half past 9, punctual. Mr. Chandler, medium.

Mr. T. M. Brown will be in Darlington by the end of the week. Address letters until Tuesday, Mr. O. Clark, High Northgate, Darlington. Then Malton till Friday, care of Mr. G. Hall, Stationer, Finkle Street, Malton, Yorkshire. Mr. B. will call at Selby Leeds, and Manchester.

Mrs. E. Hardinge-Britten, will deliver two orations in the Skating Rink, Prestbury Road, Macclesfield, on Sunday next, Jan. 29. Afternoon at 2.30 p.m., evening at 6.30 p.m. Subjects, "The Bible of Man or the Living Word," the other, "The Origin and Destiny of Man." Tea will be provided for friends at the Rink, price 6d. each.

Mr. Towns will give a seance at Mr. Dales', 287, Crystal Palace Road, East Dulwich, S.E., Sunday next, 29th inst, at 6.30 p.m., Spiritualists are invited. Miss Keeves' seance on the 15th, was much appreciated by those present, the service being very enjoyable, and one of the tests given was remarkably accurate and interesting. At the request of the company, Miss Keeves consented to give another seance on Feb. 12th.

The Peterborough papers contain letters on Spiritualism. One writer shows the importance of the table as an instrument of spirit-communication. "A Believer in Ghosts" replies to remarks by Rev. H. B. Robinson, who recently lectured on "Ghosts," and, as a matter of course, knew nothing about them. This writer says:—"I maintain that a spirit is the most natural thing in God's universe, but if Mr. Robinson and his friends could succeed in eliminating from our life and history, what they call the supernatural, they would inflict a curse, and not a blessing, upon humanity."

At the Spiritual Institution, on Tuesday evening, Mr. Towns had 23 sitters, all of whom recognised appropriate answers given to them in response to their mental questions. Intellectually, the circle was of the most varied description, but as all seemed to be honest seekers after truth, a most enjoyable harmony prevailed. A pleasant finish was made by a lady and gentleman singing a duet, accompanied with the piano. This musical performance was so exquisite, and took the company so by surprise, that some time was spent in mutual congratulations at all that had transpired during the evening.—J. KING, O.S.T.

WALSALL.—Mr. Wright has again lectured, and his reply to Rev. A. F. Barfield was delivered to a crowded audience. It is reported in the "Walsall Observer" at great length. The same paper contains two long letters taunting the preachers with their belief in historical facts while they disregard the use of their own senses; and with altogether avoiding the points of Mr. Wright's first lecture, instead of replying to which they abuse American free-lovers and French communists. The Rev. Mr. Scammell is to lecture against Spiritualism, and on the following evening, Dr. T. L. Nichols will give a lecture in reply. The "Walsall Observer" is full of excellent reports of lectures on the "Land Question" and many important subjects. Truly there is a great thought-stirring movement going on amongst the people.

Mr. D. D. Home is at present at St. Petersburg with his lady, (who is of a high-born Russian family) and his son by his first wife. Unhappily his only child by the present wife died in infancy. Mr. Home is in fairly good health: but not in sufficient physical strength to sanction the return to him of his mediumistic power. It is promised, however, to come back to him after a time. He writes with confident hope that he will be enabled to pay a visit of some duration to London, in the summer of the present year. His son, Gregoire, is already an artist, whose productions manifest an amount of ability that may be rightly termed genius. He has been auspiciously placed as a pupil in the ateliers of some of the greatest living painters, among them being the Baron Girdin and the yet greater Jerome. There are many who have, as I have, and have had for thirty years, respect and affection for Mr. Home, who will be glad to have news concerning him—the earliest and the greatest of all the spiritual mediums. S. O. HALL.

## THE MEDIUM TO PUBLIC READING ROOMS.

So many places are on the balance in respect to receiving the MEDIUM for 1882, that we defer printing the list of Reading Rooms this week. The matter has to go before committees, all of which takes time. We have some copies to dispose of yet, so our friends may send us in more names of places.

## THE FUTURE OF "THE SPIRITUALIST" NEWSPAPER.

(From the "Spiritualist," January 20, 1882.)

None of the English Spiritualistic periodicals are self-supporting, although "The Spiritualist" is probably by far the nearest to that position, and all of them are kept up by voluntary subscriptions. In consequence of a subscription list not having been for many years past opened in these pages, and in consequence of only a score or two old-established friends having taken any practical notice of the circular issued annually requesting support, so few special contributions have been received during the last three years, that unless something is done at once it will be necessary to cease issuing "The Spiritualist" after next Friday, or Friday week.

The chief reason is that the annual donations have been too small to enable me to pay off the liabilities incurred up to three years ago, for too much literary and scientific work in Spiritualism. Yet, in spite of the long general commercial depression everywhere, and the specially heavy depression caused in Spiritualism, those old liabilities have been with the help of a very few faithful friends, much reduced during the last three years.

The less a Spiritualist periodical asks for donations the less it receives: hence, one which tries to become self-supporting on its own merits, and rarely asks for aid, is worse supported by donations than a journal inherently weak, and more expensive to the Movement.

This journal, which I believe is far less expensive to keep alive by donations than any other in England, can only be continued by a liberal response at once from its readers, and if all did something, (which they never do), there would be no great expense to anyone.

I wish to raise £300 to get lifted out of the anxieties of some years, caused by working nearly single-handed to clear off old liabilities incurred in pushing on the literary and scientific work of Spiritualism, to which I have given time and work beyond my strength. Future expenses have been much reduced by my recent abandonment of nearly every kind of work I was doing in Spiritualism, except the bringing out of this journal, and I now give much of my time to literary work, as in years gone by, on the secular press.

As in the present depressed state of the Movement it would be difficult to raise amounts which were easily forthcoming in better times, some years ago under the old regime in Spiritualism, will those readers who wish to help me out of past liabilities, kindly send in donations at once to make up a sum of more than £150, accompanied also by orders for the proposed cheaper copies of Professor Zollner's books, such orders to be equivalent in the aggregate to £150; the latter amounts need not to be paid till the book is received; the former are both urgent and necessary.

The future of this journal is thus left this day in the hands of its readers, most of whom have worked with me for so many years on such excellent terms.

Among the friends who have never swerved in their support to this journal, the most munificent has been Mr. Charles Blackburn, of Didsbury; had it not been for him especially, also for about twelve other supporters, "The Spiritualist" could never have done the work it has done in Spiritualism. W. H. HARRISON.

38, Museum Street, London.

## ZOLLNER'S "TRANSCENDENTAL PHYSICS."

(From "The Spiritualist," January 20, 1882.)

Some time ago, when a translation of the record of the experiments in transcendental physics, made by Professor Zollner, of Leipzig, was wanted in this country, we incurred the risk of bringing out the English edition with its costly engravings, and in so doing were aided by copyright privileges given by Professor Zollner, and by the valuable literary work of the translator, Mr. O. C. Massey. A cheap issue

of that work is wanted in England, and the chief cause of delay in its appearance has been the pirating of the English version by a Boston, (Mass.) publishing firm, without the sanction of the author, translator, or publisher. This act of piracy, whereby the firm helped itself to so much valuable work of individuals, cut down the sale of the first English issue in America, where Spiritualists are most numerous, and in Australia.

However, the time has now arrived for an issue of the work at a cheaper rate in England, if the Spiritualist public will come forward and subscribe for copies. We are prepared to re-issue the book at the rate of 6s. a copy, or four copies for £1, to those friends who at once enter their names as subscribers, providing a sufficient number of such subscribers comes forward to warrant us to go to press with the cheaper volumes at all.

To all who do not thus give their orders in advance, the price of each volume of the proposed re-issue will be 7s. 6d.

It would be good for Spiritualism if the book could be more cheapened than this. The difficulty is that Professor Zöllner gave us permission to print only a limited number of copies.

As the American publishers have, however, since then supplied the American and Australian markets by helping themselves to the work, Professor Zöllner's intentions, thus thwarted, have probably been changed. We have written to him asking him if he will withdraw the limitation as to the number of translated copies to be issued; if he does so, the public and those who respond at once to the proposition above made, shall receive the benefit in a still larger supply of copies than the number covered by each amount for which they may now enter their names. It is understood that in this proposal, subscribers guarantee the amount in any case, but that there is a bare possibility of the number of copies sent in return for the same being varied in their favour.

While these arrangements are pending, and while the proposed re-issue is being printed and bound, the present price of the book will not be changed.

## THE DIFFUSION OF SPIRITULISM.

### SPIRITUALISM AT NOTTING HILL LIBERAL CLUB.

On Sunday evening Mr. W. Whitley addressed a crowded audience at the Progressive Hall, Johnson Street, Notting Hill. Mr. Drake, formerly secretary of the Marylebone Association of Spiritualists, but now a member of the Liberal Club, presided.

Mr. Whitley gave a racy account of his being expelled from church membership for teetotalism, his subsequent scepticism, and the steps by which a knowledge of spiritual things was bestowed on him by Spiritualism. He described the occurrence of extraordinary manifestations which he had witnessed, commencing with the simple movement of matter, and extending to the recognition of spirit-friends. At every paragraph he begged the knowing ones before him to explain how it was done. The lecture was delivered in excellent style, was of a thrilling character, and was well received by the highly intelligent audience.

At the close questions were asked, which elicited further information, and then there was open debate. There was absolutely no opposition. Most of the speakers had some acquaintance with the subject, and their objections consisted of difficulties arising from imperfect knowledge.

This kind of advocacy is just what the Cause requires, and there are hundreds of Clubs, Societies, etc., that would gladly take a lecture occasionally from speakers of local position and ability. We sometimes find ourselves asking: Where is the inspiration that Spiritualists boast of? Where is the earnestness found amongst local preachers of the sects? Where is the Reason which every man ought to give for the Spiritual Faith that is in him?

We would gladly take part with others in the formation of Spirit Bands—little companies of two or three, who would together hold meetings in the vast border-land of inquiring minds that surrounds Spiritualism proper.

Mr. Burns will lecture at the Club on the "Philosophy of the Phenomena of Spiritualism; or, How it is done," on Sunday evening, Feb. 12, at 8 o'clock.

### THE MAN WITH THE SQUIRT MAKING FUN OF THE PARSONS.

A correspondent reports that that modern appendage to Christianity "The Man with the Squirt," has been at Aylesbury fooling the bucolic mind with his "anti-spiritualistic entertainment"—that's it: a showman's adventure. He had a very small audience as usual—Where does the money come from that is lost in these enterprises? Our correspondent says:—

"If he is the best man the anti-Spiritualists can send about the country, then their case is in a very hopeless state. He is certainly the greatest duffer I ever heard of,

and had it not been for the placard being behind the Committee threatening anyone with ejection if questions were put, some would have made the affair still more ridiculous.

"I hear that some of his committee are so disgusted with him, that early in the morning after the lecture, they sent to him for an explanation of his conduct, but the man and his box were off before anyone else was about. He had of course a parson for his chairman, and was chiefly supported by them; very creditable isn't it? I have sent Mr. Fowler's challenge to a good many, and intend trying to get it inserted in the Aylesbury paper, along with the Rev. C. Ware's Sermon."

The "Buck's Advertiser" in a short report says:—

"One awkward question might have been, why he had failed to accept a very fair challenge from the Spiritualists at Liverpool. Severe comments have been made by several of those who were present on the more than very 'free and easy' way in which the performer addressed some of members of the Committee who were kind enough to act for him. We are authorised to state that their forbearance with the performer's offensive manner was due to their reluctance to cause any unpleasantness to the audience."

Serve them right for being accomplices in such an untruthful and disgraceful proceeding. It was worth paying for, certainly, to see the vulgar conjurer making donkeys of his patrons, the parsons, right in the faces of their parishioners!

The report in the local paper shows that the Editor knows what Spiritualism is, and that the sham presented is seen through. A few persistent questioners could have won the whole audience on their side, and broken up the meeting.

### THE FUTILITY OF THE PRETENDED EXPOSURES OF SPIRITUALISM.

TO THE EDITOR OF THE "FREE PRESS."

Sir,—No "exposition" of the phenomena of Spiritualism made in a public room where there is ample accommodation for any amount of mechanical aid, can be satisfactory to an earnest inquirer into a very interesting subject, any more than a seance held under similar dubious conditions would be. Some remarkable manifestations of these phenomena have recently occurred here, in houses of unimpeachable respectability, and if the conjuring performer would accompany me to one of them, and repeat what I witnessed in the same company, he would confer a great favour. I have already to thank him for the information contained in his circular, that a phenomenon can be "exposed." I had always thought its nature only admitted of its being "investigated," and I hope to receive further instruction from him, though certainly not at the "Temperance Hall." If he would show me a materialisation, he would merely be expected to allow an ordinary tape to be stitched round him, and nailed to the wall, both stitches and nails to be sealed, and the seals found intact after various "forms" have repeatedly walked round the room. If he will give what I understand is called a "physical" manifestation, he need only sit with the circle holding my hand on his right, and that of a well-known gentleman on his left; while objects prepared with luminous paint float about in the room, and other articles of furniture are displaced; the gas to be lowered, not extinguished.

I enclose my card, and hope to hear from the conjurer through you. I may add, the same fee would be paid to him as was given on the occasions referred to: it was merely nominal.—Yours truly,

INVESTIGATOR.

Leicester, Jan. 19th.

### 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 29th, 1882, a Circle for Trance and Healing.

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

Evening service, at 7 o'clock, 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.

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

MARYLEBONE ROAD.

Sunday, Jan. 29th, at 7 p.m. prompt, the Society will dedicate the Hall to the use and purpose of the Spirit, when Floral and Human Nature will combine in testifying to the Power, Wisdom and Love of the Spirit. Several gentlemen, and probably some ladies will give their experiences of en-

quity and investigation into Spiritualism. Sacred Songs and Solos during the Evening, with a very old Hymn entitled, "Providential Care," selected by the Sec. for the audience. Tea, at 5 p.m. prompt—6d. each.

Monday and Thursday, from 3 till 5 instead of 2 to 4, Mrs. Davenport sees persons Free for Magnetic Treatment, other days at 23, Dorset Street, Gloucester Place, Portman Square, according to their means.

Tuesday, a Happy Evening, beginning at 8.30. Songs, Recitations and Innocent Recreations. Dancing etc., from 10 o'clock.

Wednesday, at 8.30, a Developing Circle, Mrs. Treadwell medium.

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

Friday, the Sec. attends to supply Literature, from 8 to 10.

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

N.B.—The Seances will commence at 8.15 prompt, close at 10.

#### GOSWELL HALL SUNDAY SERVICES.

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

Mr. Morse lectured at this Hall on Sunday. Subject "Immortality, its Pursuits." The lecture was warmly appreciated. Next Sunday evening, Mr. Morse will again occupy the platform. Subject "Deeds versus Dogmas." At the morning Conference, Mr. King will read an interesting control by "Serapis." A petition, sent from the Society, in favour of Mr. Bradlaugh's admission to Parliament, is being very freely signed at the Hall.

R. W. LUSHMAN, Secretary.

#### 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 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.

#### WHO WAS TO BLAME?

Dear Mr. Editor,—After reading Mr. Alsop's "Lost Key Found," in the MEDIUM of the 20th inst., the idea is suggested that an unjust judgment has been passed on the fairer and more spiritual half of humanity. I look upon the subjective woman, or feminine part of Adam's nature, or his love-impulses, as the sinner—if such there be—and not the objective innocent woman, or Eve, at his side.—Yours truly, J. M.

London, 24th January, 1882.

#### THE TWO WORLDS.

An eight page Spiritualist Journal.

PUBLISHED WEEKLY BY EUGENE CROWELL,  
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Edited by: A. E. NEWTON; MRS. S. J. NEWTON; AND  
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#### RATIONALE OF SPIRITUALISM

By F. F. COOK

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

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

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

#### IMPORTANT VACCINATION DEBATE.

Dr. W. B. Carpenter, C.B., the distinguished physiologist, will introduce the subject of "Small-Pox Epidemics and Vaccination," at the Conference of the London Society for the Abolition of Compulsory Vaccination, to be held at Steinway Hall, 15, Lower Seymour Street, Portman Square, on Friday, Feb. 3. Dr. George Wyld, Dr. Pearce, Dr. Haughton, Mr. Enoch Robinson, Mr. W. J. Collins, and other medical men have promised to take part in the discussion. The Chair to be taken at a quarter to eight, by Dr. Andrew Clark. Early application should be made for tickets (Reserved Seats one Shilling) to the Secretary, Mr. W. Young, 114, Victoria Street, Westminster, S.W.

BIRKBECK DEBATING SOCIETY, Southampton Buildings, Chancery Lane.—A Discussion on the following subject will be opened on Friday Evening January, 27th, by Mr. W. J. Collins, M.B., B.S., B.Sc.: "That the Compulsory Enforcement of Vaccination is morally, medically, and politically unjustifiable." The Chair will be taken at 8-45 p.m. Admission Free.

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.

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.

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

#### 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.

PSYCHOLOGICAL 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. Canoe-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, be 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 in order. By engaging in such exercises the circle may be made very profitable in order. By engaging in such exercises the circle may be made very profitable in order. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense impeded 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 raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even thrown through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

BEFORE proceeding with their investigations, inquirers into Spiritualism should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

## THE SPIRIT-MESSENGER.

## SPIRIT WHISPERS.\*

## COUNSEL AND COMMUNION.

## XVIII.

Remember that our mission is to lead  
Those beings capable of being led  
Into the paths of life eternal, which  
Begin on earth. We seek not to ignore  
The varied functions which are exercised  
In the pursuit of worldly toils: all these,  
If they be honest in the sight of Him,  
The King of Light whom we obey, are held  
Sacred by us, for our intense desires  
Are made subservient to the earthly life  
Of all the human race.

Man's station here  
Is then the basis upon which we work,  
And when the spiritual doth interfere  
With aught pertaining to man's life, as man,  
It should be shunned; for there be enemies,  
Seen and unseen, who never fail to use  
Whate'er may yield a harvest of rank deeds.

## XIX.

The ministering spirits who attend  
Where'er the germs of good predominate,  
Are bound not in their service; they,  
Empowered by Heaven, are able to direct  
And overcome, by means unknown, unseen,  
And unimagined by the mortal mind,  
And so to work the sovereign will of God.

Remember, too,  
That all our aspirations now are fixed  
In teaching you to live the present life  
In harmony with what we know pertains  
To the development of those high powers,  
Whereby ye can obtain an entrance where  
The happy spirits, freed from selfish toil,  
Live in the Light—the presence of their God!

## XX.

The greetings of two hearts, when both alike  
With equal joy respond to each, reflect,  
Though faintly, the responsive chords which link  
The universal brotherhood above!  
Earth's ties, and all the varied multitude  
Of feelings and affections, oft so warped  
And clogged with vice, come yet from a pure source,  
And still are feeble types of joys to come.  
Here life is narrowed by an All-wise hand,  
And, even where the path seems smooth and clear,  
Is fenced around as 'twere against a foe;  
And many such exist, oft lodged within  
The mortal breast, yet foes but when they range  
Beyond their bounds, else founts of human joy.

## XXI.

Sin is the base destroyer which alone  
Clogs up the path to immortality;  
Without it man's deep passions and desires  
Were uncontrolled and all his being free;  
But sin abounds. Deceit and pride mislead  
The innocent who yearning seek for aid,  
And 'twixt them evil triumphs, or perchance  
Injures the trusting heart.

Ye pledge in Love  
Or Friendship's name, and on the shrine appears  
One heart alone, with empty vows, which yield  
Confusion and the woes of dark despair;  
But with two beings who possess the pure  
Essentials of affinity, the laws  
Of Heaven govern, and they both are free!

## XXII.

Betwixt all such, when sweet vibrations move  
In unison, all things conform to them!  
No barriers stay their intercourse, although  
Around confusion reigns; they have a realm  
Barred to all else besides—a universe  
Of thrilling joy in which the world's poor cares  
Are drowned in Love's immensity.  
Friendship is Love! and as God's hand is seen  
In all the works of Nature, while each one  
Possesses its peculiar beauty, so  
Alike, though differing, are the varied forms  
Of all affections, springing from one source,  
Enjoyed in their perfection by the souls above,  
And bearing all the immortal name of Love!

\* 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 put to paper. The series commenced in No. 614.

## XXIII.

The pure desire to follow and obey  
The dictates of God's will, as 'tis revealed  
By the true light of Conscience; to ignore  
The teaching of philosophy which spurns  
Inherent yearnings planted in the breast,  
And all that tends to their extinction, will  
Enable man to see God's truth, and hold  
His promise sure that he at length shall gain  
The heritage prepared—the full reward  
Of faith and pure desires. Oh then rejoice!  
We wait to grasp your hands! Press on with hope!  
Press on with joy! for sorrow is a load;  
Press on with confidence! God's word is given,  
Ye shall attain the prize laid up in Heaven!

KEFTOS.

## AN APPARITION OF DEATH.

A Cornish lady recently related to me some remarkable experiences of a ghostly nature. She stated that on a certain night while she lay in bed, thinking of her father, who was abroad, she heard a low quivering sound, and that five minutes afterwards it was followed by a terrific noise, which greatly alarmed her. On recovering somewhat from the fright, she got out of bed, with the view of ascertaining, if possible, whence the noise proceeded, but she was immediately seized by the wrist and conveyed to the room below, where the light from a fire in the grate enabled her to behold what appeared to be her father, wrapped in the habiliments of the grave! Still retaining his hold, the ghostly visitor remarked: "My child! once more my form is near thee. Time with me is over for ever. Thee must I leave, but thou art mine even in death. Now I go in peace." As soon as his icy lips had touched her face, he vanished. After returning to her room she struck a light and learned that the time was 12-4 a.m. Later the same morning she made a note of the circumstances, together with the date and precise time. Subsequently she received a letter from a friend to the effect that her father had died at the time she had seen him, and that just before his death he had said to the attendants, "I have seen my child, and the vision has given me strength to cross the sluggish stream."—"Drus," in "Cornubian." (Redruth.)

## A VOICE ANNOUNCING DEATH.

When quite a youth I had a remarkable experience, in some respects not unlike that which the reprover of Job had. In the silence and darkness of the night, I was suddenly awakened from a deep sleep, and I heard a voice, and I have no doubt that I might have seen a spirit if I had not been, like Eliphaz, so greatly frightened! but I heard a voice, and that voice I recognised as the voice belonging to the dearest object I had in this world. I had no reason at the time to believe otherwise than that the person to whom the voice belonged was in good health, and many miles from where I was; yet I heard and recognised the voice of my dear mother who called me by the familiar name she always used, and strange to say she told me "she was dead"; and the next post brought the too true and too sad news of her sudden departure from earth-life.—T. EVERITT.

## THE SPIRIT OF A PERSON ASLEEP CONTROLS A MEDIUM.

To the Editor.—Sir,—Last evening, Sunday, 22nd inst., myself, my son and a friend were sitting in a seance with a gentleman (a private medium) well-known to all of us. After some controls had come and gone, a very troubled and excited female spirit came saying in a very hurried manner, "I'm not dead, I'm not dead, I left my body asleep, pray for me I am in great trouble, my youngest brother has committed a crime." We asked her what he had done. She said he had stolen some money, and if it was not returned by next morning, he would be taken to prison, and his mother would be driven mad if she knew what he had done. The spirit seemed in great distress of mind and immediately left. Now sir, if any of the numerous readers of your valuable paper, can from their experience throw any light on the above statement of the spirit, that her body was reposing in natural sleep, while she was absent and able to control another lady,—I write this letter hoping to elicit some information on an incident which seems to me very curious and unusual. Believe me, Sir, faithfully yours,

HESTER MICHELL.

To walk through a churchyard late on a winter's night, with the church to moonward of you, hiding what feeble light there was, and only allowing it to make faintly visible the white and distant gravestones: this, with the wind rustling the leaves of high and dimly-threatening poplars, would be an excellent test of the "faith in unfaith" of a sceptic. If his pulse did not quicken—and with it his step—he would certainly be a prize sceptic, and have a right to disbelieve in anything he liked.—"The Illustrated London News."

## PROGRESS OF SPIRITUAL WORK.

### PLYMOUTH.—THE RICHMOND HALL WORK.

#### CIRCLES.

The attendance at the circles held at the Hall during the week was as follows:—

Monday, twelve; Tuesday, twelve; Wednesday, fifteen, Saturday, twelve. This comprises a goodly number altogether, though some attend all the circles. I have had a good deal of experience of class meetings, prayer meetings, etc.; and in regard to those, the above would be considered a pretty good attendance. We meet for devotion and worship, and fellowship, and spiritual good, and in connection therewith, the invisible host, the Holy Spirit Power manifests its presence and carries on its operations. Our business is our own spiritual growth and development; not merely to witness spiritual manifestations; if we attend to our own personal advancement the invisible Power will effectually do its work.

In connection with each of these circles addresses of instruction and counsel were given through the mediums; on Saturday evening three spoke—Mr. Taylor, Mr. K., and Mr. C. Some good was also done during the week in healing.

#### HARMONIUM.

We are exceedingly glad to have been able to put an excellent harmonium into our meeting room. The instrument is of superior quality; having twelve stops, and being massive in appearance. And we have not only an instrument, but also an able and efficient player in our warm-hearted, interested friend, Mr. H. James. Although unaccustomed to play in public, his services on Sunday gave universal satisfaction. The introduction of this piece of music quite revolutionised the singing on Sunday; and the spirit-friends seemed also to manifest their appreciation by controlling the mediums where they stood, and joining in the hymn of praise. The text selected was appropriate, "I will bless the Lord at all times; his praise shall continually be in my mouth. My soul shall make her boast in the Lord, the humble shall hear thereof and be glad."

The first response to the appeal in the MEDIUM, came on Sunday morning, from one whom we all delight to honour, Mr. S. C. Hall, F. S. A.; in the shape of a beautiful appreciative letter, and a generous offer of fifty copies of Farmer's "New Basis of Belief;" by this we shall aid the harmonium fund, and put a capital book into the hands of the friends. We are very grateful to Mr. Hall, and also to Mr. Burns for giving prominence to the appeal.

#### TRANCE ADDRESS.—"THOMAS HEARD."

We have been gratified of late in receiving communications from one who belonged to the same denomination from which I and other friends were ex-communicated. He passed away only a few weeks since. I did not know him, but he states that he has heard me preach once; the medium Mr. P. through whom he speaks was formerly associated with him in the Sunday school. This spirit-friend had promised when an opportunity offered to give some particulars of himself, and on Monday last we invited him to do so. He had previously given us his name as "Thomas Heard;" his friends perhaps will be pleased to hear from him; at any rate he gave us the following particulars:—

"My friends: I do not speak to you to-night because it will give me a name of honour; I do not come and give my history in order to become notorious, but that you, if you like, may inquire and try to find out whether or not I am what I pretend to be.

"I pretend to you then that I am a disembodied spirit; and perhaps it will be well for me at once to take your mind back 38 years ago. At St. Genys, in Cornwall, I was born, of poor and humble, though thank God, honest, God-fearing parents. At the age of three years my father died, and left us to battle with the world. My mother struggled hard; I had no education, as perhaps you will find out if you are critics. The only instruction I received was in the Sunday School; I was taken to the Sunday School at an early age, and never left it to the day of my death. I advanced from a scholar to a teacher, and then to the position of superintendent. At the age of 18, I professed to become a follower of the meek and lowly Jesus, and when 22 years of age, I began to speak publicly to my fellow men.

"But I cannot look back with much pleasure to what I did in this direction, yet I can with some, for I strove to let my light shine as far as I knew; I have been the means of pointing hundreds to the way of salvation, as it is called, through Christ, in the denomination from which you [pointing to myself] were expelled. As I have told you before, I remember your case; I tried all I could to influence one of those who sat in judgment over you, not knowing what I was doing.

"Oh how often when we think we are doing God a favour, we are in reality doing him an injustice! Oh I would say to you, my friends, do not close your eyes to the light, do not oppose it, do not try to extinguish it, but let it come, and let it shine from whatever source it may come, and however it may modify your opinions and conceptions.

If the teaching you hear of, is to deny God or dishonour him, reject it, but if it is to tell you anything about your future home receive it, welcome it as the most precious and important of all knowledge. And it is by your carrying on this work that this will be known, as it is known to so many.

"I will pass over my history and come to my latter end. I may tell you that I had been a reader, and had recently read the paper you call the MEDIUM AND DAYBREAK; and I saw there about a friend of mine who was said to be controlled by a pretended spirit. I had no confidence in the pretended spirit, but I had in my friend for he had been one of my scholars; and we were close friends. But I read this fiction, as I considered it, and spoke about it to my associates, and I hope they have not forgotten what I said.

"Five weeks ago I was taken dangerously ill; when on my sick bed, I began to look back over my past career. Friends told me I had been useful, that I had done much good; that I was even popular; yet on looking back I saw much to cause regret; and looking to the future I had not that assurance and confidence I desired; I was assailed with doubts and fears. Then I felt my life ebbing away, and I began to think of angels, of Jesus, and of the Father. I thought of my friend who had gone to Heaven, of my father, but I wanted firm ground.

"But soon a change came over me; I seemed to lose sight of the friends around; I saw a great cloud before me, and when that commenced to break, I saw forms as of human beings. But oh, the anxiety I felt! Oh may you have the knowledge of the life beyond before you come to pass away, that you may be spared the agony of anxiety and suspense! But at last I saw one whom I knew—oh how my heart thrills when I think of it! One who said he was come to carry me away to a new world. It was not heaven that I had thought of and preached about; but there were glorious faces all around me, shining with splendour; oh could you have a glimpse of that splendour how you would be filled with joy! But be patient and remember that the more beautiful your spirits become, the better you will be prepared to enter that world.

"Then I saw one whom I knew, a friend who had been in my class in days gone by, and who had gone home to heaven! It was 'Willie!' 'Willie,' I said, 'are you really the pretended spirit that was said to control our friend?' Then I began to think of you [myself] and other friends and would gladly have spoken to you but found I could not, and then was completely overcome with feeling and regret; I was then carried away I knew not whither.

"But this same friend became my instructor; he brought me to your circle; I have been with you, and will come again and again if you wish me, and will work with you in this Cause to my utmost.

"Oh friends, prepare now for the future life, for you will have to stand naked before God and his holy angels. Do you wish to be rich and happy and glorious? Then you must begin here otherwise your neglect and ignorance and poverty of soul will cause your awakened consciousness much pain and suffering. You are privileged far beyond me; there are those around you now, if you will only supply the conditions, will make your heart to burn within you. Though I am so ignorant, yet I give you the knowledge I have; if I cannot speak as I would, I must as I can. If you do not believe now, you will find it out one day."

OMEGA.

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### LEICESTER.—SILVER STREET, LECTURE HALL.

On Thursday, Jan. 19th, Mr. Wright, of Liverpool, delivered a Trance Address. The Subject was chosen by the audience, "Do Spirits Influence the Politics of the Times?" There was a large audience present, the lecture was much appreciated.

On Sunday evening last, Mr. Holmes again favoured us with another of his famous lectures, the Subject was, "Are the Stars inhabited?" which was very good and full of instruction to the large audience.

Sunday, Feb. 5th, Mrs. Barr, of Hednesford, will give two Trance Addresses.

The "Midland Free Press" devotes nearly a column to a respectful and interesting report of Mrs. Groom's visit.

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

PLAN OF SPEAKERS FOR JANUARY.

January 29—Mrs. Ainscow of Bradford.

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## APPENDIX.

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