



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

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

No. 496.—VOL. X.]

LONDON, OCTOBER 3, 1879.

[PRICE 1½d.]

THE NEW MESSIAHSHIP.

No. II.

BY WILLIAM OXLEY.

In continuance of my prior article * on this subject, for the sake of recording certain phenomena which mark the advent of a new phase of human thought in reference to things spiritual and intellectual, I direct the attention of your readers to the subject of "Messiahship" in the variety of its manifestation, inasmuch as it is now (and probably will be increasingly so) being claimed as an actual possession by several persons, to whom I am about to refer.

The fact itself, however it may be viewed, is worthy of notice, as it forms an integral part of the history of the development of the New Age or Dispensation; and the student of the spiritual side of humanity cannot fail, in the presence of such phenomena (as the appearance of Messianic claimants in our midst is now a fact), to discern "the signs of the times" and to mark off in the great roll of embodied human life on this planet, the exact position in which it now stands.

The presence of these Messianic claimants is a sure and certain sign of the more or less secret and expressed idea of the "near advent" of the long-anticipated "coming one" who is to inaugurate a new *regime*, and enunciate the fulfilment of the past and the commencement of a new epoch in the spiritual thought and life of mankind, and the introduction of a new system of religion into the world, which is to gather all nations into its fold.

In what manner that expected advent is to be fulfilled by the various sections, who among Christians look for a second personal advent of Christ; as the Mahomedans look for the advent of Ma-he-da; and as the Jews look for the coming Messiah, who is to lead the nations of the earth to a truer worship and conception of the "Eternal," and who will reinstate them again as a nationality and a political power in the world; and as the Buddhists look for another and a more glorious incarnation of "Boodh,"—I say, in whatever manner these and many others are looking for the fulfilment of their hopes, the fact remains, that in some form or other this "expected advent" in our day and time is rising and culminating in a very near future as the realisation of the prophecies of the past.

Whether true or false, the literature of the day unquestionably bears its testimony to the prevalence of the concentration of the Messianic thought and idea; and, as might be expected, in answer to the thought, the men have appeared (and more will appear), who in their own persons claim the fulfilment of the promises and the endowment of specific powers entitling them (in their own estimation) to receive the homage and attention which such supposed leaders and Messiahs claim by virtue of their office and position.

The Messianic idea of the past has invariably pointed to central figures, not recognised as such at the time of their appearance on earth in bodily form, but who in the course of time became, in the interests of a privileged class or caste, invested by their followers with a power and speciality of origin and birth which they never claimed for themselves; in short, their very existence as "persons," when traced up to the time of their alleged appearance on earth, becomes mythical and as literal and historical facts, like a will-o'-the-wisp, recede and vanish into a region where, if followed, their existence and presence will be seen and recognised in a very different manner to that which is generally attributed to them by

a plain, literal, and matter-of-fact people, who are unable to draw the line between the personal and ideal, the spiritual and natural, or between the reality and appearance.

It will be remembered in my last, that reference was made by me to a Mr. Hall, who in Manchester had commenced his mission as a Messianic messenger. Since then, I have had a personal interview with him, in which he owned to the statements made by his opponents in public discussion as being correct. My questions to him were—

Q. Do you consider yourself as the Messiah, and that you are commissioned to lead the Jews to Palestine?

A. I am not Jesus Christ; another man in the Midland Counties claims to be Jesus Christ, but I am not him. I am the one whom the prophets of old in the Scriptures foretold "was to come," and in me those prophecies are fulfilled.

Q. How was this made known to you, and who revealed the knowledge, and how long has it been known to you?

A. In the year 1867—twelve years ago, by vision; the year specified by Dr. Cumming, who is the greatest of prophetic interpreters.

Here he went off at a tangent and discoursed upon matters that, to me, were quite irrelevant, and as I had only a few minutes I put the following—

Q. Are you aware that you are not the only claimant, and that you have several competitors for the same honour and position? How is the outside world to judge between these competing claimants; because, if one is only entitled to the position, some of you must be making a false claim?

A. I am quite aware that there are others besides myself, but all the others will have more followers than I shall have; I shall have the fewest, and these I shall lead to Jerusalem when the time arrives.

The above is the substance of what passed between us, excepting some reference to the personality of Jesus Christ, which, if it meant anything, was to the effect that as *his* conception and birth was miraculous and supernatural, it was a prophecy of what would be with his successor, assuming that himself (Mr. Hall) was "he of whom the prophets wrote;" and also, that Jesus Christ never claimed to be that special one referred to in the Old Testament prophecies.

Since then I have received a pamphlet issued by Mr. Hall, addressed "to Her Most Gracious Majesty and Sovereign Lady the Queen;" entitled, "The Mystery of the Conception of the Child Jesus Revealed;" author, "The First Beast"—"to whom the Lord hath appeared in a burning bush."

I will not weary your readers by quotations from this pamphlet (printed and published by I. Hall, 107, St. John's Street, Clerkenwell, London), but if they can unravel the mystery therein alleged to be revealed, it is more than I can; and, for his own sake, if he thinks of printing another issue, I would advise him to get it revised by a competent person, who understands somewhat of the art of grammatical construction of language.

Another pamphlet has just been put into my hand, entitled, "Two Visions from God," and the interpretation: being a "Message direct from Him to the People and the Churches;"—price one penny, with a notice that the money paid for these books will be used to make known and publish the truth as it is in Jesus. By "The Faithful Rebuker of Christendom."

The burden of this pamphlet (sold by Jno. Heywood, Manchester) is the substantiation of the claim by the anonymous writer to the reception of a special message from God to Chris-

* In MEDIUM, No. 487.

tendom, which he describes to be in a state of rottenness, and that unless "Catholic Popery, Church and State Protestantism, and Sectarianism, be expunged therefrom, Christendom will shortly be the theatre of violence, upheaval, and bloodshed, and given over to destruction." He says:—

Night and day the rulers of Christendom employ tens of thousands of men, women, and children in the manufacture of engines, weapons, and ships, for the destruction of men; things, the nature of which is terrible, horrible, wicked, and most damnable and devilish, and of which Satan hath said, "All these are mine, and the glory of them;" and he offers them to all who "will fall down and worship him." The rulers, then, of Christendom are, with one accord, falling down and worshipping the devil; and you, the people, who give your sons to these powers, who lead them forth to murder and destroy their fellow-men, give your sons to do Satan's work, and you and they together, with the kings of the earth, and the great captains, fall down and worship the devil, and do his work upon earth.

The above is a specimen of the lugubrations of this Special "Messenger," to whom no less than God Himself hath given a commission to expose the work of His great rival and adversary, the Devil.

About a year ago I was waited upon and invited to fall in with a scheme propounded by a certain man, who had mapped out England into a series of circles or districts, of which his own circle and position was to be the centre; Manchester was to be second, which was to be placed under my special charge, with others which were, of course, to be under the control and leadership of this self-styled Special Messenger of God. On my asking for his credentials, he gravely informed me that all this information had been vouchsafed through "the table" and mediums, and pointed me to a pamphlet which he had published, professing to be "The Voice of God to England," and an unravelling of the "Book of Revelation." On my questioning him as to the character and position of his "mediums," through whom the revelation had come, I did not receive a satisfactory reply.

My answer to the overture was, that until I had some better criterion as to the value and meaning of such "revelations" than his mere *ipse dixit*, I could not embark on such a wild scheme, neither could I accept the proffered honour of being his lieutenant in his intended campaign. I asked when he intended to commence his mission (the nature of which, so far as I could make out, was more political than social or religious). He replied that he was waiting until he was told to go forth, when he would be endowed with power to call out his followers, and enter upon the work, which he was specially empowered to carry out as a "Messenger from God."

This closed the interview, and I suppose the good man is waiting still, as I have heard nothing further from him since.

About three years ago I had several letters from a man in the Eastern Counties, who (he stated) had had two visions of twelve angels, who had given him a special communication for the good and enlightenment of mankind. The series ended by a direct claim on his part to be the "coming one," of whom the ancient prophets wrote, who was to be "the desire of all nations." He was quite satisfied on this point, and wished to commence his mission in Manchester, requesting me to take a large hall for him, so that he might address the multitude, as he was certain when I heard him *speaking* I should no longer "doubt." I need hardly say that I declined the honour and responsibility, and suggested that it would be better for him to try to seek some other elucidation of his visions than a direct application of them to himself personally, as the special chosen messenger, or Messiah. This closed the correspondence, and I have heard nothing further from him.

Another reference to a personal "messenger" was made some months ago in the columns of the MEDIUM in the North-Eastern Counties, and your correspondent naïvely adds that, to all outward appearances, he seemed a very unlikely one to fulfil such a position.

Another correspondent, who took objection to my interpretation of the symbols of the Great Pyramid of Egypt on the score of their non-literary or personal application, &c., &c., significantly added that he knew of "a man now living, to whom the 'times' indicated by certain measurements in the grand gallery directly applied;" from which I gather that himself or some other man (in his estimation) is the "coming one," of which the Scriptures and the Pyramid of Jeezeh did write and speak.

Another and well-known individual, forming the central figure of a "brotherhood" in the United States of America, and who has published some works unfolding the arcana, or celestial sense, of some parts of the Scriptures, is now, I believe, waiting for instructions from within, and when given, this Star of Hope will burst upon the world of humanity, and he will announce himself as "the Primate," who, as the great leader, will be the means, or medium, for opening new states in mankind, provided he can prevail with God "to stay the fierceness of His anger, and to turn aside the arm which is raised for the destruction of the race which is sunk in infernalism." As the works containing the bulk of this rhapsody (of which the above paragraph is merely a hint as to the style of said claimant for Messianic honours, veiled under the name "Primate") are only at present issued for private circulation, it would be a violation of confidence to use them at present as public property. The "History of Modern American Spiritualism," by Emma Hardinge, contains a chapter in reference to the antecedents of the individual referred to, whose character and quality is so clearly portrayed that he who runs may read.

I should not have mentioned this one, but the notice of the present Messianic outbirth would not be complete without a notice of this remarkable man and brotherhood. This brotherhood is only one of many which are now flourishing in the United States of America,—such as the Shakers; Bible Perfectionists, *alias* Free-Lovers; Fraternia, in California, headed by Mr. Hinde, late of Darlington, who has discovered that raw vegetables and fruits alone are the proper food of man, and the use of which is the antidote to the sensualism and evils that afflict humanity;—marriage, as understood by the world outside the fraternity, is abolished.

In addition to these and many others, there is the great sect and community of Mormondom, claiming to be the veritable church of the Latter Day Saints, to whom the grand second advent of Jesus Christ is to be made in person, &c., &c.

Another is shadowed forth in the person of Andrew Jackson Davis, who was the medium for giving forth some extraordinary works comprised under the generic title of "Harmonial Philosophy." He can barely disguise his feeling of disappointment at the slight reception and appreciation of his works; and it is quite evident he indulged the idea that they were to be recognised standards of the New Age, and, like the one referred to in the prior paragraph, he dilates upon the disorderly and even worse presentiments of Modern Spiritualism, which does not accept or accord with his own conceptions of what it ought to be in its manifestation. What is this, in plain English, but saying that that which is given to the world by or through me (for he professes to have passed through and beyond the stage of ordinary mediumship, and looks upon trance speaking and phenomenal manifestations as derogatory and of little value,) is the truth and philosophy above all others that preceded or may come after? and what is not in accord with it is error or superstition.

I will now proceed to speak of some who claim to be no less than Jesus Christ himself; and if their claims are to be received, we have the "second advent of Christ" as an accomplished fact in our day or generation. But, alas! the very people who are known as Second Adventists, and the sects who exist upon the base of this expectancy, will be among the first to repudiate their claims, inasmuch as he has not visited *them* and substantiated *their* views and recognised *them* as his chosen people, but has passed by some other way. It is noteworthy that these very sects are loud in their condemnation of what is known as Spiritualism, or anything that would tend to give a spiritual interpretation to what *they* think is to be purely literal in its manifestation.

I am indebted to a correspondent in Bristol for the following in regard to the individual whom Mr. Hall informed me considered himself to be Jesus Christ. He writes:—

My friend Mr. —, of —, who is well known, and may be taken as an unquestionable authority for such statement, tells me he travelled a few days ago from Bristol to London, and found his companion in the railway carriage was a bare-headed man, robed in semi-oriental costume, wearing his hair in long curling tresses, moustache, and having the forked beard, with a peculiar feminine cast of countenance, as found in the photos of our Lord, obtainable at all the principal photographic establishments in London and the larger towns and cities in England. This singular individual is a claimant to the Messiahship—in fact announces himself as Jesus of Nazareth come again to earth as promised 1839 or 1850 years back. He was, when my friend saw him, reading very attentively a pocket volume of the New Testament. In course of their journey the Messiah asked my friend if he could recommend him to a good hotel in Salisbury, &c. It appears he travels about for the purpose of attending divine service in the various churches, &c., and for the further purpose of ascertaining if his servants, the pastors, are doing their duty. Methinks a superfluous errand; however, if he enjoys the self-set task, no one need envy him the occupation: the theology he hears must be rather mixed. When you so frequently alluded to a coming Messiah, I supposed you to allude (without, of course, in any way endorsing them) to this Messiahship and the claims of this so-called Jesus of Nazareth of 1879. I send you the foregoing account for your information and guidance, and *pour l'encouragement des autres*, be they readers of the MEDIUM or not so.

I had scarcely received the above courteous communication before I fell upon an account, published and copied from a New Zealand newspaper, containing the sayings and doings of a native Maori chief, who, it appears, is a medium, and in a trance state delivers utterances purporting to be the words of Jesus Christ. In short, he claims to be Jesus Christ, and invites his hearers to become his followers and accept his teachings as pure truth, &c., &c. So that we have two individuals at the antipodes to each other, each claiming to be Jesus Christ in his second advent. Which is which—the Midland Counties gentleman, or the Maori chief of New Zealand? Possibly the echo resounds—Which? I leave your readers to decide for themselves.

As if two mortals, each claiming the honour, were not sufficient, the world is startled by the announcement that a *third* has appeared as a materialised spirit, announcing himself as the Nazarene, who was preceded by the appearance of the materialised spirit-form of the Virgin Mary. To prove that I am not romancing, I refer your readers for a full account of this wondrous manifestation to the *Banner of Light* of July 12th, 1879. It is written by Dr. Peebles, who witnessed the two materialised forms, first at a private seance through the mediumship of Mrs. Stewart, at Terre Haute, Indiana, U.S.A. Afterwards, while the Doctor was addressing a public audience in Pence Hall, in the same town, on a Sunday evening, the same materialised form stood behind Dr. Peebles for a quarter of an hour, bowing in acquiescence from time to time to statements made by the Doctor in course of his oration. "The spirit (materialised) form was tall, commanding in appearance, clothed in white vesture, and with a seemingly self-

luminous crown upon his head. The mediums present were impressed that it was he who said, 'If I go away I will come again.' 'Minnie' declared that it was the one whom we called Jesus of Nazareth. The majesty of the presence was certainly impressive, and the prayerful stillness almost painful. Christians often pray, 'Come, Lord Jesus, come into our midst.' Do they believe that their prayers are answered? If he appeared in a materialised body in ancient times, why not now?" The Doctor further writes:—"This personage, whoever it may have been, remained standing behind me for a quarter of an hour or more. The inspiration at times was almost overpowering, and the interest of the audience intense. The discourse, during the presence and after the spirit had retired, involuntarily took the direction of the New Testament manifestations, and especially the materialised spirit-body in which Jesus appeared and walked during the forty days previous to the ascension."

The Messianic programme would be incomplete without the appearance of an "Elijah;" and strange to say, one who claims to be the long-expected forerunner has appeared on the scene. From a correspondent in the south of England (to the southern counties of which the labours of the prophet have been heretofore confined) I received a description of his personal appearance, which seems to be somewhat feminine in countenance, tall and well-proportioned, with brown beard and moustache and short-cropped hair, and rendered somewhat picturesque by his garb, which is made of sheepskins (as also his head-dress), with the wool outside, held by a red woollen girdle. He takes the name of Elijah in consequence of a vision which was presented to him a few days before his twenty-fifth birthday, in February, 1874. A supernatural visitant appeared to him and spoke these words to him: "I have called thee Elijah, my son; hear me, and say at all meetings, 'I am Elijah the prophet.'" The mission with which he is intrusted is to preach the restoration of the Mosaic rites and ceremonials, and he coincides with those who think that the Anglo-Saxon race are the veritable ten lost tribes of ancient Israel.

In addition to these, I am informed by a friend who saw the man, that some years ago there was an individual in connection with the Irvingite Church who called himself "Gabriel," and who went from town to town with a trumpet, which he used for the purpose of calling the attention of the multitude, to whom he announced the speedy advent of the Lord, &c., &c.

This same Church exists upon the fundamental belief of the speedy and anxiously looked-for Advent of Jesus Christ in person, and its special mission is to Christendom, proclaiming that the Advent is nigh at hand, and may take place any hour.

Apropos of the above, the explorations made by Captain Warren in modern Jerusalem have revealed that on the south-east side there was a deep valley, now nearly filled up with *debris*; but, digging down along the face of the wall, nearly 100 feet below the present level, he came on the original bed of the valley, where there was a well-defined stream of water flowing. The Jews, who heard of, and saw this work, were glad, for they cherish the tradition that when water is for the third time found flowing at the foundations of the Holy City (as had been the case twice before Captain Warren's discovery) *the Messiah is at hand*.

There can be no question that one and all of these men, and possibly others who have not come within the range of my knowledge, are sincere and honest in their own convictions, that they are what they represent themselves to be; but the difficulty with the outside world is to distinguish the genuine one amidst all these competing claimants; and the result will most probably be the rejection of all.

I have little doubt but that each would, if need be, yield his life submissively, if not willingly, for what he considers to be the truth specially revealed to him, and thus seal his testimony with his blood. But the world has progressed, and there being now no dominant ecclesiastical power whose secular interests can be maintained by the power of the State, martyrdom by the fagot or gibbet is no more to be the crown of suffering for conscience sake; and so long as actual sedition or treason to the State and Constitution as settled by law, is not preached and acted, it is not likely that they will meet with more opposition or worse treatment than the smiles of a complacent and indifferent mammon-loving people, or the contempt of an educated race, who look alike upon ecclesiastical fulminations and mere dogmatical assertions with scorn and derision.

But there is another side to these phenomena appearing at this period of human history, which to the Biblical student and the spiritual philosopher alike, presents a subject for deep thought, and it is to this side of the question that I draw the attention of your readers.

The Messianic idea of past ages has been, that at certain periods in human history a special messenger from heaven has appeared on earth, endowed with intelligence above ordinary mortals, who proclaimed a new order of truths bearing upon the spiritual welfare of mankind; which order of special messengers, after their death, have had more than human qualities attributed to them, and, as a rule, were supposed to be vested with deific powers, and moreover, that their births into conditions of mortality were supposed to be out of the ordinary way of nature, and as a consequence they were considered to be incarnations of Deity, and worship came to be paid to them scarcely less than the Great Supreme.

Such is the general idea of the Messiahs of the past, of whom stand out pre-eminently Krishna in India, Zoroaster in Persia, Buddha in Tartary and Central Asia, Osiris in Egypt, and Jesus Christ in Judea. The proclamation of a then new system of

spiritual ethics, coupled with a purity of life above the average of their times, attracted followers or disciples who accepted their teachings and made them the basis of association, which ultimated in the establishment of churches or dispensations, marking off into epochs or eras the history of the race.

There is little reliable evidence outside the books containing their histories to show or prove that these specific messengers or Messiahs ever had a human personality; and it is more than questionable if the writings now received as sacred and inspired, do not embody in allegorical form *spiritual verities*, applicable to the spiritual states and perceptions of humanity as a whole, rather than literal history; for methinks it hardly requires "inspiration" (as that word is generally understood) to record historical facts; while on the other hand, to reduce spiritual verities and truths to writing does require a diverse order of mind to be receptive of spiritual communications, and to embody them in such a form of language as to be able to give forth a spiritual life and vitality, inasmuch as these things pertain to a state of being where the senses are quiescent and corporeal ideas are *non est*. But a clearer knowledge of the mysteries of ancient brotherhoods and their modes of thought, with a better understanding of esoteric wisdom undoubtedly possessed by them, and which in early times were confined chiefly to the Order of the Priesthood pertaining to the religious systems of past ages, will enable us to estimate these writings at their real value; for much of this is now accessible to those who are drawn to search in this interesting field of ancient literature; and in this domain we must look for the elucidation of the mystery which heretofore (except to the initiated) has shrouded the history of these messengers and Messiahs, as recorded in ancient MSS.

I could go further in this direction, but forbear, and content myself with stating, whatever amount of brilliancy and veneration gathers round these central figures of the past ages, whether personal or otherwise, that "personalities" and special personal Messiahs will form no part of the epoch or era upon which mankind is now entering, for the spiritual wave of thought now passing over the surface of the mental earth, and which is to result in the formation of a new order of life, has a far higher object in view than the exaltation of one man above his fellows. It has for its ultimate object not the enlightenment and advancement of a special favoured few, who are to be the followers of such an one, but the advancement of the race to a higher state of spiritual development than has been in the past, and the gradual unfoldment of a clearer intellectuality, and a more cosmopolitan regard for the happiness and wellbeing of humanity at large. As this is evolved and appreciated, the present system of social life on earth, which is based upon an erroneous value of the "personality" that desires its own gratification and exaltation at all costs, will, and must, yield to the rule of the higher and nobler degrees of the human spirit, for the central life of that spirit is divine, and the highest ideal and conception that man can form of deity and angelic life is precisely the goal towards the attainment of which embodied humanity is struggling.

How can this mighty change be effected? is the question which wells up from the soul of the planet earth—by which term I mean the inner life-principle of every organised form in the three kingdoms of nature, crowned by man himself, which is the central force of all that has been from the beginning, is now, and ever will be, and which is expressed outwardly by every individual form of life, from the simple monad or molecule right up to the marvellous phenomena of the human organism, all of which is required to form the totality of the orb.

Eliminate the claim of speciality from personal Messiahship in one man only, and transfer the speciality to every human being, who, as atoms of human life, form an integral part of the whole, each possessing a somewhat that differentiates the one from another, and consider that it is the awakening of the consciousness and dignity of the possession of divine life in everyone,—then the problem of Messiahship is solved, inasmuch as every spirit that comes into condition of mortality is a messenger, gifted with some special message, sent forth from God to accomplish some specific work, to manifest some specific quality, to attain some specific purpose in the Divine Mind, and to fulfil its part in the grand drama which has a universe for its theatre, the Infinite for its Grand Master, eternity for its solution, and differentiated spirits for its actors.

The comprehension of this pure and glorious truth, with a life according to such perception, is "the Messiah" within every human atom of life; or, in plainer words, each one becomes his own saviour and redeemer; for the "spirit of truth" and the consciousness of its possession is the abiding Comforter that dwells within.

Not by a resuscitation of past forms and ceremonials, nor by the reconstruction of systems that were well enough adapted for their time and state, nor yet by a continuance of the mental lethargy and ignorance that has made primacy and leadership possible, can the disenfranchisement of the human mind from materialism and mere corporealism be effected; but only by the unfoldment of the latent powers which are inherent in every individual or differentiated atom of human life. It were as easy to bring back the active, conscious life-spring to a corpse, and to make it again a living, moving organism, after the spirit has fled from it; or for the adult to forget his experiences and become a child again, as to attempt to revive and live over again the states which pertained to a by-gone age in human history. Progression, not retrogression, is the order of life, in both the unit and the whole, and it is to develop a

new state in advance of all that has preceded it, that the present outpouring of a richer and more beautiful spiritual life and power from on high, is given to meet the requirements of embodied humanity, which has been educated up to the present standard, and, as a consequence, affords conditions for the reception of the same.

The reformation or reconstruction of human society will not be brought about by the appearance of any special reformer, or leader, or primate, or messenger, as supposed to be specified in the records of the past, but rather by the insemination of pure and undefiled truth into the mind, which shall work out from as many centres as there are individuals; that is, all must be uplifted by the same process of interior enlightenment, and whosoever has this developed within himself, to such the new Messiah has appeared in the form of a new life-principle in his or her own nature, and not in any person or individual outside.

Take any of the claimants to whom I have alluded, who have been the subject of spiritual visitations, or have seen visions; the error in their minds has arisen from their mistaking the purport of such communications, and applying to the *selfhood of the natural man* what in reality appeals to the *consciousness of the spiritual man within*; they have been unable to distinguish between the two; hence, concentrating their thoughts upon themselves, they have failed to discern the spiritual character and representative application of spiritual communications; and they have come to the conclusion that they, as individuals, are specially singled out to occupy a prominent place, and sit in the chief seat of assembled humanity,—forgetful, or oblivious, of the fact that the same or similar spiritual ray of light has reached unto a multitude of others, who act a wiser part by assuming the *role of scholars* rather than teachers.

But apart from this, the appearance of these Messianic claimants and messengers on the scene is, in itself, a proof of the advent of some thing or some power which is to mark the commencement of a new era in human history, and *this* will remain and assert its dominion when these actors in the drama have passed off the stage of mortality.

The year 1881-2, according to the Pyramid symbolism, and possibly prophetic chronology, is destined to prove a remarkable one; and as in that year the perihelia of the four largest planets in our solar system will take place, there can be little doubt but some great disturbance of physical conditions on this earth will occur, and, as secondary (not primary) causes, the planetary configurations must effect great changes in the earth's magnetic and climatic conditions. What that effect may be, the effluxion of time must determine; but that there must follow serious results, I think there can be little doubt. Already climatic changes have caused famines and pestilences, which have desolated India, China, Morocco, Cashmere, and other parts, and swept off millions of human beings from the earth's surface and ushered them into disembodied life. This may prove to be but the commencement of still greater and vaster sufferings and desolations, which, if so, will result in the purification of the earth itself, and provide conditions for the development and outbirth of a higher state of human life upon its surface. If such is to be, all those who are called away to a higher state of life may be assured that they are subject to the destiny and rule of an Omnipotent Power, which overrules all things for the good of every individual who comes into, and goes out of, earthly life; for the new philosophy teaches that what to the natural mind appears as evil, to the spiritual mind is seen as good; and to bring out the brightness of this highest good by virtue of contrast with the gloom of deepest shadow, is the manifestation of Love and Wisdom proceeding from that Grand Centre which is called—God.

History narrates the effects that followed in earlier times, when only two planets, Jupiter and Saturn, were in perihelion, and if such terrible and disastrous results then followed as a consequence, it is reasonable to suppose that the balance of our solar system must be affected by the approaching perihelia of the four largest planets, and undoubtedly the designer of the Great Pyramid of Jeezeh was fully cognisant of the fact, and recorded it in that almost imperishable magnificent work of art. In prospect of this, the advent of what is known as Modern Spiritualism has not come any too soon, for its ethics teach, and its facts testify, that death is not the King of Terrors, but the Angel of Life, bringing the knowledge that what is in general dreaded as the gate of darkness leading to the domains of unconsciousness, is the portal for the transition of the spirit to a higher and more glorious Beyond.

Higher Broughton, Manchester, Sept. 12th.

BRISBANE, QUEENSLAND.—Mr. R. Wishart, in the course of a letter, thus writes: "You have had a visit from an Australian lecturer, Mr. Tyerman, whom we know personally, and respect very much for his labours. I notice in report of Happy Evening, given in the MEDIUM, that he refers to his work in Brisbane, and refers to a few of us by name. Mr. T. is again in Australia, lecturing at present in Adelaide, South Australia, and after that, from what I hear, he is going to New Zealand, and I have no doubt that by-and-bye we shall have him here again for another series of lectures. Mr. Tyerman's first visit to Brisbane was the means of forming a Liberal Association, which holds meetings every Sunday evening, and has now just celebrated its fourth anniversary, and is in good working condition. A considerable number of its members are Spiritualists, and the subject of Spiritualism has often been brought up at the weekly meetings. I must defer, however, a detailed statement of Spiritualism in Brisbane for another letter." We hope to hear soon of the work of our friends at Brisbane, of whom we have received many encouraging reports from Mr. Tyerman, Mr. Walker, and others who have visited that colony.

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

THOMAS PAINE.—September 9, 1879.

The weather again was bad; I felt that I was about to have an unsatisfactory seance, but I was agreeably disappointed. Why the state of the weather should affect spirit-communication at present is beyond my ken. In all probability this will some day or another be given to me to know. The medium almost at once went under control, and spoke as follows:—

"All of God's creatures have their special duties; millions neglect these duties; millions recognise the duties claimed, but ignore them.

"My control has a purpose, my control has an object; and that purpose and that object consists in offering advice to those few engaged in the duty of elevating their brethren—elevating them by means that come direct from their elder brethren—removed from earth and placed by the mercy of God in the position of worthy and truthful advisers. Of all the duties entailed on the universal brotherhood of men, none assumes the importance, no duties reach the height of those entailed upon God's appointed pioneers. It is to enumerate these duties, it is to aid and guide their judgment for the better purpose of disseminating the truth, the truth of which they are the first recipients, that I have controlled.

"I that love you, I that guide you, I that watch over you, holding always in consideration that the special guidance which God enables me to give to you is that guidance demanded from an older to a younger brother. As the atmospheric conditions are against the power of satisfactory control, I was afraid you would be disappointed, and as I am above all atmospheric influences, I have come once more to see you. I realise, I know, that your opinion of the Eternal is the opinion that He acts the part of a Father to all His creatures. I realise, I know, that you have grasped the truth, that all men of all nations are His children; that the relationship between men is that of brethren, and that the governing or guiding power is that of love; not a love subject to error, but a love governed alike by mercy and justice.

"In speaking to you, I also speak to the others engaged in the same labour as your own. Pioneers are to be found north, south, east, and west of this island—pains-taking, earnest, willing servants of the living God; but they require confirmation that their labour is an approved labour; they require evidence that God is with them in their labours; and they also require, as means of spiritual strength in furtherance of their duty, a detailed and carefully-devised plan of action for them to follow; also they require added conviction that every labour, every effort, is but an added means to the end; and you, and those that are following the same path, already realise the result of your joint labours.

"To-day the theologian does not stand unmoved at your efforts; the vast edifice of error, reared by centuries of labour, is attacked, and the attack is at its very foundation. The theologians see the evidence around them of preparation for its ultimate fall; they already feel it tottering under them, and the supports that they are adding are woful, sorrow-stricken countenances, ludicrous habiliments, and idle mummeries; but even these are failing them: the echoes of the pickaxe still sound in their ears; the attack upon the foundation is unceasingly carried onwards,—a new revelation has dawned upon men, despised, yet clothed with power; trampled sternly under foot, yet rising with tenfold power on every side, and with its rising it is elevating the thoughts of men.

"The doctrine that God has ceased to communicate direct with his children falls upon unheeding ears or unbelieving minds; and why? Because but lately they have been taught that the God of the past is the Father of the present. The theologians utter that the days of merciful acts—that the days of the visitations of those that have passed onwards—that those miraculous events ceased when the Son of man ascended to his Father, far above all heavens. These utterances, these expressions of pulpit oratory, fall upon unheeding ears, on unsympathising minds. Why? Because a brighter era has dawned, and reason denies this assertion, and proclaims that earth, air, and sea alike attest the merciful intervention of the Father of mankind. Yes, their joyful souls proclaim, 'Yes; God is in the very midst of us. Who are giving to these minds this knowledge?' My answer is,—Angels of Dispensations, teachers in the spheres; and blessed are those means which enable us to deliver the messages of our God. Oh, they are blessed—blessed beyond expression, if only faithful!

"Oh, I pray for faithfulness in him I love. I know, dear P., your loyalty to truth despite any attending consequences. Oh, that is one glorious attribute. Where any question of vital importance is involved I can probe truly the depth of conscientiousness, of unswerving truthfulness; you are strictly truthful. I do not speak of minor questions, but of questions upon which depend obedience to God's wishes upon earth. I have stood side by side with you in your advocacy of spirit-communications and their wonderful teachings; I have listened to you—riding, walking, and sitting; I have

admired the promptness of your answers to objectors; and I have also admired the gentlemanly courtesy of your replies when the objections have been seemingly reasonable. But why have you done this? I will tell you. Because I have prayed that you might realise *yourself*, and this important mercy has been given to you, to know yourself—to realise that the highest aspiration of your soul is answered by these revealed truths of God's care for his children, so different and distinct from the generally-accepted teachings. You have realised, through the mercy of God, that the teachings you have been able to give to others are true; also I say you would have been the last to have devoted a moment of your time in promulgating a lie. Every feeling of your heart shouts aloud, 'I know their truth; I am a promoter because of that knowledge. I advocate these truths because I myself realise that they fulfil and answer every aspiration of my immortal soul; they answer to every craving of my reason; they definitely settle every doubt; were I not fully satisfied, I would oppose them.' These are your feelings; I know them.

"In vain the clerical-robed one pooh-poohs your statements; in vain their obedient believers oppose you. What to you are ancient spirit-records? To them your answer is: 'God is in the midst of his children to-day. What to me is the opposition of fanatical sectarians, whose worship (any form of them) is idolatrous, tinctured deeply with the errors of ignorant paganism? Are their conclusions, are their opinions to sway me? No, they cannot.' Your answer is: 'God is in the midst of his children to-day. I refuse to bow my knee before the spiritual records of the past; I refuse to acknowledge that God is not in the midst of his children; I refuse to believe that He has settled Himself in the highest of the heavens, and left for the sole guidance of his children the published records of spiritual events that transpired eighteen centuries back.' Your answer still to them shall be: 'God is in the midst of his children to-day, and I cannot, knowing myself, submit to bow down to the annoying, mindless, senseless future of your sects and creeds. I cannot, I dare not accept a lie, and reject the truth.'

"Who shall stand before yourself and the other pioneers elected and chosen by your God, in the courtesy that God demands you to exercise towards those opposing you? Their attacks have been, and will continue to be, many and various; they will hurl the charge of weakness against your many statements; of ludicrousness; the consequence of these statements being transmitted to you through an undeveloped mind. Admit the charge, if admission will bring them to reason, and explain the causes; and who can better explain them than those whom God hath appointed to make spiritual truths known to man? I know, my dear P., that you have sorrowed at the different splits in the camp of Spiritualism itself; I know that you have in your own mind fully realised the causes leading up to these divisions; and what have they been? The creedists and the sectarians, unwilling to throw aside their willingly-accepted fetters, yet struck with the vast depth of truth in spirit-communications, have been forced to admit their reality; but every wish of their souls during these spiritual manifestations has been that conformity with their opinions should be arrived at by themselves and the controlling spirits; and so they have given out to the world that spirit-teachings and spirit-communications have but strengthened them in their blasphemous views.

"But is this so? No; they manage, before receiving the manifestations, to fetter the spirit, and in many cases they have succeeded when the controlling spirit has been directly influenced by the array of one particular class of minds amongst whom it manifested. It may, my dear P., be your lot to meet with these spirits that still adhere to sectarian views—the followers of what is called strict Orthodoxy, which can be explained thus: the truly orthodox is one who believes the spiritual records of the past, known by the name of the Bible, or the words of God through the inspired lips of the seers and prophets of old, and who believes that they are a manifestation of his love and mercy, and that a redemption came to them from God's only begotten Son, born of a virgin, and incarnated by his Holy Spirit, and also that the only necessary condition of these sacrifices is *Faith*. This is the truly orthodox belief; it takes but a very short time for them to explain what Orthodoxy is, and yet they assert that they believe spirit-communications, and assert that in none of these communications have their views been shocked; nay, that there has been no antagonism to the words of the spiritual records of old. This is their assertion.

"Ask them whether they have asked any of their controlling spirits under any conditions, whether there is any hell? and I say, that under any conditions the answer will be given negatively. Such controlling spirits communicate as facts those things they hope for, but they do not answer affirmatively when asked whether a place of torment exists; when they know, when they have a knowledge, that perpetual torment is impossible—this impossibility being proved by their own progression.

"Yes, and if no hell, there is no chief author of temptation to man; and if no personality for evil, then can allegory, masked, be allowed no further where parts have been taken literally? Then, if on the one part, an author of evil and a place of torment be disallowed and disproved by one Control, then I maintain a great argument is provided for the pioneers to upset the tyranny and the intolerance of fixed creeds, and the usurped authority of bygone records, and that each of the first pioneers should give their best aid to displace vicious dogmas.

"Oh, I know that these pioneers, who will read this record, will realise one chief duty,—that knowledge which you as well as

they have attained to—a thorough knowledge of your own existence. Oh, pray them on the perusal of this record to let that knowledge be fully known amongst their brethren: the knowledge of life upon earth in the physical form, and the duties God expects from the immortal spirit whilst there. Oh, may you feel that it is your fondest duty to stir up the souls of men, to point out a course of obedient action throughout life; to teach men the use of their will, and the governing power of their reason; and that the mere readings of your or any other records will not alone avail them, or will not make them children of the living God; but that it is only by action, strengthened by these truths, that they will become bright, beautiful, and holy; bid them to pray for the highest form of spiritual manifestations; bid your readers hope for the high and holy ones of God to be in their midst; nay, bid them to realise what you have realised,—'that God is in the midst of his children to-day.'

"Oh, my dear P., what glorious characteristics, what glorious changes, have your records given to thousands of your readers. Your labours have been fruitful, very fruitful; they have touched the springs of many a dormant spirit and aroused it into energy—the energy of action; they have raised the hopes of immortality where the feeling had nearly died out, when it was but a misty and vague idea; but immortality and its great hopes have made a flower-garden of great beauty whilst on earth to many, and prepared them for eternity, not a preparation founded on error and supported by selfishness, but a preparation that has caused the preparer many wearied hours of patient labour; but a labour that has been engaging, and, according to your own admission, one of pleasure, for the fruits it will hereafter bear for your brethren. What have been the opinions of many leading minds in respect of these communications—of minds of no dogmatistical or sectarian feeling, yet who are not believers in spiritual communications? They have freely and frankly admitted that throughout some of them a tone of natural beauty could be distinctly noticed, and also a persuasive appealing power, the views, the hopes, the fears of life's earthly incidents correctly and minutely given, but above all, the hopes of eternity and of God's love, acknowledging that although the controlling spirits come among men as teachers, yet they come acknowledging that they had once been frail and faulty men, but that God in His great mercy, had given them a higher state of existence that shall have no ending.

"Oh, I would have you pioneers speak boldly and frankly; speak out unheedingly of all opposition; at the same time be careful to give no offence. You said that, as well as lay within you, that you have spoken out. This I know; but let no sense of inferiority, let no feeling that the truths you advocate are wanting in power, check your natural eloquence; and should there be thoughts or words required, bear in mind I am near you, for the advocacy of spiritual truths means the preparation for the coming era of change, which change will bring about the happiness and holiness of God's creatures upon earth. It is the fashion for controlling spirits to call these new truths new revelations; but this is not so,—not even the discovery is new. The advocacy is new. Until very lately the advocacy of an advanced mind for these truths was not in existence; but the truths themselves have been, are, and will continue to be, whilst God's creatures are upon earth. Oh, then, I pray to our Father in heaven that those He has appointed may remain faithful and true to their task!" *Finis*.

After this I had a long and interesting discussion with him on many incidents in his earth-life. I told him that "Edmund Burke" had controlled, and had made reference to him. "Tom Paine" said, "Yes, Burke's 'Reflexions on the French Revolutions' drew out my answer to him in my 'Rights of Man.'" I had a discussion with him in a comparison of his labours with those of Martin Luther. He said, "Martin Luther's mind was a great mind. He would have gone further, but dared not. Men's minds were not fit to receive more." He said, "Had he attacked, as I did, the very foundation of the belief on which Christianity was founded, he would have defeated his purpose; he would have been destroyed. I incurred great dangers, great dangers, in doing what I did. I was compelled to exile myself from my native land; and even in foreign countries I was not free from apprehensions of assassination."

On the Control itself, that I have just recorded, I wish to make a few remarks. This Control has confirmed me in views I have long held; these views I wish not to force down the throats of any who may read this; my own reason confirms me in the thorough correctness of all the ideas advanced. Let every other person go as far and no further than what his reason will allow him; but let him reason; let him not pooh-pooh everything without calmly and dispassionately exercising his reason. I make this appeal to all my readers—Spiritualists as well as non-Spiritualists—whatever may be the platform of thought.

To the enlightened mind, whose reason rejects the creeds and dogmas of the so-called Christian religion, I say, if your reason will not allow you to accept these creeds and dogmas, do not, because there is an accumulation of error overlapping truth, reject both truth and error at the same time; sift the wheat from the chaff; reason within yourself. Is there nothing that tells you there is something beyond this life? Have you no evidences that there are forces and powers of which you know nothing? Have you nothing to urge you to inquire into these spiritual manifestations, which men of mind, education, and powers of research equal to your own have given truthful testimony to? Pray give the same attention to evidences of life and its mysteries and its eternity that you do to the protoplasmic philosopher, when he tells you that the cytotblast of the nettle is the same as that of the philosopher; and if

you do claim the high position of teacher of man, learn that a little modesty is not inconsistent with much merit, and that there may be something in what the despised Spiritualist asserts when he asserts that life is eternal, commencing from God, and never ending except with God.

And now I wish to give a few words (I will not say of advice) to my brother Spiritualists, but rather of suggestion, in respect to matter worthy of serious attention. Those of you that accept Spiritualism and still stick to Orthodoxy, its creeds, and its dogmas, cannot but admit that the so-called sacred works on which you rely are of spiritual (if of any true) origin. If they are not, they are nothing at all; if you once admit them to be of spiritual origin, why not apply your reason to them the same as you do to the ordinary matters of life? If you do so, will not reason ask you, Why should the Almighty Father of all have stopped all spiritual intercourse for nearly nineteen centuries? why should these heretofore-made revelations, then, have ceased at a time when they were most wanted—namely, at the establishment of a new religion?

I would go further; I would say not only that such a stop is not in accordance with fact, but almost a blasphemy against the living God's ever-abounding love to His fellow-creatures. Why should this stop apply not simply to the self-styled orthodox ones of Christianity, who are divided into some thirty-five or thirty-six sects, each convinced they are the only truly enlightened ones, but to the remaining five-sixths of the human race, who are left in the cold shade, and placed altogether beyond the pale of God's mercy? If you will stick to your Bible, and assert your convictions that the only proper construction of its contents is the one entertained by yourselves, study it closely, follow its contents accurately, and bear in mind what the great medium St. Paul says—"Try the spirits." If you use your reason, you will soon discover that the spirits are very much the same in and out of the flesh, as to knowledge; that the transition from life on earth to life in the spheres does not at once change the bigoted admirer of the denunciations of the Boanerges of his little Bethel—does not make him at once less bigoted, more charitable, or more capable of forming a correct judgment than he could on earth. Bigoted minds out of the flesh gravitate to bigoted minds in the flesh, and if they still retain all their former ideas, let them, when controlling, be asked whether they have got a day's leave from a place of torment, and whether they can give a description of the place and its presiding genius, and who their companions in misfortune are.

In conclusion, I must say I should not have published this record but for the fact that it is one that bears on the present agitation as to "What is Orthodoxy?" I have had many by the same Control, which, in all probability, will not be published during my time on earth. They are chiefly personal as regards myself, and not interesting to the public.

MAN'S OBJECT IN THIS WORLD.

A lady asked me some days ago, "Can you tell me why our planet whirls round the sun; and why the sun, and stars, and planets exist?"

Who can answer?

Religion has but childish talk on the subject, and science investigates all that exists, but has never asked the above question; and if ever it did, the thing must have appeared far too puzzling to take it in hand.

I have since limited my curiosity to a more modest query, namely: What can be man's object in this world?

We are born, we smile and sigh, and then disappear, knowing not why we came, and being perfectly in the dark as to whither we go, or rather as regards our entire annihilation, or our continuance to exist beyond the shining river.

And yet it strikes me that in the same way as Columbus fancied that in sailing west he must needs have reached India, the world being round, thus may we justly infer that the brilliant hope of an after-life, which man has cherished for thousands of years, must be the effect of an intuition produced by the influence of a truth which, though perhaps glaring in the universe, is not, for some excellent reason, evident to our understanding. And as regards our object in this world, we may also plausibly conjecture that, athwart manifold contrasts, man is simply destined to work his way towards a glorious Trinity—a Trinity clearly impressed, through love and admiration, in the heart of every human being—savage, sage, righteous, or unholy, but which, through some inexplicable cause, only engrosses the mind and attention of very few: the Trinity of all that is beautiful, good, and true—elements that compose the one great whole: Perfection.

And yet, some will say, when we at last reach perfection, what then? Can anyone tell?

And, again, if our friends get too far ahead of us, or lag too far behind, and that we reach our goal alone, how shall it be possible to enjoy rest and happiness without the company of those who are indispensable to our bliss?

I have written these few remarks, but as I am unable to follow them further, it would be charitable if any other brother Spiritualist would, in the style of J. W. Fletcher, throw some light on these momentous questions.

SEBASTIANO FENZL.

Florence, Aug. 29th.

P.S.—One of our great Italian poets said, "*Adora e taci*" (adore and hush), but our mind is loth to give in to this sentence, which dooms us to inaction; the life in us has a superabundance of

power which will ever impel us to knock and knock at the door until it is opened.

Evil is a great stumbling-block too. Without evil, life would be null, everything would stagnate, good would be unknown, and activity and energy would have no possible scope. If, then, evil be the great spring of life on earth, and consequently indispensable in the plot of our existence, there must be many human beings selected by the superior Intelligence that guides our destinies, to perform the part of criminals, that is, the foremost part through which everything is set going! and if so, how can we make out that they can meet with punishment hereafter?

A LADY CURED BY HER OWN PRAYER.

A despatch from Manchester, Ohio, to the *Cincinnati Enquirer* sets forth the following, from which each one can draw his own conclusions:—

"We have one of the most extraordinary cases here—whether it be a miracle or not we will leave it for reader to decide. The person is Mrs. Clay Cooley, a most estimable and devoted wife and Christian woman. She has been afflicted with spinal disease for ten years, unable to turn herself in her bed, and could not stand alone without her braces [query, crutches]. On the night of the 12th she prayed all night, and next morning she said to her husband: 'I am cured, I am cured' and 'I am so hungry.' Mr. Cooley said: 'I will get up and get breakfast; you have not rested any; lie down and I will bring your breakfast.' After the meal was ready, he came in and announced it. She said: 'I will get up and go to it.' Her husband got her braces for her; but she said: 'I don't want them, I can walk; and at once rose up, when she turned deathly sick. She lay back and offered up a fervent prayer that she might get up and walk. After the prayer she rose up, got out of bed, and dressed herself. Her little family, astonished, gathered around her; she telling them she could now walk as well as they. After breakfast she said: 'I must let my neighbours know,' and out she went, walking and shouting into their houses. She is still walking to-day, and to all appearances as well as anybody could be."—*Religio-Philosophical Journal*, August 23.

REMARKS BY THE EDITOR.

Spinal disease originates in the brain. Prayer is intense brain-action in the region of the higher faculties. But can all persons pray alike? No; any more than they can be all equally proficient in artistic or arithmetical talent. Prayer is a natural gift; but it may be cultivated in all. It is the effort of the spirit to triumph over inferior conditions and manifest itself on the highest plane which the organism will permit of. Prayer, like every other effort of the mind, can be assisted by spirit-influence. Inspiration stimulates to unwonted activity and endurance any group of faculties. A current of spirit-influence directed upon this paralytic woman's brain would sustain the action of the faculties, intensify that action, and render the brain continuously more receptive to that exciting spirit-influence, and that ultimately would so operate on the nervous system as to promote a cure. Is it not possible that all diseases arise from the prevalence of inferior conditions weighing down the spirit, and that an elevation of the spirit so as to ascend above these conditions results in cure? This case should admonish all to be more aspirational, and instead of giving way to difficulties, being overcome by temptations, and depending on nostrums and external agencies, rely more on the guidance of their spiritual forces, and clinging in love and confidence to the Anchor of the Soul, derive therefrom all needful support and aid. Spirit can triumph over all things, if we knew how to avail ourselves of its inexhaustible treasures.

An experienced Spiritualist desires to join a circle in Islington district. Apply to the Editor of the MEDIUM.

An excellent medium of good character is so persecuted by her relatives that do not understand the Power, that she is desirous of finding a place as servant in the family of a Spiritualist. Apply to the Editor of the MEDIUM.

MR. W. WALLACE, known as the Pioneer Medium, would be glad to receive invitations to give trance addresses, form circles, or attend the sick in any part of the kingdom. Communications to be addressed—329, Kentish Town Road, N.W.

BIRMINGHAM.—MR. R. BRAZNER speaks in glowing terms of the trance-addresses of Mrs. Groom at Mr. Perks's rooms, 312, New Bridge Street West. He says:—"No one can realise, save those that attend the meetings, the nature and beauty of the language flowing from the medium's lips."

PROFESSOR L. N. FOWLER has recently returned from his trip to America, and is in excellent health and condition for professional work as a phrenologist. He commences a course of lectures on phrenology and physiology at the City Temple, Holborn Viaduct, on Monday evening, Oct. 6th; Dr. Parker in the chair. Entrance to the lecture hall, Plumtree Court, Farringdon Street. Professor Fowler gives phrenological delineations daily at his rooms 107, Fleet Street, E.C.

THE GROWTH OF PRIVATE TRAFFICKING.—It is announced that the *Bazaar, Exchange, and Mart*, and originator of a vast system of bartering amongst private persons, is about to be issued three times a week. The history of this journal is another example of a remarkable success following on an original idea which was useful in its aims and simple in its operations. Started in 1868 with four pages only, it rapidly grew, until in 1874 there were sometimes as many as 56 pages in a single issue. Just five years ago the journal was first published twice a week, and the success of the two issues has been as marked as of the one, as frequently a single week's papers have numbered between them 120 pages. The large majority of these pages were occupied by advertisements, and we have seen it stated that as many as 5,000 announcements have been inserted in one issue. The proprietors now say that, even with the gigantic papers they have given they are unable to meet the calls upon them, and that they are compelled to make a third issue to satisfy the demand. Such a conspicuous success as the *Bazaar*, of course, produced an unusually fine crop of copyists, but not one made any mark, and all (over forty) are dead save one.

A STOCKTON MINISTER'S OBJECTION TO VACCINATION.

The Rev. W. Stoddart, B.A., minister of the Unitarian Church, Wellington Street, Stockton, appeared before the Borough magistrates this (Thursday) morning in answer to a summons for neglecting to have his child vaccinated as required by the law. The vaccination officer proved that the child had not been vaccinated since its birth.

Mr. Stoddart, in defence, said that he had a conscientious objection to vaccination—believing it to be contrary to the laws of God and opposed to sound common sense. As a parent he considered it his duty to protect his child from any and every kind of harm; but he should not be doing his duty as a parent if he allowed the germs of disease to be inserted in his child's body with a view to the possible prevention of some other kind of disease. He therefore considered it to be his duty to oppose the laws of the State rather than disobey the laws of God.

Alderman Knowles (chairman of the Bench): Very well; the Bench make the order with costs.

Mr. Farndale (deputy clerk): The child must be vaccinated within the next fourteen days, or you will be summoned again.

The reverend defendant then paid the costs of the present proceedings and left the court.—*Daily Gazette*, Sept. 25.

[It is refreshing to see a reverend gentleman stand up for the "laws of God" and in opposition to the enactments of Baal; but we must remember that Mr. Stoddart is an enlightened Spiritualist, which fact is in harmony with the moral force he displays.—Ed. M.]

THE ROCHDALE SOCIETY OF SPIRITUALISTS

Had the pleasure of listening to the controls of Mr. Howell this (Sunday) evening, on "The Efficacy of Prayer," which was treated in a masterly manner. The speaker held forth in unmistakable language, the unchangeable character of Deity, working through His all-wise and immutable laws, illustrating that the operations of natural laws are not suspended in order that the prayers of men may be answered. The sun never ceases to shine; although we are sometimes in darkness, it is because the earth has changed its position in relation to the sun. So is it with man; when he breathes forth the earnest aspirations of the soul, he so changes his position in relation to the All-wise that he is enabled to feel the elevating, ennobling rays from the sun of righteousness and truth.

Mr. Howell is a medium who, with care, will become prominent, and do a great work for our Cause, and I trust friends will extend their sympathy to him, and find him plenty of work to do.

The Rochdale Society will hold a tea-meeting on Saturday, Oct. 11th. Tea on table at 4.30 p.m. Tickets, 9d. each, for tea and entertainment; admission after tea, 3d. each. Mr. Howell will address the meeting, and a few of our friends will get up recitations, songs, glees, &c. A happy evening is anticipated.

Mr. Howell will also address us on Sunday, Oct. 12th, at 2.30 and 6 p.m. S. BREARLEY.

246, Manchester Road, Sudden, Rochdale, Sept. 28th.

Mr. E. W. WALLIS gave a trance-address on subjects chosen by the audience in the lower room, Temperance Hall, Townhead Street, Sheffield, on Monday evening, Sept. 29. Mr. William Wait in the chair, a local preacher in the Primitive Methodist denomination. The audience, which consisted of over 100 persons, listened with very good order and attention to the very pointed and powerful illustrative arguments made use of, and more especially to the way the various questions were replied to. Such an address cannot fail to make a deep impression on the minds of Sheffield people.—W. S. HUNTER, *Sheffield*, Sept. 30.

"A CORNISH WOMAN" is publishing a series of "Letters to Christian Women" against war. The second is entitled, "The Army and Navy; Why so Popular?" She regrets that the Queen and Christian ministers should fawn upon professional slaughterers. The truth is that the animal part of man's nature—tyranny and selfish aggrandisement—are the religion and policy of Church and State, and they must hang together or fall before the time come for them to be trodden down under the heel of nobler methods. Without the red-coats to keep the people in awe, neither Church nor State could keep its place for a month. How much better off are we than the Zulus in respect to genuine freedom or enlightened government?

ALVA.—A lecture by Mr. Duguid, trance-medium—Mr. Porter in the chair—gave rise to a discussion, which is reported in the *Alva Journal*. The Spiritualists appeared to be able to throw very little light on the subject, and never will till they become thinking men, and no longer allow spirits and professional speakers to do all their thinking for them. It does not seem to be good policy to introduce a trance speaker to an audience quite uninformed on Spiritualism. If the reporter be regarded as a sample of the local knowledge on the subject, Alva people must be very ignorant of Spiritualism, for he regarded Mr. Morse as one "who can paint a picture with his hands tied behind his back!"

A PARAGRAPH is going the round of the papers, credited to the *Inventors' Record and Industrial Guardian*, telling how a correspondent, enjoying an "eminent position in the medical and scientific world," has "discovered a new application of magnetic electricity," by which the mind of a patient can transport itself to distant places, and, remembering what it sees, return and make descriptions, the body meanwhile in a state of repose. This is like the phenomena connected with mediums and mesmeric subjects; but the "magnetic electricity" is not so easily reconciled to the place assigned it. Great revolutions in modern thought are anticipated from this discovery; but something analogous has been long known, and the revolution has not yet been effected.

THE ORTHODOX CHRISTIANITY article needs a vital change in the spelling of one word; and if those who have last week's MEDIUM will at once get pen and ink, and put out o, and put in e, it will read in the word printed now, as I thought and wrote. I am made to say, "Modern Spiritualism is nothing new." It ought to have been, MODERN SPIRITUALISM IS NOTHING NEW. This is a trite proof how the translators of the New Testament from the Greek into Latin, German, and English, have made mistakes apparently trivial, and also how printers have made mistakes apparently trivial, but which have led to endless wrangles on minor matters of belief. I may have something to say in two or three weeks as to Orthodox Buddhism, Orthodox Brahmanism, Orthodox Parseeism, and Orthodox Mahometism, and contrast them with Orthodox Christianity.—J. ENMORE JONES, *Enmore Park, S.E.*

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.
HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1879.

	£	s.	d.
"Blank"	0	1	0
"A deeply disappointed Spiritualist"	0	10	0
F.	1	0	0
"Ben"	0	1	0
E.	1	0	0
Mrs. F. W. Phillips	0	2	0
Mr. W. Exell	0	2	6
"A guineas' worth of sympathy from a Scotch Gardener"	1	1	0
Mr. John Gower	0	15	0
Mr. H. Hayes	0	5	0
"Helvetia" (London)	0	10	0
A Friend	0	10	0
R. M.	0	1	0
"The Widow's Mite"	0	5	0
"M.A." (Oxon)	1	1	0
Miss Ottley	1	0	0
Miss D. Smith (collected)	0	12	0
Mr. W. R. Monteath	0	2	6
Family Donation	0	4	0
Mr. G. N. Clark	1	0	0
Mr. T. Thelwall (collected from circle)	0	8	6
Mother and Son	0	7	6
J. T. (Nottingham)	0	5	0
E. L. and Sister	0	0	6
Per Mr. Menelaus Couper:			
M. C.	2	6	
Mr. George Sharp	1	0	
Mr. William Parker	1	0	
A Friend	1	0	
	—	0	5 6
Mr. Jesse Collings (collected)	0	5	0
Mr. William Metherell	0	4	0
A Working Man	0	0	6
Collected by Mr. Cassels:			
Mr. J. Nicholson	10	0	
Mr. W. Cassels	4	0	
Mr. J. White	2	0	
Mr. J. McPherson	0	6	
Mr. J. Halliburton	1	0	
Mr. E. Woodruff	0	6	
Mr. J. Lachman	1	0	
Mr. J. Cassels	1	0	
A Friend	1	0	
	—	1	1 0
Amount already acknowledged	209	7	10

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause; periodicals, &c., for the reading-room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

Address all communications to J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row,
London, W.C.

VELOX.—We suppress your real name, and send the critique on to the parties interested, as our space is much over-crowded, and the matter is of personal interest.

JAQUES.—We decline to enter into the quagmire of recrimination and abuse which those delight to wallow in who are so anxious to promote Spiritualism "in compliance with Act of Parliament." Our subject-matter is spiritual truth, not personal gossip.

SUBSCRIPTION PRICE OF THE MEDIUM.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	0
Two copies " " "	0	4	"	0	17	6
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	0
Five " " "	0	9	"	1	19	6
Six " " "	0	10½	"	2	5	4
Thirteen " " "	1	6	"	3	18	8

Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

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

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

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

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

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

SUNDAY, OCT. 5.—Address, at 7.

TUESDAY, OCT. 7.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, OCT. 9.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, OCT. 10.—Social sittings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 3, 1879.

NOTES AND COMMENTS.

To inquirers we state that two circumstances militate against our printing more of Mr. Burns's lectures, a considerable number of which he has delivered this summer, and all of which our readers would be glad to possess. First, the galling pinch of poverty has prevented the use of a reporter, or the opportunity of the lectures being written out; and secondly, our columns have been well crowded. However, if funds were at our disposal, we could give from one to two pages more of reading matter weekly; but it is impossible for us to make bricks without stubble. We would be glad also if friends sending reports would cut them as short as possible, to leave space for more important matter.

THE replies which have been received to the "Orthodoxy" of Mr. Enmore Jones we do not think it best to lay before our readers in the form in which we received them. The method of the Order of Spiritual Teachers is to invite candid expressions of spiritual thought from all who have thoughts to offer, and, having spread the treasures out before the School, the teachers can accept or reject as they individually think fit. Personal contention represses truth rather than promotes its free expression. We are thankful for all attempts, whether we agree with the remarks offered or the contrary. This system of free thought will, it is hoped, lead men away from their egotisms to a more universal frame of mind, and being no longer irritated by contradiction, they may be led on imperceptibly by the light of Truth. We are aware that the O.S.T. method is before the age, but we take comfort in the fact that the age is daily getting older.

Mrs. BILLING's Saturday evening circle has become an established institution. On Saturday last it was well attended, and by a quality of sitters which afforded scope for the spirits to do useful work. A noticeable feature is that sitters in the general circle, even though it be their first sitting with any medium, are so deeply interested that they almost invariably solicit the privilege of having a private interview. Mrs. Billing's mediumship is not phenomenal alone, but genuine face-to-face spirit-intercourse. Tickets and introductions may be obtained at 15, Southampton Row, W.C.

PERHAPS no labourer in the spiritual field has had a more successful career than our highly respected friend Mr. Colville. He shot up into popularity in this country at once, and a similar success has attended his efforts in America. He has been indefatigable here, there, and everywhere; he has lately assumed a position of great importance in Boston. Every Friday afternoon he holds a sitting at the *Banner of Light* free circle room, to answer questions "from all parts of the world." The replies will appear in the *Banner* weekly. Our best wishes follow him in all he does in this great Cause.

MAJOR FORSTER and Mrs. Forster had a very rough passage across the Atlantic. Major Forster writes to say that he has very good health, but Mrs. Forster still suffers. Offers of platform work crowd in upon the Major, which he would do well to be cautious in accepting. Promiscuous mediumship is not adapted to the peculiarities of certain highly developed mediums; and may we not discover that spiritual teachers of great experience, and finely sensitive, can be made better use of than to weary themselves in platform labours—the most exhausting of all forms of mental work. Our Nestors should have a position of even greater usefulness and honour, in which choice teachings would be received amidst conditions which the platform does not offer. The printing press can do the rest.

MR. J. CARSON and family have recently sailed per steamer for Melbourne. During his several years' residence in this country

Mr. Carson has done his duty most loyally to the Cause of Spiritualism. By purse, by tongue, and by pen he has in circles and on the platform, in public and in private, in literary columns and in the subscription lists, made his influence, great experience, and pecuniary help felt. We will miss him on this side, but well know that our loss will be the gain of the Cause in Victoria, for Mr. Carson will not neglect the claims of our Movement wherever he may be placed. We hope to be enabled to present to our readers contributions from his pen occasionally.

MR. A. ALBERG AT THE SPIRITUAL INSTITUTION.

A gentlemen of education and fine natural abilities gave an interesting lecture on Sunday evening to a full and highly appreciative audience, at 15, Southampton Row. Mr. Chapman introduced his friend Mr. Alberg in a fitting manner; after which that gentleman proceeded to lead his hearers mentally across the North Sea to Sweden—the principal places of which country he described in an eloquent manner—touching on their natural beauties and historical associations. To read the discourse would be a treat, as it was to listen to it; but the conditions of our columns will not permit of our giving an extended report at present. Mr. Alberg has been a great traveller, and is a literary gentleman of eminence. He has much information on the features of foreign society, and has particularly studied the spiritual mythology of the Scandinavians: a subject which has a charm for all spiritual thinkers. We hope to hear of Mr. Alberg frequently in the future.

THE INAUGURATION OF MR. ALFRED'S ROOMS.

Our young friend Mr. Alfred must have felt strengthened in his new mission by the array of well-wishers—a select gathering, indeed—which crowded his rooms at 26, Southampton Row on Monday evening. The rooms are neat and comfortable, and well adapted for the use to which they are now set apart. The provinces as well as the metropolis were represented in the highly respectable company who welcomed Mr. Alfred to London. Mr. Reimers, as the master of the ceremonies, efficiently aided his friend in receiving the company, which mellowed down all at once into a most harmonious party. After a little music, Mr. Reimers made a speech, recounting the mediumistic experiences of Mr. Alfred, and descanting upon the various methods of practice resorted to by those who employed mediums. He then called upon Mr. Burns, who delivered a very suitable address. Tea and coffee were served, after which Mr. Reimers and two musical friends performed in an exquisite manner a famous trio by one of the great masters. It was in conclusion announced that Mr. Alfred would give seances on Tuesday and Friday evenings at eight o'clock. Sitters to be introduced, and subject to the usual conditions observed in other high-class seances. The names of a number of sitters were at once entered down, and an auspicious beginning was made.

MR. ALFRED gave his first seance on Tuesday evening at his rooms, 26, Southampton Row. He was placed within a sack, his hands being firmly bound behind him with tape, and the ends passed through holes in the sack and tied to a fixture; the sack was also tied closely around his neck and the ends of the cords secured to an object. Thus fixed, the physical manifestations took place, and materialisation had commenced, when a sensitive present was influenced and broke up the conditions, much to the disappointment of the circle. We deeply regret that Mr. Alfred and his friends have thought it best to open his public work in London with phenomena after the manner of the conjurer. It is with considerable shame that we can be made to give publicity to such proceedings. If Mr. Alfred be a medium, let us have phenomena on spiritual principles. We must discountenance conjurers' antics.

FORM MANIFESTATIONS OR MATERIALISATIONS.

Mrs. Esperance, having been requested to give sittings for the above phenomena, has commenced a series of seances in the rooms, 28, New Bridge Street, Newcastle, on Sunday mornings, at 10.30, and will continue during the absence of Mrs. Mellon. Admission as usual.

In consequence of the above meetings Mrs. Esperance will in future meet her patients at her residence, 11, Denmark Street, Gateshead, on the Sunday afternoon, from 3 to 5 o'clock.

The circle for clairvoyant spirit-drawings will meet on Tuesday evenings, at 7.30.

Mrs. Esperance is open to engagements to give private sittings for materialisations or other spiritual phenomena at her rooms, 28, New Bridge Street.

MR. T. M. BROWN will be at Newcastle on October 3 and 4. Address:—Care of Mr. Pickup, Newgate Street, Newcastle-on-Tyne. After Saturday his address will be:—Howden-le-Wear, R.S.O., Durham.

MR. CATEAU VAN ROSEVELT, in writing of the report of his sitting with Miss Kate Cook, which appeared in the MEDIUM the week before last, says:—"I perused the article with great pleasure, as everything was quite correct, with the exception that the seance took place at Mr. Cook's residence in London, and not at the house of Mr. Blackburne, though I did visit that gentleman at Parkfield, near Manchester." We gladly insert this correction, and thank Mr. Rosevelt for his kindness in pointing it out.

TO THOSE WHO BESTOWED KINDNESS ON A SUFFERER.

There is an old but true statement that a few righteous men would save a whole city from destruction; and so at this instant of time a very few out of the many Spiritualists have effected a saving power, the importance of which cannot be expressed. Dear brothers and sisters, if you had individually saved my life, I could not have been more grateful to you—more heartily grateful. May the blessing of him who was ready to perish be upon you for evermore, and may the infinitely good God, who has revealed, through our humble agency, much of the truths and beauties of His upper kingdom, abundantly return to you in soul-satisfaction and bodily happiness the seasonable charity you have bestowed. Heaven help us to more abundantly realise that we are all co-workers with the divine Architect of the universe; that all we possess is His, lent us to perform His high commands, and then indeed we will be Spiritualists of a different class, and, whether rich or poor, we will be so happy—oh, so happy!

Columns could be filled with the kindest of kind letters that have been received, not one of them breathing a syllable of contempt for the humble poverty of one who has made himself of no account in this service. Never before did this dear Spiritualism seem so grand and its unknown (some of them) friends seem so good. May this feeling of divine charity spread in our ranks. God speed it, angels of light fan it onwards, loving spirits administer it to every heart!

I welcome all the pangs that poverty and hardship can inflict, if thereby the supreme blessing of a purer spiritual devotion be conferred on my own spirit and that of the faithful ones who toil with me for the advancement of the reign of brotherhood and justice on earth.

Not yet am I permitted to lay aside the humble garb of the needy one, and I earnestly appeal to the many hundreds who have been strangers hitherto to open their hearts ever so little. They do not know what blessings may reach them through the opening.

15, Southampton Row, London, W.C. J. BURNS, O.S.T.

THE Jubilee Convention Committee are requested to meet at the Spiritual Institution on Wednesday evening, at eight o'clock, to make arrangements for the meetings to be held at Wellington Hall, Islington, on Sunday and Monday, Nov. 2 and 3.

"GLIMPSES OF SPIRIT-LIFE" IN BOOK FORM.

To the Editor.—Dear Sir,—I believe I express the feelings of a great number of your readers when I propose that the very striking, instructive, and original letters, "Glimpses of Spirit-Life," be published in book form. I dare say you would willingly do so, provided you get sufficient orders to cover expenses. If this were done, I should be only too happy to subscribe for a dozen copies to commence with. Hoping some others of your readers will take this up,—Yours, &c.,
"THE OGMORE PIONEER."

[The work alluded to is possibly the most interesting account of spirit-life ever published; in fact, too grand and spiritual for ordinary tastes, and therefore its beauties have been passed by unnoticed by many. We would gladly print it in book form, if the lead of our intelligent and discriminating correspondent be followed.—ED. M.]

THE Social Sitting at 15, Southampton Row, on Friday evening was, as usual, well attended. The medium was in fine condition; "Daisy" gave much valuable information to the sitters. Mr. Burns then gave an instructive address on the proper use of mediumship, as the chief points raised had been the latent gifts of some of the sitters.

THE first sitting of the new series of No. 1 Circle was held on Tuesday evening, Sept. 30th, at 15, Southampton Row; conditions were most harmonious. On the request of the control, the circle chose tests, by mental questions and clairvoyance, which were given to each member, together with some medical advice, most thankfully received. After the tests "Mrs. Shipton" controlled in her usual way.

A NEW ZELAND correspondent writes:—"I have been very much pleased with those articles on the 'Great Pyramid.' They are astonishing. A. T. T. P. is something beyond my powers to grasp; in fact, being something of an historian, I am perfectly astounded at the revelations made. The celebrated lecturer, Mrs. E. Hardinge-Britten, is now in Dunedin, and causing no small stir among the orthodox thinkers. I am sorry I am so far inland, so that I never hear nor see anything on the subject except from the MEDIUM."

SUMMIT.—The announcement of Mr. Wood's meeting came too late for last week's MEDIUM. It puts us to great inconvenience and pecuniary loss to delay our arrangements and make room for fresh matter just as we are going to press. Will our correspondents bear in mind that all communications should reach us on Wednesday morning, and as many of them as possible earlier. When we have a large number of letters to transcribe, re-arrange, and print in a few hours, omissions are unavoidable, especially when we are harassed with other matters. This must be our excuse for many shortcomings.

MR. H. WALKER gives a long and interesting account of his work in England, for which we have not space. His reception at Preston was a marked improvement on the manner displayed six years ago. At Blackburn the Cause moves in an undecurrent, gentlemen supporting the work who do not advocate the truth openly. He had excellent meetings there, and hopes to have two other such on Sunday next. He speaks highly of the influence of Barrow friends, and of the speaking of Mr. Procter—a young man who is blind. Mr. Walker lectured in Wigan on Sunday last. His brother Isaac is a very fine speaker. Mr. Pemberton of Blackburn is also an excellent medium and others are being developed at Blackburn and Barrow.

Contents of the "Medium" for this week.

	Page		Page
The New Messiah—No. 2.—By Wm. Oxley	613	Poem:—To Miss E. A. Brown	621
Historical Controls—Thomas Paine	616	To those who bestowed kindness on a sufferer	621
Man's Object in the World	618	Medium-Running	621
Lady Cured by Prayer	618	Mrs. Lowe's Mediumship	622
Growth of Private Trafficking	618	Tests of Spiritual Truth	622
Objection to Vaccination	619	Materialisation Seance	623
Rochdale Society	619	Mr. Walker's Farewell at Melbourne	623
Subscribers to the Institution	619	Fellowship of Animals' Friends	623
Notes and Comments	620	Appointments	624
Mr. A. Alberg at the Institution	620	Rules for the Spirit-Circle	624
Inauguration of Mr. Alfred's Rooms	623	Advertisements	624—625

DEDICATED TO MISS E. A. BROWN, MISSIONARY OF SPIRITUAL TRUTH.

Farewell, gentle spirit maiden,
Full of love, and life, and thought;
Spring-tide with thee has been laden
With the flowers thy hands have sought.
We who marked thy form so slender,
Swayed by angel-power divine,
Listen to these accents tender,
Poured from thee like ruby wine.

We who watched thy features changing—
Seraph-light glint o'er thy face—
Saw the mild eyes quickly ranging
With a sweet and touching grace,
Knew in truth thou wert a medium
For the spirit's mild control,
Passive to its higher leading
Thou didst yield thy willing soul.

Choice the truths which thou didst teach us,
Limpid as some classic stream;
Clear and rich they always reached us,
Beauteous as some angel's dream,—
Homely echoes grandly ringing,
With the music heaven bestows,
Like the deep well ever springing—
Like the calm Rhine as it flows.

Medium-like thou drank thy sorrow—
Jesus favoured sorrows too;
Medium-like thy soul didst borrow
Griefs from others—not a few;
Medium-like these griefs have made thee,
Great, yet tender; meek, yet strong;
Love and wisdom they have taught thee—
Learnt thee, too, the martyr's song.

Pilgrim-like the world's before thee,
Visions of some sunny strand;
Stately rides the ship which bears thee
To that bright and virgin land;
Spirit-guardians kindly lead thee,
Spirit-forces 'round thee dwell;
Spirit-teachers cry, "We need thee,"—
Maid, accept our loved farewell.

Chester-le-Street.

WILLIAM H. ROBINSON.

MEDIUM-RUNNING.

AN ADDRESS TO THE STAR CIRCLE. BY J. BURNS, O.S.T.

This term is not intended to convey the suggestion that a race be instituted in which mediums are to take part, nor is it the present purpose to record the result of races in which mediums have competed. It is altogether a new term, possibly quite unprecedented in literature; and, of necessity, it must be somewhat modern, as it is used to describe an act which could not have taken place beyond the memory of middle-aged men.

Light may be thrown on the path about to be travelled by introducing the word "shopping," so well understood by ladies who have plenty of pocket-money, and find access to markets where feminine fancies are unfolded to view. "Shopping" consists in going from shop to shop, taking a more or less comprehensive view of what is on sale, teasing the attendants into utter subjection to your wishes, and after having exhausted the time and money at disposal, returning home laden with merchandise useful and fanciful. The charm of shopping may to many consist more in the insight gained, and the trouble occasioned, than in the solid business done. The pretence of buying may be made the cover for unprofitable intrusion, which, in these days of keen competition, those who keep an open door submit to with all the good grace at their disposal. It is far harder work to wait upon customers who desire to see much, and who purchase little, than it is to carry through very heavy transactions with those whose visits add to the benefit of the establishment. In genuine business there is a take-and-give feeling, which sustains the enthusiasm of the salesman; but when the visitor has no consideration but that of self, the duty of ministering to his or her requirements is dull and wearisome.

Persons interested in spiritual phenomena come to London; their time is limited; they have much to do—many sights to see. All the mediums, seances, and meetings must be looked up. What with one thing and another—irregular meals, late hours, over-exertion, and strange surroundings, the sightseer in town is not in the very best condition of body and mind. After a heavy day's perambulations and a hasty dinner, the jaded visitor is in anything but a fit state for select assemblages, seances, or the presence of mediums. Empty of nerve-fluid with his exertions and

experiences, he is like a sponge and absorbs all the available "magnetism" in his vicinity. Sensitive persons say "Oh, how he draws; I shall be so glad when the sitting is over." There is a heaviness about the atmosphere, and a barrenness of results which are dissipating. After it is over the medium is exhausted, the sitters are weary and dissatisfied, and the stranger is disappointed. He goes home and says he has heard of great things being done in London, but he is sure the reports must be exaggerated, for on the occasion of his presence, nothing so interesting occurred as takes place weekly at his own fireside. The medium gets the blame for being not quite up to the mark; journalists have applied to them a polite name for lying, and the man who was the cause of the failure regards himself as an injured individual.

Let us suppose there is in the circle five or six such wanderers—gathered, it may be from Scotland, England, the Continent, and America; all with a keen eye for collusion or imposture, and covertly suspecting one another of being accomplices,—and the meagre result may be imagined by all who have experience in promiscuous seances. The medium-runner is not a truth-seeker necessarily, not a student of spiritual science, but oftentimes a self-satisfied critic who has come to observe defects, pass judgment, and, according to his own narrow notions, to set down all that he sees outside of his own circle as second best.

As a more convenient arrangement, the medium-runner sometimes devotes a whole day entirely to the matter of keeping appointments with mediums, and four or five of that unfortunate class will be interviewed between morning light and midnight. The visitor is sure to meet with some friends who are what may be called habitual medium-runners,—know all about the best tests, the weak points, and what may be expected in each case. Thus the little company, originating in one, gradually augments, till the chance of the stranger getting any result is very much lessened by the overwhelming influence of his companions.

The first and second sitting of the day may be quite successful if the phenomena have been of the more common class; but the succeeding visits may be for spiritual descriptions by spirit-voice, materialisations, or spirit-identity—the crucial experiments upon which the grandest generalisations of Spiritualism hinge. The mediums are the most celebrated, and yet the manifestations are of the most disappointing kind. An hour ago the sitting was with a medium and it was quite successful, now the attempt with another more celebrated medium has been a failure; how is this to be explained?

It should be remembered that the success of a sitting depends as much upon the sitter as upon the medium. By adaptation of temperament some sitters can succeed better with certain mediums than with others. Here is a man in whose presence a medium would give able replies to intellectual questions; but the same sitter would be the death of a materialisation. Here is an investigator who has seen hosts of phenomena, but has had no vestige of communion with a departed relative. Here is a practical man who can get information on business matters, but spiritual clairvoyance can never succeed where he is present; and thus the catalogue might be extended, but it is sufficient to enable us to imagine what the chaos would be in a circle where one of each of these peculiar sitters was present, and a manifestation expected with which their temperamental conditions were wholly incompatible. This is why it is hard to get two sittings alike, even with the same medium, if there is a change of sitters.

The temperament of the sitter is not the only impediment to his success; for, though his presence may be agreeable, yet the qualification upon which that adaptation is based may become exhausted, so that the person who was a good sitter when he entered *that* seance at three o'clock was a bad sitter when he presented himself at *this* seance at five o'clock. The "power" of the sitter, as well as the power of the medium, becomes exhausted in sitting. Spirits can only present themselves to us by the facilities we can offer them for so doing. Therefore in a general circle we may find that each sitter receives communications in a different manner and with varying force and clearness. When a sitter has been to one or more mediums successively, and thereby uses up all the nerve aura at his disposal, it is impossible for any medium to succeed with him till his forces are recuperated. Mediums who sit for the public are oftentimes themselves much exhausted, and when in that condition they have a tendency to exhaust the next agreeable sitter who comes to her or him. That sitter may get a good seance, but, being "pumped out," he goes to another medium, more sensitive and with finer fluid, which he promptly absorbs, gets no manifestations, and leaves the medium in a state of suffering. We have known mediums have a series of sitters of this kind, from whom they took no money because of indifferent results, and yet they were much more exhausted than if the manifestations had been quite successful.

It is hoped that the term "medium-running" is now comprehensible, and that it bears no slight resemblance to shopping. In the latter case we should have some thought for the circumstances of the shop-keeper, and not visit his establishment and occupy his time without having money in our pocket, and an honest intention of spending a portion commensurate with the attention bestowed upon us. In visiting a medium we should also have on hand the current coin of the spirit-circle,—not that which is Caesar's, but that which is God's,—the well-matured fluid of fraternal sympathy and spiritual aspiration. Whether the medium be paid for time and attention, or bestow these in courtesy, the sitter has no right to come to the circle-room in such a condition as to worry up all the vital aura which the medium and other

persons present may have to dispose of. "He who steals my purse, steals trash," compared with the robbery of vital power, which is inevitable when jaded nerves and passion-defiled functions come into contact with those who are better circumstanced.

Friend! are you a medium-runner? If so, ask yourself whether you are the friend or foe of Spiritualism, and whether your patronage is a blessing or a curse to the mediums you sit with. By all means investigate Spiritualism; sit with mediums, form circles, but prepare yourself for the act, and perform it in such a manner as to benefit, not to injure, yourself and others, and the Cause to which you profess some attachment.

MRS. LOWE'S MEDIUMSHIP.

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—Before leaving for India, I wish to bear witness to the extraordinary powers possessed by Mrs. Louie M. Lowe as a medium. I called on her one day without any appointment; did not so much as give my name, or ask for a seance. I simply introduced myself as a Spiritualist, and got into conversation with her. I asked her what her phase of mediumship was, and she replied that she had many; her chief ones being automatic writing, and direct spirit-voices speaking in her room; she added, that she was also clairvoyant and clairaudient, remarking, "For example, when you came into the room, two spirits came in with you—a lady and a gentleman;" and she then proceeded to describe, so exactly as to be unmistakable, my uncle and my wife's sister. I would remark, that I certainly was not thinking of either of these friends. She presently asked, "Don't you spell your surname as follows," giving it correctly, and adding that she saw it written out over my uncle's head. Our surname is a foreign and very uncommon one, and it is seldom that people with whom we are tolerably well acquainted succeed in spelling it correctly. As I was an utter stranger to her, I look upon this as a very great test.

I then proceeded to write the names of several deceased relatives and friends upon some scraps of paper, which I folded up into pellets and mixed up in my hand, and then threw down promiscuously on the table. Mrs. Lowe's hand was very speedily controlled; and I received written communications from every one of those whose names I had written, signed with the Christian names only of such as were relatives; but with the full names of those that were only friends. A communication, purporting to come from my mother, gave me particulars and advice about certain family matters, such as not even my most intimate earthly friend could have done.

I was so struck with these results that I determined to take my wife there for a seance, which I did shortly afterwards, when she, Mrs. Lowe, and myself, sat in a darkened room for direct spirit-voices. The seance lasted about an hour and a half, during which time no less than ten distinctly different voices addressed us, some purporting to belong to those near and dear to us, who had crossed the river, and who spoke with difficulty, and in whispers; others being friends or guides of the medium, who addressed us as clearly and distinctly as any living men or women could have done, and one of them, who gave the name of "James Nolan" [We do not print this, accepting it as a fact that the spirit referred to is "James Nolan," but one who gave that name.—Ed. M.], spoke to us most beautifully and earnestly, his subject being, "The Change called Death."

A married sister, who was much interested in my account of these wonders, determined to go and test them for herself; but wrote for an appointment in a feigned name, and as though unmarried. Mrs. Lowe received her as an absolute stranger, and while sitting, talking, and waiting for automatic writing, was suddenly controlled by spirit-influence, addressed my sister, not only by her correct surname, but also with the familiar abbreviated name by which she is called by me, and then welcomed her as *my* sister. The tests my sister got subsequently at this seance were to the full as wonderful and convincing as those I had obtained. I maintain that Mrs. Lowe could have no possible means by any *human* agency of making these discoveries, either in my own case, that of my wife, or of my sister.—Yours, &c., J. G. MEUGENS.

Penge, Sept., 1879.

TESTS OF SPIRITUAL TRUTH.

To the Editor.—Dear Sir,—Having derived great satisfaction and profit from a long-continued series of regular sittings with Mrs. Prichard, of Devonshire Street, I should esteem it a favour to be allowed to testify in your columns to the excellence of her mediumship. That excellence, however, is of a somewhat peculiar kind. Though tests are, I believe, often obtained through Mrs. Prichard's mediumship, that feature should not, in my opinion, be regarded as its highest characteristic. It is rather the instructional and educational complexion of the communications received through her that I would extol. They are lessons the learning of which is capable of fitting one for the activities of life, and for bravely breasting its waves of trial, as well as of qualifying for the bright experiences of the life beyond.

All who have any considerable acquaintance with mediumship know very well that spiritual manifestations take their colour and shape (within the limits, of course, of the "plastic" capabilities, so to speak, of the medium), for the most part, from the mental and moral qualities of the sitters. These qualities are often but very faintly recognised by the sitters themselves, who are consequently disappointed at meeting with results which, though doubtless best suited to their condition, and calculated most fully to satisfy their real wants, do not accord with their undisciplined desires. Self-knowledge, in the broadest and best sense of that term, is therefore of pre-eminent importance in the endeavour to derive the greatest amount of benefit from spiritual communications. But it seems to me that a medium of this ingredient is of especial value in the search for what are called the higher class of communications. These are frequently of an extremely vague and mysterious character—veritable sphynx's riddles, to decipher which without some key is well-nigh hopeless. This I have found is very much the case with many of the enunciations through Mrs. Prichard, and the interesting fact in connection with this peculiarity is, that the meaning of the spiritual symbols becomes gradually revealed as the knowledge of one's self advances.

I have no idea of undervaluing "tests;" these will be given where

they are likely to be useful. What is, I think, to be guarded against is the temptation to look upon them as essential to the formation of a rational conviction that a message we may receive is really from a being unencumbered with flesh. In other words, it is desirable, for those who have it not, to become possessed of the conviction that there is such a thing as spiritual discernment, *i.e.*, a power to apprehend truth without the aid afforded by the operation of the organs of sense. So far as my experience with the medium I have mentioned has gone, the great object of the spirits who control her, or who assist in the control (I am not now speaking of good little "Rainbow," who herself appears to be the medium of higher agents), is to educate sitters up to this point, and to make the awakening and the exercise of this spiritual discernment itself the true test of the reality of spiritual truth. This is a grand object, the attainment of which would meet the greatest want of the present age. People look for signs, and when they come they do not satisfy, nor can they unless those who witness them have the faculty of discerning their spiritual signification. Seances should be spiritual feasts, and may always become so to those who approach the portals of the supernal realm in simplicity and godly sincerity, and with the desire to be fed on angels' food.

These remarks, Sir, are, I believe, very much in tune with your own utterances from time to time, the importance of which, in diverting attention from mere externals to the intrinsic meaning and significance of God's latest and best gift to man, cannot be overestimated.—Yours most truly,

H. A. B.

London, September, 1879.

A MATERIALISATION SEANCE WITH MR. BRUNSKILL.

To the Editor.—Sir.—The following is an account of a materialisation seance held at Lands Bank on Sept. 21st, the medium being Mr. Brunskill. There were fourteen sitters, eight males and six females, all adults. The room, a common square parlour, with a cabinet fixed in one corner. The medium sat in front of the curtain for a short time and went under control, and then placed the sitters in their places. Singing commenced, after which he went into the cabinet. Presently we heard a female voice—that of the spirit "Katie." She told us to keep strict conditions, as the medium's life was now in our possession. Singing continued. In about a quarter of an hour a form draped in white appeared at one side of the curtain; it withdrew for a minute, and then came fully out, a very large form considerably over six feet high. I seemed to be especially favoured, as it took a tube from the table and patted me on the head; it withdrew again for a very short time, then reappeared, came and enveloped me completely with its robes. It had a long white beard, which I distinctly saw; tapped me gently with the tube, after which it glided noiselessly round the circle, tapping the sitters on the head as it passed, then entered the cabinet.

Presently another form appeared, not more than three feet in height. This also paid particular attention to me; it tapped me frequently on the head with the tube. This one was called "Visitor." After this one had retired another form of medium height appeared, said to be the brother of one of the sitters. This stayed out for a considerable time, then retired, and a fourth form appeared, but did not come out into the circle as the rest had done. It seemed to be much darker in appearance than the others, and tried to bring the medium out into the circle, but could not succeed. I understand they frequently do succeed in bringing the medium out. The materialisation seance concluded with singing.

Now one of the sitters was controlled by a spirit named "Maria," who sent kind messages to my family and to Dr. Brown. She said they were often at Burnley. Now another sitter, Mr. Golightly, who is a powerful healer, was controlled by a doctor, who examined me and others, finding any weak places and magnetising those that needed it. This concluded one of the best seances that I ever attended. Mr. Brunskill is a hard-working man, and I feel very grateful to him and other friends for the privilege of sitting with them. The seance will long be remembered by me.—Yours truly,

JOSEPH BRIGGS.

88, Accrington Road, Burnley, Sept. 29, 1879.

MR. WALKER'S FAREWELL AT MELBOURNE.

A report of Mr. Walker's farewell *soirée* at Melbourne is given in the *Harbinger of Light* for August. Notwithstanding the inclemency of the weather—July 9, the winter season—there were fully 400 persons present. Mr. John Ross presided. Mr. Terry in the course of his remarks said:—

"He had spoken of Mr. Walker in his public capacity, and would now say just a few words about him as an individual. He had been intimately acquainted with him as a friend, and appreciated him for the naturalness of his disposition and the many sterling qualities he possessed. Some of the more staid amongst us might object to his occasional exuberance, but to the speaker this constituted a peculiar charm, giving distinctiveness and originality to the character. Although he regretted the present loss of Mr. Walker, both publicly and privately, it was doubtless well ordered that it should be so. The impression left on the minds of his hearers by the recent lectures would make him doubly popular on his return. However good a speaker might be, it was well at times to have a change, and although in the interim we might not get lecturers equal to Mr. Walker, we should by this appreciate him still more when we again had the opportunity to hear him."

Mr. Ross said: "There was one feature in his lectures which rendered them peculiarly attractive and instructive, and which ought not to be passed over. At times, no doubt, they might be somewhat iconoclastic, but as a rule they seemed to be adapted to the tender religious sentiments of those who might feel dissatisfied with the orthodox creeds, but who might be too timid to endure a direct attack upon many things deemed by them to be sacred. Instead of commencing to destroy cherished errors, and thereby arousing feelings of hostility in the minds of the prejudiced, and alarm in those of the timid, the lecturer frequently laid hold of the true in all religions; and under an eminently philosophical treatment, a free religion was evolved which carried the sentiments and intellect in harmony along, and errors became eliminated in the process, like weeds from a garden, which were thrown aside only when order and beauty were perceived to be the direct consequences. This it was which made Mr. Walker's lectures so

truly spiritual in character, and rendered it now a matter of more than ordinary difficulty to provide a substitute.

Mr. Bowley, in the absence of the president, presented the following address, beautifully written and illuminated:—

"Melbourne, Victoria, July 9th, 1879.

"To Mr. Thomas Walker.—Dear Sir,—We, the undersigned officers of the Victorian Association of Spiritualists, in view of your early departure for England, desire to place on record our appreciation of your valuable labours in the cause of Spiritualism and Free Religious Thought in Victoria.

"The large and intellectual audiences who have assembled for a long period to hear the inspired utterances which have fallen from your lips, prove that you have made a distinguished reputation as a public speaker and teacher; whilst the cordial feeling existing between not only the members of our Association, but freethinkers generally and yourself, testifies their appreciation of you personally.

"Cordially wishing you God-speed, and looking for your early return amongst us, we are, my dear Sir, yours fraternally,

"A. DEAKIN, President;

T. W. STANFORD,

W. B. BOWLEY,

G. A. STOW,

W. H. TERRY, Treasurer;

A. VAN RYN VAN ALKEMADE, Secretary."

The meeting signified its approval by acclamation. At this juncture the president entered the room, and being called upon, spoke in the highest terms of Mr. Walker, both in his public and private capacities; anticipating the best results from his contemplated visit to the old country.

FELLOWSHIP OF ANIMALS' FRIENDS.

At a meeting of the Committee of the Food Reform Society, held on September 25th, it was resolved,—

"While heartily sympathising with the kindly spirit evinced by the Fellowship of Animals' Friends towards domestic animals, cattle, sheep, and other four-footed intelligent creatures, as revealed in the prospectus of the above society, this Committee fail to see how such Fellowship as professed can be maintained with these creatures, or how it can act 'kindly conscientiously towards all animals,' exhibiting a 'proper treatment' of them, so long as direct or indirect encouragement is given by the Fellowship to the rearing, breeding, and slaughtering of such sentient beings for human food, which we can only regard as a perversion of man's natural appetite, both wanton and wicked, seeing that the earth teems with abundance of most delicious, nourishing, healthful, and pure food, as derived from the farinacea, the pulses, the vegetables, fruits, herbs, and roots; whereas flesh, as food, is not only second hand, composed of exactly the same elements as are obtained in the vegetable world, but can only be provided on such horrible terms and through so much suffering as may be daily witnessed in the stock-yard and slaughter-house."

"This Committee respectfully beg to point out the inconsistency of wisely and strongly insisting, as is done by the Fellowship, that all our lower fellow-creatures have rights as well as ourselves, and then countenancing, as 'proper treatment,' the maiming, killing, and eating them.

"As the case stands, the pledge of the Fellowship, in the following terms, 'I promise to be kind to all the animals within my reach, and to protect them, as far as I can, from cruelty and ill-usage,' and then deliberately to cause their death and eat them, is, in reality, a promise such as the wolf might be supposed to make to the lamb, or the tiger to the goat.

"This Committee further respectfully suggest that if the members of the Fellowship cannot themselves throw off the most unnecessary, wanton, and cruel practice of flesh-eating, they will, at least, endeavour to train up the many children whom they seek to influence in the vastly more economical, healthful, and honest ways of living, as obtained from the produce of that most bountiful mother, earth, and, at the same time, endeavour to impart instructions on the composition and preparation of vegetable foods.—By order of the Committee,

"M. NUNN, Hon. Sec."

The following, in addition to what is quoted above, is part of the prospectus of the "Fellowship of Animals' Friends:—President, Earl of Shaftesbury; Chief Warden, Right Hon. W. Cowper Temple, M.P.; Treasurer, Sir Henry Hoare, Bart.; Chaplain, Rev. J. G. Wood.—The object of this Association is to promote co-operation and sympathy amongst persons of all ages and all classes who desire to act kindly and conscientiously towards the animals over whom they have power and control." If we mistake not, the reverend chaplain is the gentleman who so eloquently recommends rat pies. Some of the names are not unknown in our investigation.

A FEW earnest sitters wanted to join a developing and investigation circle. Apply by letter to Mr. Shroobree, 74, Dalston Lane, Kingsland Road.

THE American papers report the case of Mrs. Powellson, of Kansas, who under the influence of a painful disease died apparently twice, and preparations were made for laying her out. She had a continuance of severe spasms, and in her lucid intervals described the pleasant change which her spirit experienced during the unconscious state of the body. She is reported to have said:—"I saw all my friends and millions of others. I saw hills and valleys, trees and flowers, rivers, seas, and lakes, and birds, and heard such music as I cannot describe. The people were not what I expected to see. They were ordinary men and women. Some were bright and beautiful, and others were lean and miserable looking. I saw their homes; they lived in communities. All were much more beautiful than any we have; but some were not so beautiful as others. I saw many bright spirits, but was very much surprised that they had no wings. I expected to meet Christ, but did not do so. They told me this was why I was in the dark. I now know that I must depend upon myself. We are over there as we are here; we make our own happiness. I did not find any heaven or hell; only life, more perfect and beautiful than this. This is not life at all. What I now relate is as clear to my memory as anything in life can be."

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Friday, Oct. 3. Mr. T. M. Brown's Farewell.
Sunday and Monday, Oct. 5 & 6. Usual monthly visit.
GLASGOW.—Oct. 12, 13. LIVERPOOL.—Oct. 19. DERBY.—Oct. 26.
Mr. Morse is open for engagements in all parts of the United Kingdom.
Address all letters to him at Elm-Tree Terrace, Uttrother Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

MACCLESFIELD.—Oct. 5 and 6.
MIDLAND District Committee.—Oct. 19 to 24, inclusive.
NORTHAMPTON.—Oct. 26. Arrangements pending.
NEWCASTLE.—Nov. 16 and 17. GLASGOW.—Nov. 23 and 24.
Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom, and attend open-air meetings and pic-nics.
Apply, 92, Caroline Street, Nottingham.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

LECTURES FOR OCTOBER.

Sund., Oct. 5, at 2.30.	"Dreamers"...	Mr. J. J. Morse.
" " " at 6.30.	"Human Life as Interpreted by Spiritualism"...	"
Mond., " 6, at 7.30.	"Saints and Sinners"...	"
Sund., " 12, at 2.30 and 6.30.	Trance Address...	{ Mr. Thos. Walker (of Melbourne).
Mond., " 13, at 7.30.	do. ...	"
Sund., " 19, at 6.30.	do. ...	W. H. Lambelle.
" " 26, at 2.30.	"Man, Spirit, or Protoplasm"...	Rev. W. Stoddart.
" " " at 6.30.	"Man, Mind, or Mud"...	"

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.
Tuesday, " 8 p.m.—"Physical Manifestations," "
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.
Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).
Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).

NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the secretary before coming, and arrange for so doing.

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

164, TROGATE.

Jas. Walker, Esq., President. Mr. Jas. Coates, Hon. Sec.,
65, Jamaica Street.

Oct. 5, 11.30 a.m.	Sunday Morning Lecture, by J. Coates.
" " 6.30 p.m.	"Is Man Immortal?" by J. Coates.
" 12, 11.30 a.m.	Sunday Morning Lecture, by J. Coates.
" " 6.30 p.m.	Trance Oration, by Mr. J. J. Morse.
" 13, 8.0 p.m.	Special Collection for the Benefit of the Spiritual Institution, London.
" 19, 11.30 a.m.	Sunday Morning Lecture, by J. Coates.
" " 6.30 p.m.	Lecture, by Mr. R. Harper.
" 26, 11.30 a.m.	Conference. Subjects: "The Cultivation of Mediumship," "Spiritual Gifts," "The Best Means of Reaching the Masses," &c. Messrs. Walker, Robinson, Coates, and Porter, principal speakers.
" " 6.30 p.m.	Lecture, by Mr. Porter.

A cordial invitation is given to all Spiritualists and liberal thinkers to be at the Sunday Morning Conference, Oct. 26.

YORKSHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.—The first quarterly conference of this body will be held on Sunday next, Oct. 5, in the Spiritualists' Church, Gate Street, Manchester Road, Bradford. Morning session 10.30, afternoon at 2, and evening 6.30.—J. KEALEY, Hon. Sec.

COUNDON AND DISTRICT SPIRITUALISTS' ASSOCIATION.—At the request of several friends in the district, we have agreed to hold a conference which will take place at the house of Mr. William Kipling, 590, Wharston Street, Coundon, near Bishop Auckland, on Sunday, October 12th; there will be a meeting in the afternoon, tea will be provided at 4 p.m., at 6d. each, evening meeting at 6.—WILLIAM KIPLING, Coundon, Sept. 30.

WEST PELTON.—Mr. T. M. Brown's farewell visits will take place on October 11 and 12. The meetings will be held at my house; but if the attendance is too great, we can adjourn to the Co-operative Hall. On the Saturday evening, at 7 o'clock, there will be a social meeting, when Mr. Brown will deliver an address. On Sunday there will be two public meetings, at 2 and 6 o'clock, at which Mr. Brown will speak. He will also name a child. All friends in the district are kindly invited to attend.—SAMUEL STEWART.

MRS. WELDON "AT HOME."—Mrs. Weldon asks us to announce that after Wednesday, Oct. 1, her receptions will be interrupted for six weeks—during the promenade concerts conducted by Mr. Riviere at Covent Garden, when she and her choir will nightly appear. Her evenings "at home" will recommence at Tavistock House on Nov. 12; afternoons, on Tuesday, Nov. 11, at 2.30. The rehearsals after Oct. 4 will take place at Covent Garden. Mrs. Weldon's benefit will take place at Covent Garden, on Wednesday evening, Nov. 5.—Mrs. Weldon may commence on Thursday evening, Oct. 9, and Saturday afternoon, Oct. 11, a series of lectures at Steinway Hall. Tickets, reserved and numbered, 2s. 6d.; unreserved, 1s.; balcony free.

RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

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

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

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

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

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 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.

Sixteenth Thousand. Price: Paper Wrapper, 6d; Cloth, 1s.

ILLNESS: ITS CAUSE AND CURE.

Showing how to preserve health and cure diseases by a safe, scientific, pleasant, and efficient means within the reach of all.

HOW TO PRESERVE HEALTH is a matter of no small importance, nor is it an Utopian undertaking. Nearly all diseases are preventable, and the fraction of time and money spent in acquiring the necessary knowledge is insignificant compared with the loss and suffering incurred by ill health, doctors, and drugs.

HOW TO CURE DISEASE NORMALLY is indicated by the means required to preserve health. Such modes of cure are:—

SAFE,—being in accordance with the laws of health, they cannot possibly destroy the patient or undermine the constitution, as the common practice of administering poison does.

SCIENTIFIC. The remedies propounded in this book are based upon the nature of disease, and the demands of the system in respect to regaining the normal condition. Hence dangerous courses of experiments are superseded by a certain means producing the desired result. This practical knowledge will prove the death-blow to all kinds of medical quackery and malpractice.

PLEASANT are such means and grateful to the diseased condition as food is to the hungry, drink to the thirsty, or rest to the weary. No disgusting draughts, painful operations, or enfeebling processes, but the whole is regenerating and restorative.

EFFICIENT in all cases where cure is possible, is this system. Under it acute diseases, small-pox, fevers, diphtheria, bronchitis, rheumatism, &c., and all common ailments lose their virulent character; and by observing the rules of health, laid down, they might be banished from the land, and with them the dreaded cholera.

THESE MEANS ARE WITHIN THE REACH OF ALL. The poorest in the land may understand the system and avail themselves of its blessings. Sanitary associations should be formed in each town, and missionaries employed to teach it to those who cannot read and investigate these simple phenomena for themselves.

Send 7 stamps for a sample copy at once, while you are well, and do all you can to spread it amongst your friends. They are sold at a reduced price in quantities for distribution.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 7.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

WEDNESDAY, OCT. 8.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

THURSDAY, OCT. 9.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 5, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

Hookley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate.

Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lycium, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,

10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

MONDAY, OCT. 6, LIVERPOOL, Perth Street Hall, at 8. Lecture.

TUESDAY, OCT. 7, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

SPEEFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, OCT. 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

for Development at 7.30., for Spiritualists only.

CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.

DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

THURSDAY, OCT. 9, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, LONDON, W.C.

The work of the Spiritual Institution was NEVER CARRIED ON MORE SUCCESSFULLY and doing so much good as at the present time.

Ten years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a SOUND AND LASTING BASIS.

Now that the Winter is approaching, it would be well to secure the advantages of the PROGRESSIVE LIBRARY in every part of the country. There are thousands of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

Thus, by taking advantage of this arrangement the whole work can be done for nothing, as the use of books is given in return for subscriptions.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

If one in ten of our readers becomes a guinea subscriber, the £500 will be at once raised, and each of them will have access to our splendid collection of Progressive Literature. Address communications to

J. BURNS.

15, Southampton Row, London, W.C.

Researches in the Phenomena of Spiritualism.

By WILLIAM CROOKES, F.R.S. Sixteen illustrations. Price 5s.; to Depositors, five copies for 10s. 6d.

Miracles and Modern Spiritualism. By ALFRED

RUSSELL WALLACE, F.R.G.S. 5s.; to Depositors, six copies for 21s. London: J. BURNS, 15, Southampton Row, Holborn, W.C.

A MOST LEARNED AND INTERESTING WORK.

ON THE CONNECTION OF
CHRISTIANITY with SOLAR WORSHIP.

TRANSLATED FROM THE FRENCH OF DUPIUS BY T. E. PARTRIDGE

Neat Wrapper, price 1s.

CONTENTS.

Allegorical Nature of the Hebrew Scriptures. Opinions of the Christian Fathers. The Story of the Creation is symbolical. The Hebrew Cosmogony is borrowed from the Persian. Persian and Christian Theology compared. Origin of the idea of good and evil Deities. Theology derived from Astronomy. What the Serpent signifies in Theology. The meaning of the Virgin Mother and her Child. Correspondence between Egyptian and Roman Myths. The Mithraic Religion described. The Blood of the Lamb, its signification. Identity of Christ, Horus, and the Sun. Assumption of the Virgin, what it means. The origin of Easter. The resurrection of Christ. The dragon and lamb of the Apocalypse. The lamb a symbol of Christ. Why? Redemption and Restoration under the Lamb. Sun Worship in Egypt—Osiris. Parallels between Osiris and Christ. The Phœnician idea of Christ. Adonis and Christ compared. Similarity of the Gods of Egypt and Greece. The Phrygian God, Atys. The God Atys compared with Christ. Coincidence of Christianity with Paganism. Light, the great Divinity of all Nations. The Christian Sacraments borrowed from Persia. The Sympathy of Religions—Christian Redemption an Allegory. The Spiritual meaning of ancient mysteries.

Authors, Ancient and Modern, noted:—

Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Pook, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferagius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torré, Kirker, Freret, Abulmazar, Selden, Pic, Roger Bacon, Albert the Great, Stöfler, Columella, Ptolemy, Epiphanius, Theophanes, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom: Jews, Samaritans, Essenes, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmins, Phœnicians, Scythians, Bythinians, Arabians, &c.

Burns's Reply to Talmage.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

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

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

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

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £4, carriage extra.

CONTENTS.

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

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

SEND Threehalfpence in stamps to Mark and Bailey, 27, The Drapery, Northampton for SIR C. ISHAM'S illustrated amusing Broadside, with two Challenges. 2,000 sold in two days.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 7.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, OCT. 8.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8
 THURSDAY, OCT. 9.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 5. ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.
 DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KEIGHLEY, 2 p.m. and 5.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 MONDAY, OCT. 6, LIVERPOOL, Perth Street Hall, at 8. Lecture.
 TUESDAY, OCT. 7, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, OCT. 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM. Mr. W. Perks, 312, Bridge Street West, near Well Street. for Development at 7.30., for Spiritualists only.
 CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.
 DERBY. Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 THURSDAY, OCT. 9, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, LONDON, W.C.

The work of the Spiritual Institution was NEVER CARRIED ON MORE SUCCESSFULLY and doing so much good as at the present time.

Ten years of experience, and the many ups and downs of other efforts have shown that the Spiritual Institution alone is on a SOUND AND LASTING BASIS.

Now that the Winter is approaching, it would be well to secure the advantages of the PROGRESSIVE LIBRARY in every part of the country. There are thousands of volumes on the shelves which might be put to use, for the instruction of Spiritualists, inquirers, and friends.

Every subscriber to the funds of the Spiritual Institution is entitled to works from the Progressive Library to the full amount of the subscription.

Subscribers are urged to send for books and use them in their localities for the furtherance of the Cause.

The subscriptions paid to the Spiritual Institution secure two objects:

First,—The use of unlimited books by the subscriber.

Secondly,—The subscriptions enable the other work of the Institution—most expensive work—to be carried on.

Thus, by taking advantage of this arrangement the whole work can be done for nothing, as the use of books is given in return for subscriptions.

To render the work of the Spiritual Institution at all endurable to those who have to perform it, it is necessary that at least £500 be subscribed yearly. For this, to Country Subscribers, we will allow 1,500 volumes, which may be read by 6,000 readers and changed monthly,—being in all 18,000 volumes in the year perused by 72,000 readers. Thus the Spiritual Institution, when accepted in the manner designed by its projectors in the spirit-world, will surpass any other agency for the diffusion of spiritual knowledge.

If one in ten of our readers becomes a guinea subscriber, the £500 will be at once raised, and each of them will have access to our splendid collection of Progressive Literature. Address communications to

J. BURNS.

15, Southampton Row, London, W.C.

Researches in the Phenomena of Spiritualism.

By WILLIAM CROOKES, F.R.S. Sixteen illustrations. Price 5s.; to Depositors, five copies for 10s. 6d.

Miracles and Modern Spiritualism. By ALFRED

RUSSELL WALLACE, F.R.G.S. 5s.; to Depositors, six copies for 21s. London: J. BURNS, 15, Southampton Row, Holborn, W.C.

A MOST LEARNED AND INTERESTING WORK.

ON THE CONNECTION OF
CHRISTIANITY with SOLAR WORSHIP.

TRANSLATED FROM THE FRENCH OF DUPIUS BY T. E. PARTRIDGE

Neat Wrapper, price 1s.

CONTENTS.

Allegorical Nature of the Hebrew Scriptures. Opinions of the Christian Fathers. The Story of the Creation is symbolical.
 The Hebrew Cosmogony is borrowed from the Persian.
 Persian and Christian Theology compared.
 Origin of the idea of good and evil Deities.
 Theology derived from Astronomy.
 What the Serpent signifies in Theology.
 The meaning of the Virgin Mother and her Child.
 Correspondence between Egyptian and Roman Myths.
 The Mithraic Religion described.
 The Blood of the Lamb, its signification.
 Identity of Christ, Horus, and the Sun.
 Assumption of the Virgin, what it means. The origin of Easter.
 The resurrection of Christ. The dragon and lamb of the Apocalypse.
 The lamb a symbol of Christ. Why?
 Redemption and Restoration under the Lamb.
 Sun Worship in Egypt—Osiris. Parallels between Osiris and Christ.
 The Phœnician idea of Christ. Adonis and Christ compared.
 Similarity of the Gods of Egypt and Greece.
 The Phrygian God, Atys. The God Atys compared with Christ.
 Coincidence of Christianity with Paganism.
 Light, the great Divinity of all Nations.
 The Christian Sacraments borrowed from Persia.
 The Sympathy of Religions—Christian Redemption an Allegory.
 The Spiritual meaning of ancient mysteries.

Authors, Ancient and Modern, noted:—

Archbishop Burnet, Maimonides, Philo, Origen, Cedrenus, Josephus, Beausobre, Clement, Augustine, Zoroaster, Strabo, Plutarch, Pook, Abulfeda, Manilius, Geminus, Pliny, Hyde, Virgil, Abulferagius, Syncellus, Cyril, St. John, Macrobius, Proclus, Eratosthenes, Father Petau, Emperor Julian, St. Justin, Tertullian, Porphyry, Celsus, Montfaucon, Torré, Kirker, Freret, Abulmazar, Selden, Pic, Roger Bacon, Albert the Great, Stöffler, Columella, Ptolemy, Epiphanius, Theophanes, Theodore of Gaza, Isidore, St. Jerome, Martianus Capella, Pope Adrian, St. Paul, Athanasius, Eusebius, Diodorus, Diogenes Laertius, Procopius, Vossius, Suidas, Cheremon, Abnephius, Synesius, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, Herodotus, Arnobius, Pausanias, Ammianus Marcellinus, Corsini, Damascius, Varro, Sallust, Theodoret, Chrysostom: Jews, Manicheans, Essenians, Therapeutæ, Rabbis, Persians, Allegorists, Christians, Catholics, Assyrians, Ninevites, Magi, Romans, Greeks, Neapolitans, Egyptians, Phrygians, Brahmins, Phœnicians, Scythians, Bythinians, Arabians, &c.

Burns's Reply to Talmage.

SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS.

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

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

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

PRICE TWOPENCE. 13 copies, post free, 1s. 9d.; 100 copies, 10s., carriage extra, 1,000 copies, £1, carriage extra.

CONTENTS.

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

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

SEND Threehalfpence in stamps to Mark and Bailey, 27, The Drapery, Northampton for SIR C. ISHAM'S illustrated amusing Broadside, with two Challenges. 2,000 sold in two days.

FOWLER'S WORKS ON PHRENOLOGY, PHYSIOLOGY, &c.

- AMATIVENESS**; or, Evils and Remedies of Excessive and Perverted Sexuality. With advice to the Married and Single. By O. S. Fowler. Price 3d.
- LOVE AND PARENTAGE**; applied to the Improvement of Offspring; including important directions and suggestions to Lovers and the Married, concerning the strongest ties, and the most sacred and momentous relations of life. By O. S. Fowler. Price 3d.
- MATRIMONY**; or, Phrenology and Physiology applied to the selection of congenial Companions for life; including directions to the Married for living affectionately and happily. By O. S. Fowler. Price 3d.
- PHYSIOLOGY, ANIMAL AND MENTAL**; applied to the Preservation and Restoration of Health of Body and Mind. By O. S. Fowler. Price 1s.
- MEMORY AND INTELLECTUAL IMPROVEMENT**; applied to Self-Education. By O. S. Fowler. Price 6d.
- HEREDITARY DESCENT**; its Laws and Facts applied to Human Improvement. By O. S. Fowler. Price 1s.
- FAMILIAR LESSONS ON PHYSIOLOGY**; designed to aid Parents, Guardians, and Teachers in the Education of the Young. By Mrs. L. N. Fowler. Price 3d.
- LESSONS ON PHRENOLOGY**; designed for the use of Children and Youth. By Mrs. L. N. Fowler. Price 6d.
- INTEMPERANCE AND TIGHT-LACING**; founded on the Laws of Life, as developed by Phrenology and Physiology. By O. S. Fowler. Price 3d.
- TOBACCO**; its History, Nature, and Effects on the Body and Mind. By Joel Shew, M.D. Price 3d.

Vol. 1, containing the above, neatly bound in Cloth, 5s.

- THE NATURAL LAWS OF MAN**. By J. G. Spurzheim, M.D. Price 6d.
- MARRIAGE**; its History and Ceremonies. By L. N. Fowler. Price 6d.
- FAMILIAR LESSONS ON ASTRONOMY**. By Mrs. L. N. Fowler. Price 6d.
- SELF-CULTURE AND PERFECTION OF CHARACTER**; including the Management of Youth. By O. S. Fowler. Price 1s.
- MARRIAGE AND PARENTAGE**; or, the Reproductive Element in Man as a means to his elevation and happiness. By H. C. Wright. Price 1s.
- TEA AND COFFEE**; their Influence on Body and Mind. By Dr. William Alcott. Price 3d.
- EDUCATION**; its Elementary Principles, founded on the Nature of Man. By J. G. Spurzheim, M.D. Price 1s.
- MATERNITY**; or, the Bearing and Nursing of Children; including Female Education and Beauty. By O. S. Fowler. Price 1s.

Vol. 2, containing the last eight works, Cloth neat, 6s.

London: J. BURNS, 15, Southampton Row.

PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which all the **NATURAL PROPERTIES** of the **FRUIT** are retained in an unimpaired state, without the addition of any foreign substance.

THE BUTTER OF THE CACAO BEAN,

so nutritious and promotive of easy digestion, is all retained in the **SOLIDIFIED CACAO**, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy obnoxious, and indigestible.

The Manufacturer **DEFIES** Science to **DETECT ADULTERATION** in the **SOLIDIFIED CACAO**.

By no process of addition or abstraction is the beautiful produce of Nature, named by Linnaeus *Theobroma* (food fit for Gods), tampered with.

By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition of absolute perfection. The flavour is exquisite, and so abundant that one pound of **SOLIDIFIED CACAO** will go further than many times the quantity of low-priced preparations.

SOLIDIFIED CACAO

IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by Nature in its growth and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

Solidified Cacao is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailment. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the Use of Intellectual Workers and

Persons of a Highly Sensitive Temperament.

It is the best refreshment before or after a long journey or severe mental application, and is invaluable to invalids.

TRY IT, AND YOU WILL USE NO OTHER.

Price 4s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent; J. BURNS, 15, Southampton Row W.C.

"I desire the Public to become better acquainted with the Life Beyond."—JUDGE EDMONDS, Spirit-Editor.

Nearly Ready, Price 5s.

THE NEXT WORLD.

By THE SPIRIT-EDITORS:—MARGARET FULLER (CONTESSA ORSOLI), AND JUDGE EDMONDS.

BEING A COMPANION VOLUME TO

"STRANGE VISITORS."

By SUSAN G. HORN, Clairvoyante.

Containing the following Essays and Papers by individuals now dwelling in Spirit-Life:

- England and the Queen. By Prince Albert.
Sketch of Life in the Spirit-World. By Harriet Martineau.
Home of Horace Greeley. By Horace Greeley.
Evolution. By Prof. Agassiz.
Immortality. By John Stuart Mill.
Interview with Edwin Forrest.
Metempsychosis. By Lord Lytton.
Two Christmas Carols. By Charles Dickens.
The Story of the Great King. By Hans Christian Andersen.
Chateau in the Midst of Roses. By George Sands.
An Opium-eater's Dream of Heaven. By De Quincey.
Spirit-Flowers. By Fanny Fern.
Statesmanship from a Spiritual Standpoint. By Secretary Seward.
The Spirit-Bride. By Mrs. Gaskell.
Rich Men of New York: Vanderbilt. By Judge Edmonds.
Personal Experiences. By George Smith, Assyriologist.
My Passage to Spirit-Life. By Abraham Lincoln.
Death by Fire. By Charlotte Cushman.
Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."
Lone Star: An Indian Narrative. By Fennimore Cooper.
Art Notes. By Titian.
Leaves from my Journal. By Dr. Livingstone.
Pre-Historic Races of Man. By Herodotus.

Its purpose is to teach the great truths of Spirit-Life as expressed in the desire of its Spirit-Editor. It is the work of spirits who on the earth-plane attained to great eminence; and these communications from them in spirit-life are well worthy of their earthly reputation. This book will make a greater stir amongst the intellectual classes than any that have preceded it.

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

DO NOT ARGUE WITH SCEPTICS, BUT HAND THEM THE DIALECTICAL NUMBER OF THE "MEDIUM,"

USEFUL FOR SCEPTICS AND INVESTIGATORS.

The cheapest Publication on Spiritualism (16 pages Large Folio, price 1½d.) showing how sceptics obtained the phenomena, without aid from "Spiritualists" or "Mediums."

CONTENTS.

1. How to Investigate without "Mediums."
2. Appointment and Names of the Dialectical Committee.
3. The General Report of the Committee.
4. The Experimental Sub-Committees: Their Researches, Successes, and Failures.
The Minutes of the Sub-Committees: a Record of Remarkable Physical and Intelligent Manifestations.
6. Leader: The London Dialectical Society; its Object; its Investigating Committee, and the Lessons of its Researches.
7. Essay, by "Phoenix": Spiritualism Militant, or the Dialectical Experiments v. the Conjurors and their Disciples.
Part I. The Libellous Theory. II. Science Dishonoured. III. Spiritualism in the Opinion Market.
8. Rules for Investigating Circles.
9. Useful Books for Investigators, and particulars of the Essays on "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.G.S. and of "Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S.

Price, 1½d. per copy; post-free 2d. For Distribution, 1s. per dozen 8s. per 100.

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

Cloth, 3s. 6d.

LECTURES ON THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY (18 in number.)

By DR. JOHN BOYER DODS.

CONTENTS.

- PHILOSOPHY OF MESMERISM**.—1. Introductory Lecture on Animal Magnetism—2. Mental Electricity, or Spiritualism—3. An Appeal in behalf of the Science—4. The Philosophy of Clairvoyance—5. The Number of Degrees in Mesmerism—6. Jesus and the Apostles.
- THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY**.—Dedication—Introduction—1. Electrical Psychology; its Definition and Importance in Curing Diseases—2. Beauty of Independent Thought and Fearless Expression—3. Connecting Link between Mind and Matter, and Circulation of the Blood—4. Philosophy of Disease and Nervous Force—5. Cure of Disease and being Acclimated—6. Existence of Deity Proved from Motion—7. Subject of Creation Considered—8. Doctrine of Impressions—9. Connection between the Voluntary and Involuntary Nerves—10. Electro-Curapathy is the best Medical System in being, as it involves the Excellences of all other Systems—11. The Secret Revealed, so that all may know how to Experiment without an Instructor—12. Genetology, or Human Beauty Philosophically Considered.

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

BUSINESS AND MEDICAL CLAIRVOYANCE.

MR. TOWNS, having many other Engagements, requests that those who desire his services as Business Clairvoyant, or for Medical Diagnosis, make previous appointment by letter, addressed, 1, Albert Terrace, Barnsbury Road, Islington, or 15, Southampton Row, W.C.

J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

M. R. BURNS gives his **Psychorganic Delineations** on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

ASTROLOGY.

"Worth its Weight in Gold."

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

London: J. BURNS, 15, Southampton Row, W.C.; E. W. ALLEN, 11, Ave Maria Lane, Paternoster Row; or post-free of E. CASAEI, High St., Watford, Herts.

Instructions to purchasers gratis.

ASTROLOGY. — PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d; Instructions given. Attendance from 2 till 8 p.m.

ASTROLOGICAL CHART.—Send One Stamp and an addressed (square size) envelope stamped for my Astrological Chart. Address—Madame STOFFER, Dorking.

Miss P. Knight is no longer agent for M.S.

THE SCIENCE OF THE STARS.—Are you anxious about Marriage, Business, or absent friends, &c.? Consult SYBIL, who will resolve your doubts. Fee 2s. 6d. Nativities, one guinea.—54, George Street, St. James Street, Brighton.

CRYSTAL, Finest Brazilian, of rare quality, $\frac{4}{5}$ inches in circumference, £2 2s., or offers.—"Nostradamus," care of the Editor.

DAVIDSON'S ABSOLUTE SPECIFIC REMEDIES.

These Specifics are prepared from the purest herbs; contain no mineral, and are, with the utmost confidence, recommended as the **MOST SPEEDY and UNFAILING** remedies ever yet brought before the public for the **CURE and ERADICATION** of disease. The Cure of—

Cholera, Diarrhoea, Dysentery takes from Twenty to Thirty Minutes.

Acute Attack of Gout from One to Three Hours.

Whooping Cough from One to Four Days.

Neuralgia, Half an-hour to One Hour.

Fevers, Small-pox, Scarlatina, &c., a very few days.

Ringworm within Fourteen Days.

Cancer, the acute suffering under control in a Few

Minutes, the eradication several months.

Recent testimonials and full instructions accompany each packet.

Put up in three sizes of packet, to be had only from the Proprietor, P. DAVIDSON, New Mill, Forres, Morayshire, N.B., who will send it carriage paid upon remittance of P.O.O. or Registered Letter for 3s., 5s., 12s., or 24s. P.O.O. payable at Forres.

DR. NICHOLS'

FOOD OF HEALTH

AS

Porridge, Blancmange, Puddings, &c.
ONE MEAL A DAY WILL GIVE HEALTH TO THOUSANDS

Who are now suffering from Dyspepsia, Constipation, and their attendant maladies.

8d. per lb. packet.

DR. NICHOLS' SANITARY SOAP.

PUREST SOAP MADE.

Sold by Chemists, Grocers, &c.

THE ANGLO-AMERICAN

HAIR-DRESSING SALOON,

481, OXFORD STREET,

Two doors from Museum Street.

MESSRS. A. & H. SPAREY,

Proprietors.

Patent American Chairs in use at this Establishment. Perfumery and every toilet requisite in stock, and sold at Co-operative Store prices.

PRINCELY FRUIT MELANGE.

This is the most delicious, wholesome Fruit Melange for BEVERAGES ever brought out. It has been submitted to numerous connoisseurs and the Medical Profession with most satisfactory results. Sold in bottles, 1s each, containing over one dozen tumblers; and for invalids of delicate constitution it is invaluable.

London Agent: J. BURNS, 15, Southampton Row.

HINTS ON LECTURING, and Notes on the History of Shorthand, Elocution, Phonography, Music, Logic, Breathing, the Penny Post, Paper Making, &c.

By HENRY PITMAN.

144 pages, price 1s. and 1s. 6d., cloth.

Persons who are called upon to Lecture, give a Reading, or make a Speech, will find these "hints" suggestive. The narrative of the Origin of Phonography and its connection with the revision of the Bible will interest every Phonographer and reader of the Divine Word.

London: F. PITMAN, 20, Paternoster Row.

NEW EDITION.

HOW TO LIVE WELL ON SIXPENCE A DAY.

Being an abridgment of Dr. T. L. Nichols's justly Celebrated and Valuable Work. One Penny; $\frac{1}{2}$ d. by post, six copies for sixpence in stamps.

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

THE SPIRITUAL RECORD,
Published at Chicago weekly,
CONTAINS in each No. an ORATION
through

MRS. CORA L. V. RICHMOND,
and occasionally one or more Poems. It is supplied post free at 8s. 6d. per ann. by J. BURNS, 15, Southampton Row, London, W.C.

THE CELEBRATED

"JOHN KING" NUMBER OF THE MEDIUM.

IN turning over our stock, we have come across a small parcel of this most popular of any document on Spiritualism which has been printed in this country. It contains the portrait of "John King" as sketched by an artist who saw him materialise in daylight, and the matter of which the number consists is of the greatest interest to investigators. Recent investigators of our Cause who have not seen this publication would do well to secure a copy. Price 1d., post free $\frac{1}{2}$ d.

MEDIUM Office, 15, Southampton Row, London, W.C.

WORKS UPON

OUR IDENTITY WITH ISRAEL.

By EDWARD HINE.

Copies sold

The 47 Identifications	(6d.)	150,000
Flashes of Light	(6d.)	70,000
Oxford Wrong	(4d.)	35,000
England's Coming Glories	(6d.)	30,000
Anglo-Saxon Riddle	(2d.)	25,000

The above, bound together, gilt edges, bevelled boards, 3s. 6d.; postage, 4d. extra.

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

SPIRITUALISM as a DESTRUCTIVE and CONSTRUCTIVE SYSTEM.

A lecture delivered in Doughty Hall, London, on Sunday, Feb. 16, 1879, by JOHN TYERMAN. Price 6d.

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

HACKNEY SPIRITUAL EVIDENCE

INSTITUTION, 6, Field View Terrace, London Fields, E., between Blanchard and Blackstone Roads. Miss Barnes, physical and test medium, gives seances every night, at 8; Sundays, 6.30. Fridays, Developing Circle, 1s. admission; Spiritualists only, or by introduction. Sunday and Monday, 11 a.m., 2s. 6d.—C. R. WILLIAMS, Manager.

AS TUTOR, Companion, or Private

Secretary.—A young gentleman (34), highly educated, trained, and certificated teacher, with first-class testimonials, desires office as above; in a Spiritualist's family if possible. Is Inspirational, Healer, and a Mesmerist. Salary a secondary consideration. Address—G., care of Mr. J. Burns, 15, Southampton Row, Holborn.

SCHOOL HOME for the Daughters of

Spiritualists.—A Lady accustomed to Tuition receives a few pupils to educate with her own daughters. Terms moderate and inclusive. Vacancy for lady boarder.—Madam Y—, 1, Langdale Villas, Crescent Road, Ramsgate.

F. FUSEDAL, TAILOR, &c. Spec-

alities in Scotch and West of England Tweeds. Trousers, 18s. Suits for special occasions made in 12 hours. Office, Seaside, and Tourists' Suits from Two Guineas.—8, Southampton Row, London, W.C., 4 doors from Holborn.

MRS. JOSEPH ASHMAN'S EMBRO-

CATION for the cure of Bronchitis, Sore Throats, Rheumatism, Sprains, Bruises, Stiff Joints, general Debility, &c., &c.—2s. 9d. per bottle. 14, Sussex Place, Cornwall Gardens, Kensington, W.

MISS GODFREY, Curative Mesmerist

and Rubber, has REMOVED to 51, George Street, Euston Road, where she sees patients by appointment only. Ladies suffering from weakness, misplacement, or prolapsus, speedily cured without medicine. Terms moderate.

MESSRS. DESMOND and SYDNAM,

Powerful Physical Mediums. will give a Series of Seances at 164, Ferndale Road, Brixton, next Tuesday, at 8, and every succeeding Tuesday until further notice. Admission 2s.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Thursday and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

NOTICE TO FRIENDS.

MRS. OLIVE'S SEANCES IN LONDON suspended for a short time. Letters as usual to 15, Ainger Terrace, Chalk Farm, N.W.

MR. FRANK HERNE, 15, Thornham Grove, Stratford, E. Private Seances attended Mr. and Mrs. Herne receive Spiritualists every Wednesday, also the first Sunday in each month, at 8 p.m. Trains from Liverpool Street. Address as above.

MR. J. W. FLETCHER, 22, Gordon Street, Gordon Square, W.C. At home every day except Sunday. Sunday Evenings at Steinway Hall, Lower Seymour Street. at 7 o'clock.

MR. J. J. MORSE,
INSPIRATIONAL TRANCE SPEAKER
AND PRACTICAL PHRENOLOGIST,
Elm Tree Terrace, Uttoxeter
Road, Derby.
Agent for all kinds of Spiritual Literature.

MRS. WOODFORDE, Developing and Healing Medium. Any form of mediumship developed. Ladies and children healed by Mesmerism. Terms according to circumstances. Days and hours of business—Mondays, Wednesdays, Thursdays, and Saturdays, from 1 p.m. to 5 p.m. 90, Great Russell Street, Bloomsbury, W.C.

MRS. GEORGE NOKES has made arrangements with MRS. FOX-KANE, widow of Dr. Kane, to give a seance every Thursday, at 8 p.m., at No. 2, Scarsdale Villas, Kensington. Terms, 5s. each sitter.

A SEANCE for CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

MR. E. W. WALLIS, INSPIRATIONAL SPEAKER. For terms and dates apply—92, Caroline Street, Nottingham.

MISS M. A. HOUGHTON, Medical Clairvoyante and Healing Medium. Examinations at a distance by lock of hair. Paralysis, Sciatica, and Rheumatism, specialities. At home from 12 till 5 p.m. Patients treated at their homes when desired.—99, Park Street, Grosvenor Square, W.

MRS. A. KIMBALL,
SPIRITUAL MEDIUM,
Will give Seances in families under the guidance of her own and the guardian angels of each home, and aid all mediative souls in the unfolding of these our best and highest gifts. Will teach the Spiritual Philosophy in family groups, or to societies in or near the City.
Receives daily, at
26, MONTAGUE ST., RUSSELL SQ.,
from 10 until 3.

CLAIRVOYANT SITTINGS are given by "DAISEY'S" MEDIUM, by appointment only. Apply at 15, Southampton Row, London, W.C. A social Sitting every Friday evening, at 8 o'clock.

HEALING BY LAYING ON OF HANDS.

DR. JAMES MACK,
23, Upper Baker St., Regent's Park.

At Home from 10 to 5.

N.B.—Magnetised Fabric for the alleviation or cure of Disease, 5s. per packet, 2s. 6d. renewal.

JOSEPH ASHMAN, Psychopathic Healer,

14, Sussex Place, Cornwall Gardens, Kensington, W.

Tuesdays and Thursdays from 11 a.m. to 5 p.m.

VITAL HUMAN MAGNETISM,

Nature's Chief Restorer of Impaired Vitality. D. YOUNGER, 164, Euston Road, opposite St. Pancras Church, Mondays and Thursdays, from 2 till 6, or at patient's own residence; any form of mediumship developed. Mesmerism and Healing taught; written instructions, with anointing oil for home use or self-treatment. Address all letters—1, Sandy Hill, Woolwich. Stamped-directed envelope for reply.

MR. J. H. ALDRIDGE, Magnetic Healer and Medical Botanist, will send Herbal remedies to any one suffering from whatever cause, on receiving P.O.O. for 3s. 6d., payable at Post-office, Gillington, Bradford, or 45 stamps. A description of the diseases will be quite unnecessary, as our little girl, only eleven years of age, has the gift of a natural seer—she can see and read the interior of the human frame; distance no object. Address—17, Fairbank Road, Whetley Lane, Bradford, Yorks.

THE DISCUSSION ON ORTHODOXY.

Let every Man read up and judge for himself.

A Study of Religion—The Name and the Thing. By F. E. ABBOTT, Editor of the *Index*. A Thoughtful and Logical Work. Price 2d.
The Sympathy of Religions. By THOMAS WENTWORTH HIGGINSON. Shows that all Religions are essentially the same. Price 2d.

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.
Handsome Cloth, 164 Pages, Price 2s. 6d.

CONTENTS:

RELIGION AND SCIENCE. First Religious Proposition—Dependent Propositions—Results. First Scientific Proposition—Dependent Propositions—Results.

Chapter I: INTRODUCTORY—The Power of Religion—What is Religion? Answer of the Persian, the Chinese, Moslem, Jew, Hindoo, Christian, Mother Church, Protestant—What is the Church?—Gospel Religion—The Authority of the Church Defined—The Church and Education—Knowledge the true Saviour.

Chapter II: WHAT IS RELIGION?—The First Germ of Religion—Man's Primitive State—Dawn of the Religious Idea—The Savage has no Religion—Religion, its Ultimate Analysis.

Chapter III: HISTORICAL REVIEW; FETISHISM—Universality of Fetishism—It is the Cradle of Theology—Worship of Rocks, Trees, Streams, &c.—Christianity is full of Fetishism—The Jews were Fetish Worshipers—Moral Influence of Fetishism—Fetishism evolves Polytheism.

Chapter IV: HISTORICAL REVIEW; POLYTHEISM—Early Anthropomorphism—Origin of Polytheism—Ignorance the Paradise of Priestcraft—Influence of Priestcraft on Progress—Morality of Polytheism—Religious Influence of Polytheism—Sacrifice and Worship of Polytheism—Dualism and Pantheism—The Origin of Satan.

Chapter V: HISTORICAL REVIEW; MONOTHEISM—Character and Tendencies of Judaism—Moral Influence of Monotheism—Monotheism a Development of Fetishism—Human Sacrifice and Object Worship—The Nightmare of Religion—Human Ideas of God—Persecutions by Christians—Christian Fanaticism and Cruelty—Civilisation Repressed by Christianity.

Chapter VI: VALUE OF THE OLD AND NEW TESTAMENTS AND SACRED BOOKS AS AUTHORITIES—Antiquity of the Bible—Lost Jewish Scriptures—Origin of the Apostolic Records—Transmission and Translation of the Bible—Numberless versions of the Bible—Genuineness of the Bible—The Right of Private Judgment.

Chapter VII: MAN'S MORAL PROGRESS DEPENDENT ON HIS INTELLECTUAL GROWTH—Illogical Position of Protestantism—War between Science and the Bible—Ethics are Independent of Revelation—The Bible an Imperfect Moral

Code—The Same is true of other Sacred Books—Futility of Missionary Efforts—Growth Required, not Conversion—Religion Organically Opposed to Progress—Influence of Christianity on Learning—A Thousand Years of Mental Darkness—Christianity and Human Liberty.

Chapter VIII: THE GREAT THEOLOGICAL PROBLEMS; THE ORIGIN OF EVIL, THE NATURE OF GOD, AND THE FUTURE STATE—Evil is Imperfection—Various Conceptions of Evil—It can only be Overcome by Growth—Various Ideas of God—The Vanity of Theological Speculation—Early Ideas of Immortality—Biblical Ideas of Immortality—Immortality a part of Nature's Plan—The Future Life a Scientific, not a Religious Question.

Chapter IX: MAN'S FALL, AND THE CHRISTIAN SCHEME FOR HIS REDEMPTION—Popularly viewed, Creation is a Gigantic Failure—Christian Views of Salvation—Cramping Tendency of Christian Doctrines—The Vast Antiquity of Man—Did Man ever Fall?

Chapter X: MAN'S POSITION; FATE, FREE-WILL, FREE AGENCY, NECESSITY, RESPONSIBILITY—Man and his Circumstances—The Doctrine of Necessity—Man's Free Agency—Man's Responsibility—Morality Dependent on Physical Conditions—The Individual is Accountable to Law.

Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

Works by THOMAS LUMISDEN STRANGE, late a Judge of the High Court of Madras.

The Bible—Is it "the Word of God?" 382 pp., Demy 8vo., Cloth, Price 7s.

The Sources and Development of Christianity. 255 pp., Demy 8vo., Cloth, Price 5s.

The Development of Creation on the Earth. 109 pp., Demy 8vo., Cloth, Price 2s.

The Greatest Work on the Origin of Religions.

Anacalypsis—an Attempt to Draw Aside the Veil of the Saitic Isis; or, An Inquiry into the Origin of Languages, Nations, and Religions. By GODFREY HIGGINS, Esq., F.S.A., F.R.Asiat.Soc., F.R.Ast.Soc. (late of Skellow Grange, near Doncaster). Vol. I., Price 12s. 6d.

LONDON: JAMES BURNS, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

In Paper Wrappers, 2s. Cloth Boards, 3s.

LIFE BEYOND THE GRAVE,

DESCRIBED BY A SPIRIT, THROUGH A WRITING MEDIUM.

This Volume contains pen and ink Pictures of the Conditions of Life after Physical Dissolution, the perusal of which will answer hundreds of questions continually cropping up in the mind of the student of Spiritualism.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

Now ready. Cloth, pp. 234, 5s.

A Forecast of the Religion of the Future,

BEING

SHORT ESSAYS ON SOME IMPORTANT QUESTIONS IN RELIGIOUS PHILOSOPHY.

By W. W. CLARK.

CONTENTS.

The Philosophy of Evil & Suffering.	The Philosophy of Inspiration and Revelation.
Conscience: Its Place and Function.	Christianity: Its Divine & Human Elements.
Religion and Dogma.	
Psychism and Spiritualism.	

LONDON: TRÜBNER & CO., 57 & 59, LUDGATE HILL, E.C.

To be had of all Booksellers.

THE CHILDREN'S PROGRESSIVE LYCEUM,

A MANUAL,

With Directions for the organisation and management of Sunday-schools, adapted to the bodies and minds of the Young, and containing Rules, Methods, Exercises, Marches, Lessons, Questions and Answers, Invocations, Silver Chain Recitations, Hymns and Songs, original and selected.

By ANDREW JACKSON DAVIS.

Part I., price 2d.

LONDON: J. BURNS, 15, Southamptn Row, Holborn, W.C.

BAZAAR AT NEWCASTLE-ON-TYNE.

The bazaar, in aid of the effort to obtain a lecture room and premises in this town more worthy of our beloved Cause, will be held in the lecture room of the Newcastle Spiritual Evidence Society, on Tuesday, Wednesday, and Thursday, October 28, 29, and 30. Contributions towards the same, either in money or goods for sale, will be most thankfully received by—

Mrs. J. Mould, 12, St. Thomas' Crescent, Newcastle-on-Tyne.	
" W. C. Robson, 8, Brandling Place West, do.	
" W. Hunter, 89, High Street, Gateshead.	
" John Hare, 15, Chester Crescent, Newcastle-on-Tyne.	
" Hammarbom, 117, Northumberland St., do.	
" Hy. Norris, 59, Newgate Street, do.	
Miss Coltman, 4, Picton Terrace, do.	
" C. E. Wood, 3, Sunderland Street, do.	
" E. H. Elliott, Albert Drive, Low Fell, Gateshead.	

THE THEOSOPHIST,

A MONTHLY JOURNAL,

Devoted to Science, Oriental Philosophy, History, Psychology, Literature, and Art.

Conducted by H. P. BLAVATSKY.

Published at 108, Girgaum Back Road, Bombay.

Subscription, £1 per annum, post free. Post-office orders to "The Proprietors of the THEOSOPHIST," at the above address.