

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

SPIRITUALISM.

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IS CHRISTIANITY THE TRUE GOSPEL FOR MANKIND?

An Address delivered by Mr. W. J. COLVILLE at Stockton-on-Tees, August 15th, 1877.

We have before intimated that Mr. Colville gave on Aug. 14 an address at Stockton-on-Tees, on "A Definition of the Spirit now Present," &c. The *resumé* of the address we now present to our readers was delivered on the following evening, the subject of which was chosen by the audience.

The chairman, Mr. J. J. Clephan, in introducing the lecturer, made the following opening remarks:—

Ladies and Gentlemen,—Having been requested to take the chair this evening, I do so. When a man undertakes that duty, it does not necessarily imply that the object of the meeting over which he presides has his full sympathy, nor yet that he is prepared to endorse every word which may fall from the lips of a lecturer. I officiate as chairman to-night simply for the purpose of introducing Mr. Colville to you, and to see that the arrangements of the present meeting are carried out in an orderly manner. Nevertheless, as it may be known to many of you that I have some sympathy with the cause of Spiritualism, you will, perhaps, allow me to give you my opinion as to what constitutes a Spiritualist.

There are some men who believe that there is distributed throughout the vast universe an all-potent, all-pervading force, which is behind and beyond matter, and inherently superior to it; matter, indeed, as manifested in the works of Nature, they regard as being but its outward visible expression. Now, since this force must have a name, they designate it Spirit. Observing that there is order and design, and not caprice or blind chance, manifold in its modes of operation, they conclude that it is governed by intelligence. That intelligence they term God; and as the works of Nature appear to them boundless in their extent, wise and benevolent in their character, they believe their Author to be all-wise and all-good.

Turning, then, from the world without to the world within, they discover in man a human soul or spirit, and this they believe passes on to another state of existence when the body, its earthly vesture, dies or dissolves away.

Now, the man or woman who believes all this I should term a Spiritualist, let him or her belong to any or to no Church. The *Modern Spiritualist*, however, whilst holding these views, goes a step farther, and says that the human disembodied spirit at stated times, and under certain conditions, has the power to communicate with human beings living on the earth, and by giving proof of its identity the fact of human immortality is established. Now, what there is in this statement that should make religious people level at Spiritualism the shafts of ridicule, and oppose it with bitter hostility, it is difficult to conceive. On the contrary, one would naturally think the discovery of any one fact tending to throw light on human immortality ought to engage their most serious attention.

If any of the alleged facts of *Modern Spiritualism* are true, then they are, as one of England's wisest politicians has said, "the greatest discovery of the age," and, I would add, they are a very Gospel—they are, indeed, glad tidings.

After the singing of a hymn, and the utterance by Mr. Colville of a suitable invocation, the subject chosen for the address was announced, whereupon Mr. Colville rose and said:—

ADDRESS.

Ladies and Gentlemen,—You desire us to answer the question, "Is Christianity the True Gospel for Mankind?" This is a wide and comprehensive subject, and before we can satisfactorily answer the question, we shall have to ask you what you mean by Christianity, because unquestionably there are numerous ideas respecting it, and these are very conflicting as to what in reality constitutes that which is worthy of the name of Christianity, and what qualifications are necessary in an individual in order that he may merit the title of Christian. If you were to ask us if the teachings of Christ, pure and simple, as enunciated by the great prophet of Nazareth, were in reality the true gospel for mankind, we should have but one answer to give, and that in the affirmative, because most undeniably there never was a teacher on the earth who spoke forth such grand sentiments as Jesus Christ, and never was there a being on your planet who occupied a position so exalted in a spiritual sense as the great Reformer who inhabited Palestine nearly 1900 years ago.

If Christianity signifies the teachings of Jesus Christ pure and simple, then we say Christianity is the true gospel for mankind. But if you mean the ecclesiastical hierarchy that is found in your midst—the Greek, Anglican, Roman, and other churches of the world—or the various other sects of professing Christians in England, all jarring the one against the other; if you mean all these taken collectively or separately, we should certainly say that Christianity is not essentially, even if it is partially, the true gospel for mankind, because truth cannot be divided against itself, and the true gospel must be a perfect whole, all its parts harmonising the one with the other. If there are various ideas promulgated, all professing to be Christian in their origin and ultimate, we say there must be a mistake somewhere. And what are you to think of that Christianity, and that portion of the ideas about God and Jesus Christ, which have been formed in the midst of men, and which, gathered together, form that most seething mass of opinions found in orthodox Christendom to-day? If you desire to grasp the true spirit of Christianity, you must look far beyond all externals, and put theological dogmas and propositions out of the question, and endeavour to grasp at those root-truths which underlie all theologies. You must grasp the meaning of those true and essential words which were spoken, not only by Jesus of Nazareth, but also in measure by every reformer, sage, prophet, and oracle who has ever spoken words of truth to humanity. Therefore, we would say if the Christianity in your midst signifies anything you can define in a creed, anything you can lay down *in toto* in articles of faith, then unquestionably Christianity—while it may be the true gospel for a portion of humanity—is not for the whole; and for this reason: because the needs of humanity, and the needs of the individual spirit are varied; and therefore that view of truth which may contain the highest conception of God which you in your present state are capable of entertaining, may be entirely erroneous if you apply it to those on a much higher plane of spiritual advancement. The whole truth has never at any time been communicated to man, and for this reason: not because the Divine Spirit is unwilling to communicate His will to His creatures, but simply because men have never been in condition so thoroughly developed that their minds have been capable of receiving the truth in all its fulness and entirety, and therefore there has always been a modification and an adaptation to the requirements of the individual spirit in the messages from the spirit-world. Therefore, you will find what has been the highest conception of truth in one age has been

supplanted by a higher conception in the following age, and the ideal state which has been dreamed of by men in the past is not the ideal state which is now dreamed of by the most advanced of humanity; and for this reason: that the further men progress, the more extended will be their spiritual vision; and the more extended their spiritual vision becomes, the more comprehensive will be their ideas of the divine mind, of their own state and destiny, and the truth which is to be for the welfare of humanity.

If we refer you to ancient times, you will see there has always been a gospel adapted to the wants of the individual and to mankind at large. Undoubtedly there have always been given to the world Messiahs—specially gifted teachers—who have been raised up by the spirit-world for the express purpose of meeting the requirements of the age, by giving the highest and noblest revelation of truth which the most advanced amongst mankind at that time were capable of receiving; and therefore all prophets have gone beyond the average ideas of the age, and their teachings in consequence have been more appreciated after they have passed away than during their earthly lifetime. And you will find—whether you enter the domain of theology, philosophy, or science—this one truth the same in all instances: that there has always been the greatest appreciation of the truth communicated through a gifted prophet centuries after the departure of that prophet from earth-life. The reason of this is clear and conclusive to us, and we give it.

Whenever there has been a spiritually-endowed messenger, a special outpouring of the spirit, the truths communicated have been the highest and fullest capable of being entertained and appreciated by the highest minds then inhabiting the earth-plane, and whilst these truths may have been intelligible to a few, nevertheless they were beyond the comprehension of the majority of mankind at the time they were communicated. In proportion, however, as man has progressed to a state of greater unfoldment and development, then has the message delivered by this great seer or prophet been accepted, and this invariably has been long after the time when he passed away. If we were to speak to you of the teachers of ancient time we should have to refer you to the same effects. If you turn to the Old Testament records you will find the prophets were not appreciated by the majority of men so long as their ministrations were given to the world in a tangible form. It was after their passage to the spirit-world that their writings were collected and a priceless value set upon them. And even to-day in the Old Testament records you have presented by the Jewish nation those writings of the Jewish prophets, who were despised and rejected by the inhabitants of the lands where they lived. And if we speak to you of Jesus of Nazareth, of his devotion to God, his love for man, his unflinching allegiance to duty, and his death on the cross, we shall be speaking to you of the life and the death of one who was pre-eminently in advance of the times in which he lived, and who in his day was despised and out-cast, and suffered an ignominious death at the instigation of rulers of a nation (the Jewish) who could not understand his teachings. But after his resurrection and ascension to the heavenly spheres, and after the descent of the Holy Spirit on the day of Pentecost, when a wave of spiritual life was poured out on the world, accompanied by visible signs, then the Christian dispensation was fairly inaugurated; and as men perceived somewhat of the dawning light, then Jesus began to be held in higher estimation; and then as the time rolled further on, Jesus began to be worshipped as the God of the Universe; and it came to pass that he who was despised and crucified was held in the highest esteem and most exalted veneration by converts from the Jewish nation.

Even in the first century, in round numbers 144,000 Jews were converted to the acceptance of truths taught by Jesus Christ, and as the time went on we find that the Gentiles were added to their ranks, and these together formed the Christian Church; and this Christian Church continued to spread, and in spite of the flame, and the sword, and the fierce persecution which set in, it continued to sow the seed of truth, and therefore it may be stated that the blood of the martyrs was the seed of the Church; and as many of the persecuted were taken captive, and were driven from one place to another, and others fled from their own land to escape death, so in their exile did they carry with them the truths of Christianity and disseminate broad-cast over the earth the glorious doctrines taught by the meek and lowly Nazarene, and thus did the gospel of Jesus spread and find its way into the breasts of men; and as time went on, the human mind became gradually more adapted for the reception of those high and holy truths set forth by Jesus. Thus Christianity began to flourish, and then it began to be received and accepted almost universally in most of the then known parts of the civilised world. In its original purity it was unmistakably the gospel adapted to the wants of humanity; and for this reason: because Jesus explained the purposes of God to the world in so far as the world was capable of receiving the explanation. Jesus revealed the Father's love to his creatures; he taught the universal fatherhood of God, and the universal brotherhood of man; he taught the fulfilling of all the law and the prophets, and that a life worked out in accordance with the laws of God was the worship most acceptable to the Creator; and Jesus taught further respecting God, that he was not an angry judge, a vindictive tyrant, but that he was the living Spirit, the gracious, loving, Father of all his creatures; and therefore Jesus taught that which underlay all the theologies of ancient times, and he revived the ancient fires in the hearts of men which had been kindled by the inspiration of former times. If we refer you to the ideas respecting God entertained by the ancients, you will find there is a vast amount of

similarity between the teachings of the great ones of the earth previous to the Christian era, and the teachings of Jesus Christ; and you will find there is a continuous and consistent vein of inspiration in the sacred records of every clime and nation, and that Jesus simply brought to a focus the rays of truth disseminated by those of olden time; he added one ray more, forming a complete whole, a sublime conception—clearer and fuller than that of days of yore; he gathered up all the pearls scattered through the theology of olden time, and added others more priceless still until the diadem was complete.

Referring to ancient times, you may be aware of the fact that the first spiritual dispensation of which any record has been handed down was the dispensation of Osiris or Orissés, and this was inaugurated by the ancient angel known as Cadmus in Egypt, nearly 6000 years ago and about 4000 years before the birth of Jesus. You will be aware of the fact that this dispensation of Osiris, as we have termed it, was that under which the deity was symbolised by the circle, which represented God in his entirety and unity. Also under the dispensation of Osiris a threefold expression of the deity was recognised, and in order that it might be made comprehensible to the mind of humanity, the triangle was the symbol adopted as the mathematical figure representing deity in his expression to mankind, whilst the circle represented the complete unity, the perfection of the Divine Mind; and therefore the spiritual Sun, symbolised by the material, was worshipped as the source of all spiritual and material light. The veiled Isis, represented by the earth, and Horus, the Divine Son, were also added. There are those who say the Egyptians were idolaters. If Osiris came to represent the material sun only in the theology of Egypt, it must be because the tide of inspiration waned in that land, for we would say that the dispensation of Osiris was the time when men recognised the sun as the symbol of deity, and as the sun is that which has gathered light into itself—is the central focus from which all light emanates which reaches the earth, and is the producer and the regenerator of all forms of life, so we would say there was a sublime truth hidden beneath this symbol, and that was the truth of the absolute unity of God as the spiritual Sun of the universe, continually shedding his rays of divine light and divine heat, which cause all that is noble in the human mind to spring forth. In this threefold expression of the deity you will find nothing whatever which savoured of idolatry, if understood in its true significance. Osiris was represented by the Sun, the veiled Isis was represented by the Earth, as being the mother of all living things, and the third deity, or expression of deity, by the Atmosphere. Where can you have a grander conception of the origin and development of life, than that of the veiled Isis in conjunction with Osiris? for does not the earth cause all things material to spring forth, and are not its processes of development and unfoldment hidden from human eyes? and therefore, the veiled Isis is the earth symbolised—that power whereby all the divine graces were unfolded in the human mind, and the inspiration of heaven which, through the veiled Isis, symbolised by the Earth, is a natural expression of a divine spiritual truth and reality; and the third deity as Atmosphere—the spirit, the breath of God, which we must all inhale in order to live,—this would correspond to the idea of the Holy Spirit or the breath of Divinity, for as the wind is causing everywhere motion and change, and as it is that which you can hear but not see, and as the atmosphere is that mysterious thing which you breathe and cannot fully comprehend, so undoubtedly it is a very reasonable expression of that holy spirit of God, that divine secret power, that spiritual influence in Nature which is continually revivifying the spiritual nature of humanity. And therefore we would say the indivisible unity of God was essentially recognised in ancient times in Egypt. And, if we speak of that time which was coeval or analogous with the revelation made by the ancient angel Cadmus in Egypt—the Adamite period in Genesis—you will find in the Bible the following is stated:—That in the beginning God created the heavens and the earth, and that sometime afterwards he made man in his own image; and you will find that the dispensation of Adam is by no means necessarily coeval with the creation of man, but that it undoubtedly refers to the first spiritual dispensation; and as Moses, or Rameses, educated among the Egyptians, was for many years the leader of the Jewish nation, so undoubtedly were there incorporated many of the Egyptian symbols into the Hebrew theology; and whether the dispensation of Adam was coeval with that of Osiris, or the account is simply figurative, is a question which has never been fully answered; for there are many authorities who consider the dispensations of Adam and Osiris as synonymous, and there are others who think the dispensation of Osiris was coeval with that of Adam—the one in Egypt, the other in Asia, at the same period; but still you will find, whatever be the accurate explanation, the same idea of God is running throughout the Hebrew theology, as was found in the ancient Egyptian; and the ideal of the Divine Mind is symbolised by the circle, as representing the perfect unity of God; by Jehovah amongst the Jews; and by the triangle also, as you divide this name into its three essential parts Je-ho-vah, the future, present, and past.

[The lecturer then reviewed the religions of Buddhism, Brahminism, and Judaism, also that of the Persians, and the early thoughts of God which dawned in the mind of the savage, and showed that inasmuch as these were adapted to the wants of the age in which they originated, each in turn was the true gospel for that age.

He then referred to some of the laws in the Mosaic dispensation and showed that though adapted to the times in which they were

first promulgated, they were superseded by higher laws under the Christian dispensation, and were, therefore, no longer binding on men. Having done this, he then went on to say:—]

But when Jesus came, humanity had advanced still further, and therefore Jesus dispensed with all externals, and cast aside the letter which served in the by-gone age, and grasped the indwelling spirit, for he said, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself!" He speaks of God as being spirit, and of the acceptable worship of the Father being that alone which is offered in spirit and in truth. He looks aside from all the ceremonial and Jewish ritual, and speaks of that indwelling spiritual light, and tells men they are accountable for their actions and for their beliefs, not to their fellow-men, but only to the one God, the Sovereign Judge, and Ruler of all; and therefore we say there was perfect uniformity in the teachings of Jesus, and of the great inspired ones of previous ages; and as the oracles of olden time had given forth tidings of the Father's love, so did Jesus, yet more fully; and, speaking of the condition of the spirit after the change called death, says: "In my Father's house are many mansions or abodes; if not, I would have told you I am going to prepare a place for you." So did he state also:—"And if I be lifted up, I shall draw all men unto me." And unquestionably, the gospel of Jesus is simply this, that you shall love God supremely, and that you give your life its highest expression, as you love truth and goodness for their own sake, and as in deeds of lovingkindness you reflect God's image in your soul, and as you hold out a helping hand to succour and save all the degraded of earth; and therefore if you still ask if Christianity is the true gospel for humanity, we say it is if understood in its true spiritual sense, for Christianity recognises nothing more than the fatherhood of God, the brotherhood of man, and enforces the law of universal love—and this law alone—upon mankind.

Jesus, when he speaks of true spiritual worship, says it matters not whether on this mountain or at Jerusalem men worship the Father; provided the worship is sincere, it is acceptable to the Supreme Being. But if, when you ask us, Is Christianity the true gospel? you refer to modern orthodox Christianity,—we say this is not the true gospel for humanity, for indeed in many particulars it is not glad tidings at all, and therefore no gospel; for it was when the Church allied itself with the temporal power that the Emperor Constantine gave the deciding vote as to what should be termed canonical Scriptures, and it was amidst all the wrangling and disputations of councils that the Athanasian Creed was formed, which was no more composed by Athanasius than the address delivered this evening. Then we say the time dawned when the accretions which gathered around Christianity hid its germ from human view; and then, when the fears of the populace were wrought upon by a priesthood who sought to make men fear and quake with their authority, and represented God to them as an angry tyrant, and when they said there was no escape from the unending fires of a burning hell, except by a belief in their theological propositions, then, we say, the foundation was laid for the death of the spirit of Christianity, and the scaffold was complete whereon the cross was erected and Christianity crucified. Later on you read of the fire, and the Inquisition, and other cruelties perpetrated in the name of the loving Prophet of Nazareth; and you read also at that time of Reformations, and the persecution of Servetus by Calvin, one of the Reformers. And then you read of wars, with all their horrors, and you hear to-day of the Greco-Russian Church taking up arms on behalf of Christianity, and you are told the Mussulman is unworthy to dwell in the continent of Europe because he is cruel, and commits atrocities. These strange discrepancies are not the gospel for humanity. It may be the dead letter of Judaism, but it is not the spirit of Christianity. We would say, if the Mohammedan takes up arms he takes them up in defence of his Prophet, and for Allah, and you know his religion teaches him to wage war on their account, and therefore the Mohammedan acts consistently if he fights in order to spread the religion which he holds sacred.

But what of the Christian. Jesus, his prophet, said, "Love your enemies; do good to them that hate and persecute you." Jesus taught there should be no weapons used but the weapons of love, and therefore we say, in so far as professing Christians are concerned, Christendom has crucified the spirit to the letter, and even made Christianity anti-Christian in its outward expression to man. But if you go below the letter, and grasp at its spirit, you will find Christianity based upon the unity of God and his fatherhood; and among the Unitarians and Universalists you have a resurrection of this truth of Christianity, and through the revelations of Modern Spiritualism the ancient truth of communion with the spirit-world is being revived, and you are dwelling at an epoch of time akin to the days of the ancient prophets.

To fully answer the question, What is the true gospel for to-day? Doubtless, it is Christianity, the teachings of Jesus Christ, pure and simple, for He teaches that God is Spirit, God is the universal Father, that you are all brothers, and it is your duty to worship the Father in spirit and in truth. There is no other law binding upon humanity, and the law which teaches you to do, and not only to do, but to feel towards all your fellow-men as you desire them to do and feel towards you, is undoubtedly the true gospel for mankind. We dispute not about the outward name you give it, whether Christianity or some other term. And even now, to-day, as the present dispensation may be about to close, as the Messiah Jesus may be about to resign his government of the earth to him who is yet to come—we would say, in the revelation of Modern Spiritualism you have the harbinger of the new

dispensation, for already may be heard by the ear and perceived by the eye of the spirit, the white wings of the angels which inaugurate the new dispensation, even the dispensation foretold by him of whom the world awaits a second advent, and which is now undoubtedly near. But when the new dispensation shall dawn, undoubtedly it will be but to amplify the gospel of Jesus, and to spread even more fully over the world the gospel of universal love, which Jesus and all the great ones of the earth have taught.

The true gospel is the highest conception of God and the future life which you can attain to. The true fulfilling of the law of the gospel is to love purity and goodness for their own sake, and to love your fellow-men even as you love yourselves. Therefore, the true gospel for each one of you is simply the most exalted, pure, and divine message your souls can receive.

At the conclusion of the address numerous questions were asked, and answered in a manner that appeared to meet with the approval of the audience, a large and intelligent one.

SYMPATHY AND SPIRITUAL AFFINITY.

Dear Mr. Burns,—Every student of astrology, in the course of his experience, finds many remarkable instances of sympathy between friends, which, to his mind, can be readily accounted for by the fact that the configurations of the planets at both births were in harmony with each other. I have known several instances of the kind, and in every instance where the birth-times could be ascertained, I found the ascending sign, or the places some powerful planets were in at one birth, were in agreeing trine or sextile aspect to the ascending sign or planets' places at the other birth, the amount of sympathy or agreement subsisting between them being proportionate to the number and power of the agreeing configurations.

The celestial and planetary influences which are received at the time of birth by that part of the world where the birth occurs, determines the conditions under which the spirit inhabiting the human body then born will have to find expression during earth-life. When, therefore, spiritual affinity is the subject for consideration, we must not forget that our surroundings compel us to view it from a base more or less mundane; and in judging of the sympathy between two spirits inhabiting the human form, we must bear in mind that the harmonious expression of the aspirations and sympathies of both spirits must of necessity be limited to the capabilities afforded them by their earthly surroundings. Practically we have no knowledge of the conditions surrounding the human spirit before earth-life begins, but it is more than probably that, under wise guidance, spirits are directed to inhabit those human forms destined to be born at times which would afford them opportunities of expressing themselves in the realm of matter, according to their several needs, and consequently of gaining necessary experience of and power over mundane things which would be useful alike to the individual spirit and to the progress of the world.

The higher spirits tell us that every great revolution, change, and reform on earth is the direct result of the action of the spirit-world, and that those spiritual spheres nearest to us are influenced by and receive instruction from teachers of a higher sphere; that those teachers receive the light of knowledge from still higher sources; and that they again are subject to the influences descending from still greater heights of progressive wisdom. But of those spirits who immediately influence us, the greater number can far more readily direct our impulses and actions than they can impart the advanced learning of the spheres; and, consequently, particulars respecting this complex spiritual action, in a form that can be comprehended by the average human mind, are difficult to obtain.

We have, however, the following facts from which to draw our own inferences:—

Firstly. The higher spirits, through our best mediums, inform us that we are constantly influenced by our spirit-guides. Also, that all great changes, advances, and reforms in thought, religion, government, invention, &c., are caused by the influence of the spirit-world upon this.

Secondly. Astrologers know that these great changes, advances, reforms, &c., have always been accompanied by particular planetary configuration, and that similar events are accompanied by similar configurations.

Thus the time when the spirit-world can powerfully influence mundane affairs in any desired direction is evidently determined by "the courses of the stars." "To everything there is a season, and a time to every purpose under the heaven," Eccles. iii. 1.

Reasoning from the foregoing, we are led to infer that there must be in the most spiritual zone of the highest spiritual sphere belonging to the earth, a glorious band of spirits, powerful alike in wisdom and in love, who form the great executive council entrusted with the government of the world. The fiat of this grand council descending through the spiritual spheres are expressed in the world as perfectly as imperfect instruments will permit, and the continual flow of spiritual magnetism from this great source is the cause of our spiritual and material progression.

All the planets of the solar system revolve round the sun, all have polarity and attract and repel each other. In fact, they are magnets. If we extend to the other planets, the reasoning which, based upon accurate data, we have applied to the earth, we shall perceive that each planet of the solar system has its inhabitants, its progressive spiritual spheres surrounding it, and its supreme governing council. Such must be the harmony prevailing in one of these councils, that however great may be the number of

officiating spirits, it may, for purposes of government, be regarded as ONE GREAT SPIRIT, and the Will-Power of all, combined, must be practically irresistible. Thus each planet is a perfect sphere, a spiritual angel, and a material world.

The planets, therefore, really are brethren, bound by family ties of the closest description, though of different ages and in different stages of development. They assist each other in their stupendous works, like brothers ought always to do on earth. All brothers in the mundane sphere do not assist each other, but then they occupy a lower form in the school of the universe.

Human brethren, if willing, cannot *always* assist each other in the way *desired*. They have to wait for an opportunity. So it is with the great angels of the planets. They have to wait for opportunities. The time is consequently dependent upon when the planet by proper motion in his orbit, shall have attained a position from which he can befriend his brother in the desired manner. When the time arrives when important assistance can be rendered by one or more of the great planets, the spiritual will-power which permeates the magnetic rays transmitted by the assisting planet unites with the will-power of the great angel, or governing council of the earth, and the result is that the world is flooded with an irresistible wave of spiritual light, which illumines men's minds and nerves them for actions which will eventuate in the supplanting of some old influence which has become exhausted, and consequently effete and corrupt, by the new and more vigorous action of the later influence.

It will therefore be understood by those students of astrology who are Spiritualists, that "astral sympathy" is in reality "spiritual sympathy" of the highest degree, and why it is that two persons having mutually harmonious configurations of the planets should be found to agree and sympathise with others. That this is so is an undeniable fact.

Truth is strong, and will prevail in the end, Acts of Parliament notwithstanding. Mediums and astrologers may for a time be liable to incur the penalty of three months' hard labour as rogues and vagabonds, but the advancing wave of progression will have missed its mark in England, if in the course of the next few sessions, that brutal clause of a brutal act, passed in a brutal reign, is not repealed.

It may serve the mundane purposes of our governing classes to pass laws, and cause them to be administered so as to render it a criminal act for the people to practise publicly that which they practise themselves privately, and know to be the truth: but it is doubtful if they gain anything in the end by this unjust policy. They have the undoubted *power* to do good, and they should not allow their jealousy and envy of those who are more helpless than themselves to destroy their sense of justice. If all those of royal, noble and gentle blood who know the truth of spiritual and astral science were to resolve to do their duty in its highest sense, *all* the unjust laws that disgrace the country would soon be swept from the statute book. Class bitterness would no longer exist; and the people generally, guided by the light of spiritual and astral science, would be enabled to steer their course from the cradle to the grave with the greatest possible benefit to their country and themselves.—Yours faithfully,

NEPTUNE.

A VISIT TO THE PROGRESSIVE COLLEGE AT GRASMERE.

Dear Mr. Burns,—Having seen in the MEDIUM an advertisement of the above place, and having read in *Human Nature* Mr. Harrison's view of what education ought to be, I concluded to take a trip to Grasmere, taking my grandson, about nine years of age, with me, and whom I have placed at the College.

On my arrival at Windermere, on taking my place on the coach, I heard a gentleman asking the coachman to put him down as nearly as possible to Mr. Harrison's house. I very naturally told him I was going to the same place. He inquired if I knew anything of the school, as he was an utter stranger; and I found, to my great surprise, he knew nothing of Spiritualism. I said if he wanted his son to be taught morally as well as mentally, he would not be disappointed.

On our arrival there, and after an interview with Mr. Harrison, he decided to leave his son to his care. But I must confess my surprise and disappointment in finding a gentleman of Mr. Harrison's position, being an Oxford man and having attained merited honours, so shamefully neglected by those who are able and ought to patronize him, having already sacrificed to principle a far more eligible and pecuniary position, believing that the establishment of a more progressive and liberal education would meet with that support that the children of Spiritualists so much needed. It appears to me they don't require it. It is now the third year in the experiment, and hitherto it has terminated in a loss to Mr. Harrison. He has spent all the money at his disposal in fitting up his place, consisting of school-house requirements, such as gymnasiums, a good and convenient lavatory, supplied with hot and cold water at any part of the day, hot and cold baths, a capital school library, containing works on education in all its departments, on chemistry, mathematics, geology, physiology, stenography, languages, &c., and a superior American organ in his oratory, where the pupils, every morning before school-duties and breakfast, join in singing sacred music before their invocations to the Great Father, making it altogether not only a school but a home for children. The housekeeping department is most ably and carefully presided over by an experienced lady, Mrs. Gillies, of whom, by her motherly care and attention to the wants of the smaller boys, I cannot possibly speak too highly.

I should not for one moment object to place the most delicate and sensitive child under her care, as she is more than a mother to them,—sympathising and indulging judiciously their little wants and peculiarities.

A medical gentleman from Ambleside, whose name I have forgotten, with the best of motives calls frequently on a friendly visit and looks after the health of the pupils; but from what I observed I don't think his services are much needed: for instance, young Jackson, about nine years old, for robust health and physical development, would compare with any boy I know of and give them two years to boot; again, Willie Burns, about sixteen years of age, a perfect Hercules; and, indeed, the other boys follow suit. It cannot be otherwise, as on their half-holidays they are allowed, under the care of an elder boy, to climb high mountains, which gives them energy and vigour that cannot be obtained elsewhere. But unless Spiritualists come to the rescue, and give it that support that it fairly and justly merits, this advantageous opportunity may be lost and never or for a long time be again offered.

I am now about entering on a delicate subject, but the disease sometimes needs the scalpel; and I trust Mr. Harrison will forgive me for what I state, as he is not cognizant of what I am now writing. By asking him confidentially as to his future prospects about the school, I learned that his tenure of the house would terminate next year, and consequently the most of the fittings, &c., would be nearly all lost to him or useless. I likewise find that he thinks it would be advisable to look out for some eligible place where there would be direct or contiguous railway access, and, if possible, to get about four or five acres of ground attached to the premises for the purpose of extension when required, and for cricket, and playground, &c., &c. I likewise learn there are no funds at his disposal for such a desideratum. I therefore think that the well-to-do Spiritualists should come and put their shoulder to the wheel, by providing the needful in £5 shares to help this good and honourable gentleman to fully carry out his advanced system of education for the benefit of the rising generation to its utmost fruition. He ought to be placed above pecuniary cares and difficulties, as I can positively state his desire to carry out his scheme is above selfish motives. I think it may easily be carried out, as already done in proprietary schools.

Brother Burns, set us afloat, and I will do the best I can in this locality by the disposal of shares, &c. I have myself had many years' experience in the education of youths in the early part of my life, and am now engaged in one department of it, and feel great interest in it.

During my stay with him last week, I obtained a half-holiday for the boys to visit a beautiful waterfall in the locality, and it was a treat to observe the playful and boyish ways of Mr. Harrison and his pupils, leaping over ravines and boulders, and climbing over rocks in which all the boys are adepts. It brought vividly to mind my school-days, when the master, who was a native of Switzerland, delighted to take us on Saturday half-holidays over the Welsh mountains, frequently climbing over almost inaccessible acclivities. With the boys in their amusements, Mr. Harrison is a boy again, but in the school he is the schoolmaster.

5, Montgomery Terrace, Cardiff.

REES LEWIS.

SUPERIOR MATERIALISATION PHENOMENA.

To the Editor.—Dear Sir,—It is my privilege and duty to lay before you a brief account of (to me) a wonderful display of spirit-power through the mediumship of our eminent and highly-gifted medium, Miss Fairlamb, held at Weir's Court, Newcastle. On Sabbath morning, August 26th, previous to the commencement of our regular seance, we were all sitting conversing (the medium amongst us) upon various subjects, when our attention was suddenly arrested by knockings from under the cabinet. In response to a question asked by Mr. Armstrong, he received an answer in the negative from our friend "George," in the form of an unmistakably loud rap—no one was in the cabinet, interior of which was visible to many if not all of us; the knockings were clear and unmistakable to each one present.

The medium then sat for awhile outside at the front of the cabinet. Not receiving any manifestation she went inside, and almost immediately there appeared at the opening of the curtain one tall beautiful figure, then another tall one joined the first for a short time and disappeared. The first figure appeared repeatedly; she was a stranger to the circle. A gentleman sitting next to the writer, and who had never been at a seance before, seemed very much affected, and stated at the close of the seance that he recognised the spirit as that of a departed sister. After a little more singing we were visited by two well-known little spirits, "Cissy" and "Pocka," both appearing at the same time; one emerged from the cabinet at the side close to the wall, the other at the middle, fully three feet apart; the one at the wallside walked round to where the other stood; they met, embraced each other, and in this position re-entered the cabinet. This they did repeatedly; and note, whilst all these and other manifestations were being displayed, the medium was never for an instant under control, but joined us in the conversation and singing.

I think Dr. Carpenter and those who share his ideas (dominant or otherwise) only require to witness one such seance to convince them of the grand verities of Spiritualism—the foolishness of wilfully shutting their eyes to the light initiating the latter-day glory!

On the Tuesday evening following, besides other manifestations, we witnessed the medium, clothed in white, sitting in her normal state, and two spirit-forms standing beside her.

Last Sabbath morning we were again privileged to see the medium, in her normal state, clothed in beautiful white shining robes which only angel-hands can manufacture—the medium appeared to be very nervous and frightened at the sight. These are unvarnished facts, I lay them before you; if you consider them sufficiently important for the perusal of your readers, you are at liberty, after putting them in a readable form. I may say I have waited two weeks expecting to see a report appear in the MEDIUM from an abler pen than mine, hence the lateness of this account. Apologising for trespassing upon so much of your time.—Yours faithfully,
 ROB. STEWART.

48, Melbourne Street, Gateshead, Sept. 11.

THE TELEPHONE SUPERSEDED.

By THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY.

As the telegraph has been surpassed by the telegrams we get from the higher life, so the telephone, as the latest scientific discovery, a discovery that trenches somewhat nearly upon the domain of things spiritual, is already surpassed, and in a manner I will here narrate:—

The telegraphy of the skies, and the throbbing of psychological power, to spell out messages from the viewless afar, in the ignorantly-ridiculed raps at a spirit-circle, has, to some extent, ceased to surprise; and why still ridiculed, any more than the ticking of the telegraph, I cannot tell, for, regarding this latter, an American Red Indian, from ignorance, might think it absurd, if told that the faint clicking of the instrument was the spelling out of a message from his white brother in New York to him of the far hunting-grounds of the vast West; and in those who thoughtlessly deride our earliest and simplest means (now grandly surpassed) of getting messages from the divine side of life, the other side of existence, the unseen Beyond of the dead-living who have left us,—in these, who affect to scoff at the trillings and quiverings of mind, in the yet mysterious rappings that demonstrate the full surcharge of spirit-power in the hushed and expectant circle, I see, with sorrow, an intelligence nothing whatever in advance of the Red Indian regarding the scientific possibilities of the telegraph.

Now the telephone seems to be an accepted fact of far easier recognition with us than was the telegraph and sub-Atlantic cable a few years ago, for the word "impossible" has, in so many instances, been cut short of its prefix, and "possible" seems so likely to be the future way of spelling every difficulty, that but little surprise is manifested at this new discovery of the telephone. And for our encouragement as Spiritualists, when the means, familiar to us, of signalling through interstellar spaces from the profound hereafter are recognised, and our messages from the spirit-world as not in any degree contrary to the doctrine of probabilities and possibilities, then the higher manifestations we may expect, and now have, will be readily received, as a matter of course, just as the telephone is to-day.

And now, in an experiment I made with Dr. Monck on Saturday evening, I think we may see how the telephone may be surpassed.

Having to preach in London in aid of the Indian Famine Fund last Sunday evening, and finding that Dr. Monck at the same time would be speaking at the Doughty Hall, I suggested, as my discourse would be as spiritualistic as the Church of England would permit, that his intellectual controls should catch my utterances, and normally, or in an entranced state, render them vocal through him.

To facilitate this I got him to lay his hands with mine upon my manuscript, and urged "Samuel" to try and help in the matter. Spiritual assent was given; but Dr. Monck himself was sceptical as to the possibility of its being done, or I am sure (with other conditions which I desired being observed) the result would have been more successful. As it is, there is a measure of hope in what was accomplished, to encourage us to make further experiment; for, meeting Dr. Monck directly after his lecture and my sermon, he said, "Stay, I will tell you what 'Samuel' whispered to me as I was speaking, when I suppose you were preaching: he bothered me dreadfully to give to my audience what you were saying to your congregation; and one of the sentences, I remember (for I was too occupied with my own subject and thoughts to listen much) was something like this, 'Bread, bread, for the starving millions!' Now did you say this?" said he, "Yes," I answered, "I did, and more to the same purpose," so I read him the whole of my sermon, and he at once apprehended that had he given into the voice of his control, and spoken according to the prompting of his spirit-friend and mine, my sermon would have had its echo two miles to the east from where I was preaching it, and would have been heard at the church where I was officiating and at the Doughty Hall simultaneously—and this with no instrument.

Q.E.D.—the telephone superseded.

KINDLY EXPRESSIONS FOR THE SPIRITUAL INSTITUTION.

A few weeks ago we stated that some extracts from kind letters would be given in an early issue. These have been overlooked, partly on account of the fact that anxiety and overwork prostrated Mr. Burns for a couple of weeks, so that it was only under great pressure from the other realm that the work was done at all. Just now the MEDIUM and those in sympathy with the work of the Spiritual Institution are doing a very peculiar work for the Cause. All is chaos, and these columns are endeavouring to reduce it to some sort of order. This involves a heavy pressure on Mr. Burns, who just now stands somewhat alone in the midst of an extensive field of work which is as yet unexplored. The

mental burden thus entailed is enough for any man, but when there is added to it the daily deficiency in means to meet working expenses, the wonder is that any brain can sustain the load of care and labour.

A letter has lately been received from a kind friend, well-known to our readers. It is marked "Private," but we venture to quote a few passages, suppressing the name of the writer:

I often think of you and your noble work in the cause of truth and justice, and wonder when the time will come when you will get anything like an adequate return for your labour, in order that you too can have some of the benefits of either sea or mountain air, which your physical condition so much needs. It seems cruel that a man should be kept with his nose, as it were, to the grindstone continually, in order to meet his daily wants, while engaged in a Cause which so many thousands, or perhaps millions, of people hold dear to their hearts, and if questioned upon the matter, would tell you they would not surrender one iota of their belief for all the world. Now this apathy or supineness to me seems very strange, when, by a little effort on the part of a very few, they could place probably the best, or at least, one of the very best workers and promoters of the Cause of Spiritualism in the world in a position whereby he could have a little relaxation from toil, which every person requires, more especially brain-workers, who as a rule, have their annual vacation, but not so with poor Mr. Burns; with him it is work, work, work! Don't you think it would be a good thing to suspend work for a time, and let matters go a little wrong, in order that some of your readers might be brought to their senses somewhat by an absence of that spiritual "light of truth," which is dispensed weekly to satisfy their hungry needs? In this way they might be brought to a sense of their duty.

We could well afford to relax the tension, but it would be setting a bad example, which, unfortunately, is too prevalent already. Active work and self-sacrifice is almost unknown amongst us at present, which makes the burden all the heavier. To battle alone the billows of an untoward sea is highly discouraging, but someone must do it, or all noble resolutions would be empty breath. There is a better time just over the next hill-top, and that brighter day our soul yearns to enjoy, but it would not deserve it if it faltered by the way. We toil and travel not only for our own prospects, but to serve unborn millions. What would have been the condition of the world to-day, if pioneers in the past had hung back and studied their personal comfort instead of their duty? The heroes and martyrs, and the true servants of their most high impressions, are the most glorious gems on the page of history. Let us see that we do our part to adorn the page that is being written to-day. There are but few who commit themselves to this Cause in a whole-souled manner. They are Spiritualists just so far as it serves their personal convenience. That class are continually advising us to follow their example, and it is rather cold comfort.

When we look back on the past we perceive that the onward march of Spiritualism in this country has been coincident with the degree of honest sympathy entertained with the work and agencies of the Spiritual Institution. It has been a source of strength and light to thousands in this Movement. It is a spiritual instrumentality of a truly national character, which was instituted from small beginnings by spiritual directions, and still continues to be thus guided and fed. To some extent the Spiritual Institution is mediumistic, giving to a large circle the plans and purposes of many spiritual leaders of this work.

Our hearty recommendation is, that all Spiritualists work in warm sympathy with the Spiritual Institution. By doing so, the Cause may be a progressive victory. It is not a political or sectarian institution. It does not ask you to what society you belong, or what you believe. By co-operating with you it can aid you in your work, and you can help it to develop its powers of assisting others; even if the thousands of Spiritualists wished us well in our work, and raised their souls to God in earnest pleadings for the furtherance of our mission, it would eventuate in a glorious unity of spirit—true spiritual organisation.

Our plans are adapted to all localities and all classes. A universal contribution from all Spiritualists would provide every part of the country with abundance of books for lending to inquirers. By taking advantage of our publishing plans, every house might soon have a Progressive Library; and by taking steps to circulate the MEDIUM, its extension would soon become a threefold power to teach the truth, and render our position one more consonant with the Divine truths of Spiritualism than is the present burden we have to bear.

DEBATE AT ULVERSTON.

The debate between Mr. J. W. Mahony and Dr. Anderson on the 10th, 11th, and 12th of this month, has been a great success for the Ulverston Spiritualists, who have proved their right to exist as independent thinkers. The Doctor occupied a great portion of his time by reading extracts from Mr. D. Home's new book. Spiritualism was ably defended by Mr. Mahony. The *Ulverston Mirror*, in writing on the second night, says:—"He (Mr. Mahony) pointed out how every new truth was at first opposed, and said the truth of Spiritualism would one day be accepted and valued, when it had triumphed over ignorance and prejudice. He accused the Doctor, amidst much laughter and interruption, of having been childish in his mode of argument, and claimed that he (Mr. Mahony) had defeated him. He also charged the Doctor with being materialistic in his principles, and concluded with an impassioned and eloquent peroration."

Mr. Mahony is ready to meet any public opponent of Spiritualism in any part of the country at his own pecuniary risk, if local friends will only issue the challenge.

Mr. Mahony will shortly commence on Sunday evenings a series of twelve lectures, in Birmingham, on a variety of interesting subjects, to all of which admission will be free, and no collection. Subjects and dates will be announced in the MEDIUM.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

FROM JANUARY, 1877, TO DATE.

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Mr. J. Swinburne	1	1	0	Mr. Pearce	0	2	0	Mr. James Watson, Junr.	0	2	0
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Mr. R. Jackson	0	10	6	Mr. T. Brown	0	2	6	J. E. G.	0	10	0
Mr. John Templeton	0	5	3	Mr. C. Malkin	0	2	0	Mr. Jas. Stanton	0	3	0
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Mr. G. N. Strawbridge	1	1	0	G. T. C., of Old Shildon	0	1	0	Mr. Evans	0	2	0
Dr. A. Johnstone	1	1	0	G. M., of New Shildon	0	1	0	Mr. Burton	0	2	6
Mr. T. Dowsing	0	1	6	Miss Hook	1	0	0	Per Mr. White, Leeds:—			
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Mr. James Mylne (India)	10	0	0	Mr. Thomas Reynolds	0	2	2	Mrs. Groom	0	2	0
Mr. Hannah	0	4	4	Mr. W. M. Wright	0	5	0	Mr. Thos. Brown	0	1	0
Mr. A. Taylor	0	2	0	Mr. G. G. Delotz	0	5	3	Northampton — Mr. Che-			
Mr. W. W. Clark	1	1	0	Mr. Charles Carter	1	1	0	shire's Meeting, per Mr.			
Mr. E. Dixon, jun.	0	9	0	E. L.	1	10	0	John Letts	0	10	0
Mr. De Caux	0	10	0	Mr. T.	1	1	0	Mr. Morris	0	1	1
Baronne Adelpa von Vay	0	4	6	Mr. G. Potts	1	1	0	Mrs. Dykes	0	3	0
Mr. Hedley Garforth	1	1	0	Mr. C. Baker	0	2	6	Mr. G. N. Clarke	0	2	6
Mr. Griffith	0	3	3	Mr. John F. Overbury	0	1	0	Mr. Champenowne	0	5	0
Mr. A. Kyd	0	9	4	Mrs. Gunyon	0	5	0	Mr. B. T. Hutchinson	1	0	0
Mr. W. McKay	0	1	10	Mr. Williams	0	2	0	Mr. Thos. Stevenson	1	0	0
Mr. Wm. Exell	0	1	8	Mr. J. Rutherford	0	2	6	Major C. Bradish	1	0	0
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Mrs. Jeffreys	0	10	6	J. K.	0	8	0	A Friend	5	0	0
Mrs. McMahon's circle	0	6	0	Mrs. Going	0	5	3	H. S. K.	0	2	6
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Mr. C. Parsons	0	10	6	Failsworth Circle	0	8	0				
Mrs. Ramsay	0	7	0	A Failsworth Friend	0	5	0				
Mr. Thomas Farrall	1	0	0	Mrs. Metcalf	0	2	0				
Mr. Wm. Beale	1	0	0	Mr. Booth	0	10	0				
Mr. R. Rutherford	1	0	0	Mrs. Booth	0	10	0				
Mr. John Reedman	1	1	0	Mr. F. Brown	1	1	0				
Mr. Joseph Reedman	1	1	0	Mr. E. Hammond	1	0	0				
Mr. G. Cracoft	1	0	0	Macclesfield Subscribers							
Miss Pawley	1	1	0	1d. per week	1	0	0				
B. P. J.	2	0	0	Mr. A. Cranston	10	0	0				
Mr. Thomas	0	5	3	A Friend	0	2	6				
Mr. F. Tindall	0	6	0	Miss Elizabeth A. Hall	0	2	4				
Major Bradish	0	10	0	Miss Harriet Foden	0	1	0				
Mr. De Caux	0	10	0	Mrs. McMahon	0	6	0				
J. J.	0	10	0	Friends, per Mr. W. P.							
Mr. Camm	0	5	0	Adshad	4	7	6				
Marylebone Association	1	5	0	Mr. Evans	0	2	0				
Mr. Davids	0	10	6	B. M. P. G.	0	5	0				
M. A. B.	0	12	6	A Friend	5	0	0				
Mr. Horsley	0	1	0	E. L.	0	10	0				
Sir Charles Isham, Bart.	10	0	0	A Friend	0	10	0				
Mr. J. C. Ferguson	5	0	0	Mr. J. Logan	0	10	0				
Mr. M. Nightingale	0	10	0	E.	1	0	0				
Mr. W. Clarkson	0	2	6	Sunderland Circle of 7	0	5	0				

Mr. J. A. WEIR has commenced a circle at Byker, near Newcastle-on-Tyne, which promises well.

Mr. J. COATES, the mesmerist, will be in Dublin next week, and will receive visitors and patients at Aitken's Hotel, 34, Westmoreland Street, up till 12 daily, and after that time by appointment. Belfast to follow.

We have had much pleasure, through the introduction of Mr. Bowman, of making the acquaintance of Mr. James Cleland, Vice-President of the Society of Glasgow Spiritualists. Mr. Cleland is an old pupil of the late Mr. J. W. Jackson, mesmerist, and is well grounded in practical psychology. We are glad to hear of the weekly meetings and various sances being held in Glasgow for the promotion of Spiritualism. Some excellent work may be expected during the coming months.

PHRENOLOGICAL DELINEATIONS FROM PHOTOGRAPHS.—A few months ago Mr. Burns received from Mr. Pursglove, New Orleans, his photograph, from which to give a phrenological delineation. A letter just received says:—"Your delineation came duly to hand with friendly letter attached, for which accept my thanks. The delineation is, to my mind, perfectly satisfactory." Mr. Pursglove says he has been a spiritual investigator for three years. He sustained a severe accident, which made him a cripple for two years, and having been given up as incurable by the medical faculty, he was ultimately restored by Dr. Chanard, a medium. Mr. Pursglove is now actively engaged in endeavouring to teach these great and saving truths to his fellow-men.

A COMPLIMENTARY SOIREE TO MR. MORSE.

To the Editor.—Sir,—At the request of the spirit-friends of our well-known medium Mr. J. J. Morse, I desire your permission to put forth the following appeal for assistance to the above earnest worker in our Cause. In consequence of the disturbed condition of the Spiritual Movement throughout the country during the past season, combined with the depressed state of trade, our friend has not been so well sustained during the past year as usual, and he now stands in need of pecuniary assistance. A special complimentary benefit *soirée* will be held at the Cavendish Rooms, Mortimer Street, on Wednesday, October 17th, and in order that the proposed *soirée* may successfully accomplish the end in view, Mrs. Maltby will be pleased to receive any assistance in the shape of donations from the Spiritualists at large to be applied towards defraying the necessary expense. It is intended to present the proceeds to Mr. Morse. As this *soirée* will be coincident with the eighth anniversary of his labours it will form a pleasing tribute to him if the friends of the Cause will do their best to make this a success and thus mark their appreciation of his services.

Donations will be thankfully received by Mrs. Maltby, 16, Southampton Street, Fitzroy Square. Tickets 2s. 6d., with tea; and 1s. after eight o'clock, can also be had of Mrs. Maltby, and at the doors on the evening of the *soirée*.

A HANDSOME AND COMPREHENSIVE HYMN-BOOK.

It gives the visitor a poor idea of the literary taste of Spiritualists when he enters a room and sees dog-eared and soiled hymn-books brought forth in a public meeting.

The paper-covered and cheaply constructed books of frequent use are always the most expensive, even though printed on good paper. A hymn-book when bound in cloth lasts only a few years, as the heat of the hands causes the cloth to come away from the boards, and soon makes the book look shabby. Our lady-friends might obviate this by covering their cloth-books in a tasteful manner with some suitable material. The best way to secure the permanency of a hymn-book is to have it bound in morocco or other kind of leather.

We have prepared an edition of the "Spiritual Harp and Lyre" together, bound in morocco, gilt, and ornamented, price 5s.; such a book will last a life-time.

We should like to see our friends, everywhere, supplied with a hymn-book of this kind, for their permanent, personal use in private as well as in public meetings. They may soon secure such a lasting advantage by forming a hymn-book club, and subscribing a few pence weekly till the book is their own.

To parties purchasing four copies at a time, one will be given free, and by taking a dozen, they may even be had on better terms. The same book, bound in cloth, may be obtained at 2s. 6d. a copy, or a guinea a dozen.

DR. MONCK AT DOUGHTY HALL.

On Sunday night last Dr. Monck spoke at the above hall. The building was comfortably filled. After the opening hymn, Mr. Burns read a chapter from the Bible, and observed that Dr. Monck would be glad if the audience would select subjects, in the form of questions, for the discourse, adding that those subjects were preferred which related to Spiritualism generally. A good many subjects were sent up for the consideration of the Doctor, some of which Mr. Burns thought to be impractical, and not of a nature calculated to afford information of a useful kind for the audience. He would therefore take the liberty of sorting the papers somewhat, and proposed that Dr. Monck should afterwards deal with them in his own way.

Dr. Monck then offered up an invocation, and, after another hymn had been sung, said he would do his best in the way of dealing with the questions and subjects which had been placed before him. He would not say that his opinions and explanations were final; at any rate, he hoped that they would prove a source of profit to some of those present. He then selected one by one the written questions, and replied to them in a most able manner, and with enthusiastic fervour described his spiritualistic experiences, which met with signal approval and satisfaction from the all-attentive audience. The subjects he chose to dwell upon were as follows:—

1. "Why do Spirits find a difficulty in communicating with a person sitting in a receptive condition by himself?"—The Doctor replied that a medium might consider himself to be in a receptive condition for spiritual phenomena, when in reality, through his ignorance of the laws of mediumship, it might be that he was in exactly an opposite state, and not fit to sit at a circle at all. A medium was a person with a finely-strung, nervous system, and there were a great many reasons why he should not obtain manifestations when sitting by himself.

2. "The Effect of Spirit-Control, Physically and Mentally."—The effect of spirit-control should be a delightful experience, and one essential to our lives. It was so with him (Dr. Monck). If people taxed themselves too much in inviting spirit-control, their physical and mental power of endurance would of necessity be affected, the whole nervous system would suffer, and the sensitive would need rest to restore him to healthful vigour.

3. "Seeing we are most certainly in a physical world, why engage our anxiety about a future state?"—Dr. Monck, in reply to this question, said he thought that we should trouble ourselves about a future state, if only on account of its probability. We should be unworthy the name of rational creatures if we did not strive to search out the secret that followed man's life on earth, and in what way we should exist in another state of being. As regarded Spiritualism, in this connection it held out absolute demonstration of a future existence, and it should be the duty of every man to attain that demonstration, and abide by the teachings accompanying it. At least, the moral effect of such a line of conduct would confer more benefit to the world generally than would the entire absence of such aspirations.

4. "What is Prayer, to whom do we pray, and how is it answered?"—The speaker observed that prayer was the expression of a desire on the part of an individual to the Deity, and engendered a feeling of dependence in the supplicant consoling to him.

5. "Is Spiritualism Profitable for this World and the next?"—The practice of spiritual truths would be beneficial to all in this life and the future, in so far as everybody led pure and holy lives.

6. "Practical Godliness."—An ungodly Spiritualist he considered an anomaly in nature. Godliness did not exist merely in the heart alone. There should be a practice of all that one professed. Spiritualists should be ready for trial on one hand and trouble on another, and to give all the aid they could when opportunity offered for its fulfilment.

At the conclusion of the address, Mr. Burns announced that Dr. Monck was ready to heal if sufferers would kindly step forward to the platform. Several persons made their way towards Dr. Monck, who said that in a great many instances he was able, through the aid of his guides, to indicate the seat of the disease in patients placing themselves under his treatment.

The first case was that of a gentleman who had been suffering for some time with an abscess in his face. After making a few passes, Dr. Monck asked his subject how he felt. The patient replied that the pain seemed to have entirely left him, and that the swelling had subsided.

In the second case Dr. Monck was unable to indicate the part diseased, observing that there was an atmosphere of reserve with the gentleman which prevented him from entering into his sphere. He, however, saw and described spirit-friends of this patient, who was a stranger to him. The gentleman said that he recognised the description. The spirit saw his wife. The gentleman suffered from face-ache, and after treatment he left the platform, relieved, with warm expressions of gratitude.

The third case was that of a gentleman suffering from disorder in the region of the stomach. When that was relieved he stated that he had a difficulty in the left knee; that was also removed, and the patient returned to his place after thanking the Doctor.

Dr. Monck here called out the name "John Clarke," and said that he felt impressed that it had a significance for someone in the hall.

A gentleman present acknowledged this to be the case.

In case the fourth Dr. Monck described the symptoms of the patient before him, saying that he was suffering from disease of the liver, which proved to be an accurate statement. Under the Doctor's treatment the patient said he felt better.

Mrs. Makdougall Gregory, who was present, then received a test through the mediumship of Dr. Monck.

The last case was that of a young gentleman, whose complaint was epilepsy, in which instance Dr. Monck was unable to administer a cure with one treatment, but said he could no doubt be thoroughly cured by a sufficient course.

Mrs. Lickfold then stepped upon the platform, and said that some six weeks ago she suffered very much with her eyes, and that at the time Dr. Monck laid his hands upon them. The disease, a most painful one, was now entirely gone; and she had also been suffering for three years with disease of the spine, and without her telling him what was the matter with her, he described the sensations about her better than she could have done herself. She had taken this opportunity of publicly thanking Dr. Monck before the audience at that meeting.

The proceedings then closed.

QUERY—WHAT IS A SPIRITUALIST.

Why, a spirit in the flesh who believes in the fact that he can communicate with a spirit who has left the flesh. Is that all. No, not all; for to be a proper Spiritualist, he must extend the knowledge he has received from others to others again, and do his best to spread the truth. This is one of the things that go to make up a practical Spiritualist; for how selfish to receive, and not to give away any. "A little knowledge creates a thirst for more." Then stir yourselves, and spread the knowledge to the groping ones; lead them to exchange beliefs for facts, to throw overboard false theories, and accept the beneficent rays of truth being shed over the land at the present time. Alas! how many people are in a receptive condition for truth at present, and likely to remain so, for want of the Spiritualists of the present day adding the word "practical" to their names.

21, Devonshire Street, Islington.

A. MONK.

THE VETERAN PIONEER AT WORK.

To the Editor.—Dear Sir,—Mr. Wallace, the veteran pioneer medium, still remains in Northampton, and during the past week great activity has been manifested among the friends of the Cause. Meetings have been held almost nightly, and a tea-party on Sunday last, when the greatest harmony prevailed throughout. Another is to follow to-morrow (Wednesday), when good company, no doubt, will be present. Mr. Wallace expects to visit Brayfield, Leicester, and Coventry, before leaving this part of the world.

Communications may be addressed to 327, Kentish Town Road, London, N.W.

SAMUEL ARLIDGE.

Sept. 18.

A RAFFLE IN CHURCH!—The *Peterborough Advertiser* says that recently six Bibles were raffled for in the parish church by six boys and six girls, in accordance with the bequest of Dr. Wildie, a Puritan minister of the seventeenth century, who at his death made provision for the purchase of some land now called "Bible Orchard," the rent of which was to be expended as follows:—10s. to a minister for preaching a sermon on the Excellency, Perfection, and Divine Authority of the Scriptures, and 1s. to the clerk; six Bibles, costing not more than 7s. each, were to be drawn for by means of dice taken from a saucer on the communion table, and the six persons who got the largest numbers were to have the Bibles. The minister was to kneel down at the communion table, and pray God to direct the lots to His glory.

PROFESSOR L. N. FOWLER will commence a series of lectures on Phrenology and Pysiology at the City Temple, Holborn Viaduct, on October 1st, 1877. Dr. Parker will take the chair at the first lecture. The series will be continued on successive Monday evenings. This is the third annual series at the same place. Mr. Fowler is making arrangements for similar courses in other parts of London.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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One copy, post free, weekly	0	2	...		0	8	8
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 21, 1877.

FEATURES OF THE WEEK.

Our remarks on the demoralisation of mediums have been receiving painful confirmation, as they have done many times in the past, but the facts need not be stated. Our mediums are good-hearted, pliable people, and therefore the more likely to be abused by our ignorance and evil surroundings. We must take our mediums in hand and use them well, or the neglect to do so will be our disgrace and their misfortune. We scold no one; we denounce no one; but, from our position, it is imperative upon us to be faithful to facts. Respecting what was said last week, a well-known medium writes: "I like your article upon mediums very much, and my opinions are the same." A friend of mediums writing on the same subject, says that a spirit controlling in the circle attended by the writer, "required of sitters abstinence from malt liquors, spirits, flesh, tobacco, and the use of bathing, as the conditions for people even coming into the circle. People think we shall get no one to investigate; we find, however, that we get the very best." We should really be more careful in preparing people for investigation, and less anxious to start them right off on that course. This subject we must return to again, and we desire the thoughts and observations of the friends of the Movement thereon.

"Can I have one book at depositor's price?" This is what some correspondents ask, and we are compelled to answer, "No." The object of the deposit system is to give the depositor a proprietary interest in the book. He invests his money in the production of a work, and he has special privileges in return. Our object is to secure the greatest circulation for Progressive Literature. We feel that by instructing the people in a knowledge of themselves, we are doing a work of eternal value in saving men from numberless evils, hence we solicit the aid of all, and to make the path easy for them we hold out inducements whereby they may be enabled to introduce works readily into the households of their neighbours. Thus we sacrifice a large percentage of profit, supplying our depositors at less than wholesale price—in fact, putting them on the same terms as if they were partners in our business, sharing the advantages of low prices, but free from risk or responsibility. We, therefore, say to our correspondents—If you want cheap books, co-operate with us; get three or four neighbours to take a book with you, and then you will be supplied cheaply yourself. We know that our friends are not actuated by the mercenary motive of making profit by this movement. Their individual profit will be to have cheap works for their own use, by endeavouring to secure the same advantage to others. Is this not a beautiful principle, and one which is commercially sound and morally inspiring? By it thousands of homes have been illumined with the light of progressive knowledge, and this coming winter promises to produce better results in that respect than have ever been reached before. Look at our educational scheme and list on the back page, and it will be seen that we offer the various books in small batches, so that three or four families can club together, deposit a small sum of money, and receive certain works at a nominal price.

"Illness: its Cause and Cure," is being well taken up. Depositors may still have parcels at the price stated in the list on our back page. This is a work which has saved many lives, especially of children. Literally, "people are destroyed for lack of knowledge."

"When are subscriptions to the Spiritual Institution due?" it is asked. They are, strictly speaking, due that day twelve months on which the previous subscription was paid. Those who take books from the library are entitled to three volumes at a time all the year round for one guinea; hence, if they continue to use our books and sustain our work, they have to renew as soon as the

past year expires. Every helper cannot afford a guinea; but during the year, or when it is convenient to our friends, we are at all times ready to receive their favours and give them value in return. There are very humble Spiritualists in various parts of the country who use our books freely; these sometimes pay but little to the Spiritual Institution. To make up for their deficiencies in that respect, such good, kind friends as Sir Charles Isham, Mr. Martineau, Mrs. Campbell, and others, pay considerable subscriptions. We are thus enabled to allow books to be freely used by hard-working Spiritualists who cannot afford money. We have thousands of volumes lying here covered with dust, whereas if Spiritualists in all parts of the country were to do their duty, they would all be in the hands of investigators, and be extending knowledge *ad infinitum*. Our work is not a "business," not to enrich ourselves, but it is a well-planned scheme for the education of the people. We hope to see it fully developed, and we are certain if every Spiritualist tried to understand our plans and heartily co-operate with them, that soon Spiritualism would be a powerful brotherhood animated by principles of ardent love for truth, and guided by a discerning intelligence.

About Miss Wood's Blackburn case we have had communications, written and printed, which flatly contradict each other. As to the minor details incriminating or exonerating Miss Wood we do not care to trouble ourselves. We accept the general fact of the personation, we believe under spirit-control; we also accept in some degree, statements respecting other matters, and yet we do not agree with those who so virtuously pelt the medium. Our reasons for this course will be given soon; we are not prepared to speak upon the subject this week.

THE PENNY EDITION OF THE DIALECTICAL REPORT.

It is an indication of the increasing interest in the progress of Spiritualism to observe the attention which is being paid to this forthcoming publication. Every post brings us orders for one-shilling packets, one of which should be taken by every Spiritualist. We have just finished reading the proofs of the new edition, and are more than ever struck with the importance of this remarkable report. Take it from first to last, it is the most complete and perspicuous record of practical investigation which has ever been written. It shows the starting point, and, proceeding through the numerous difficulties, disappointments, and successes which meet the investigator, it carries the reader on to proofs of identity and physical phenomena of a very high class. But it does not stop there; frequent glimpses of spiritual teaching are to be observed, and they strike the reader the more forcibly in that they are not obtruded upon his attention. We are sure the reading of this work by Spiritualists themselves will do very much to prepare them for the conflict of truth against error, and enable them to do greater justice to the Cause than they have ever done before. Soon the new edition will be ready, and we crave for it a universal acceptance. The price of one number will be three-halfpence, but twelve copies will be sent, post-free, to any address for one shilling, or a hundred copies per rail, carriage paid, for eight shillings. Every Spiritualist should endeavour to take at least a dozen copies. They will be readily purchased by friends and neighbours if offered to them, and thus an exceedingly large circulation might be attained without putting anyone to personal expense.

Mr. J. WILLIAM FLETCHER, the American test-medium, has been elected honorary member of the Dalton Association of Spiritualists.

Mr. C. E. WILLIAMS has returned from his continental holiday, and his usual weekly series of seances is in full operation. See his advertisement in the proper department.

Mr. E. W. WALLIS has returned from his provincial tour, and will be welcomed home at the tea-meeting to take place on Sunday at the Spiritual Institution, 15, St. Peter's Road, Mile End. For particulars see another column.

Mr. T. Brown is at present with Mr. S. Bamford, 26, Pool Street, Macclesfield. In a few days he will proceed to Oldham, and be the guest of Mr. John Smith, 1, Whalley Street. He will give private seances in both towns, and those who require his services should apply at the addresses given.

We hear from various sources of the grand work that Dr. Slade is doing on the continent. The Press is treating the subject in a liberal manner, which very much increases the influence of the work. Dr. Slade has been at Liege, in response to an invitation from a journalist of that city. We shall look forward with eagerness to the continued importance of Dr. Slade's mission.

On the first Wednesday in October Mrs. Bassett will resume her weekly receptions at the Spiritual Institution. The conversations with the direct voice and other forms of spirit-communion will be given as in the past. Mrs. Bassett's meetings have given pleasure and instruction to many, and when she left town for her summer vacation, they were going on in full force. None are admitted without special permission, which ought to be obtained in advance.

CONSTANTINOPLE.—Mr. Warren Hidden, of the Mint, Constantinople, is now in London. He was introduced to us by our correspondent, Mr. Taylor, also of Constantinople, and both of these gentlemen have for a long time been earnest promoters of Spiritualism. Mr. Hidden relates interesting narratives of mediumship amongst the Turks, which he witnessed long before he knew anything of Modern Spiritualism. An Armenian publication has frequently translated extracts from the MEDIUM AND DAYBREAK, which have very much interested its readers. He finds that there is great interest in Spiritualism wherever it can be intelligently introduced.

DR. MONCK AGAIN AT DOUGHTY HALL.

Dr. Monck will have one more opportunity of appearing at Doughty Hall on Sunday evening, after which it is probable that it will be some weeks before he can again attend these services. His friends will therefore take notice of this announcement and avail themselves of this opportunity. Mr. Taplin, the celebrated organist, is expected to preside at the harmonium. He will provide a special instrument for the occasion. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE HAPPY EVENING AT DOUGHTY HALL.

Mr. Morse's complimentary and benefit *soirée* has come in at the very week which was looked forward to as the one for the Happy Evening. Not to interfere with Mr. Morse, however, the Happy Evening will be fixed after his anniversary, some time near the end of October. We require to make these announcements continuously as the interest in the Happy Evening is so great that inquiries respecting it are incessant. We hope the Spiritualists of London will give Mr. Morse a good and cheerful *soirée*, and afterwards bethink themselves of a night's enjoyment at Doughty Hall.

SWEDENBORGIANISM AT DOUGHTY HALL.

On the first Sunday in October Mr. Whitley will deliver a lecture in Doughty Hall on "The Gospel of Order according to Swedenborg." It will be remembered that considerable discussion followed upon Mr. Whitley's last lecture on that subject. There is at the present time a great interest in the works of Swedenborg, and this meeting will no doubt tend to promote investigation. On the following Sunday Mr. Colville will speak on "Swedenborg," under the influence of his spirit-guides. Thus the public will have an opportunity of hearing the works of the great seer treated from different standpoints.

MR. COLVILLE'S MONDAY EVENING MEETINGS.

We hope London Spiritualists will strive to crowd Langham Hall, 43, Gt. Portland Street, on Monday evenings. Mr. Colville's oration at the first meeting was a splendid statement of the scope and advantages of Spiritualism.

These meetings are intended for outsiders, and if every Spiritualist would bring a little cluster of friendly neighbours with him, a vast amount of good would be done through Mr. Colville's agency.

We suggest to our West-end friends that they take parcels of tickets for the reserved seats, and introduce a fashionable audience to that part of the house. Mr. Colville will certainly not disgrace them by his talented efforts. Parcels of tickets for this purpose may be obtained on liberal terms, on applying to Mr. Colville.

LOOK AT OUR SUBSCRIPTION LIST.

We repeat our list of subscriptions to the Spiritual Institution, adding thereto all that have been received up to the present date. Should we have omitted any sums, we hope our friends will remind us of the fact, that we may give credit to all. We are desirous of receiving the help of every Spiritualist, though it may be represented by a sum ever so small. We hope that subscribers will endeavour to take some service from us in return, and by these means of intercommunication we may become a great and powerful body. We have printed the subscription list and a short address in a separate form, which some of our friends are handing to their neighbours, asking them to become subscribers. Will some kind friend do this in each district. The combined subscriptions would entitle to a valuable return in the form of books, which might be handed round for the use of all.

MR. THOMAS GALES FORSTER.

We regret to have to report that Major Forster's health is not yet in a state to permit him to commence public work. He is improving, and has resolved to leave London immediately for the Isle of Wight and the Continent. We hope to see him again in a few months restored to health and on the platform of Spiritualism, which he has so long graced. Mrs. Forster also suffers much from bad health, and both of our visitors experience some difficulty in becoming acclimatised. Their letters in the *Religio-Philosophical Journal* and *Banner of Light* are full of interest.

THE MUSICAL SEANCES.

On Friday evening last, and again on Tuesday evening, Madame Llançoré gave musical seances at the Spiritual Institution. The attendance was of excellent quality, and the efforts of the lady's guides were highly appreciated.

Madame Llançoré plays in the unconscious trance while her eyes are bandaged. Unfortunately she has been suffering from indisposition on both evenings, which necessarily interfered with the controls. She is under development, and these meetings afford interesting features of study in connection with the evolution of the mediumistic faculty.

On Friday evening Mr. Colville was present, and gave a short address in answer to questions, also a poem on "Music," the subject selected by the audience. On Tuesday evening Mr. W. Towns and Mrs. Towns attended and afforded very gratifying instances of clairvoyance.

These musical evenings will be continued on Tuesday and Friday evenings at eight o'clock, and Mr. Towns or other mediums will be present to vary the proceedings. Madame Llançoré gives her services entirely for the benefit of the Spiritual Institution, and those who feel in sympathy with our work are specially invited.

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The Order of Spiritual Teachers.

All needful information for the working of these Spiritual Schools is given in Mr. Burns's discourse on the subject in the MEDIUM, No. 373; also in the MEDIUM, No. 376, and in Mr. Morse's Discourse, MEDIUM, No. 377, price 2d. each, post free.

Instructions for the formation of the Children's Progressive Lyceum, price 2d., may be obtained at the Spiritual Institution.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

MOTTO FOR THE ORDER.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Mat. vii, 21.

The Spiritual Teacher has been opposed in all ages by those who mistake names and sectarian distinctions for spiritual truth. At the present time, when many of the forms of crying "Lord, Lord," are becoming obsolete, affectionate souls who yet cling to them are much exercised in their minds how to preserve these relics of thought. Hence the term "Christianity" has its apologists, who think that by retaining it they maintain the truth in a manner which could not be accomplished otherwise. There was some argument for this course before Modern Spiritualism, for in the past, all opponents to "Christianity" were the enemies of spiritual truth in every form, and Christianity was at that time regarded as synonymous with spiritual truth. The Spiritualist makes finer distinctions in his work than the iconoclasts which preceded him, and possessing the "Gospel" by a direct recognition of its truths, he only wars against the use of terms which are ambiguous and misleading. The modern Spiritual Teacher does not oppose any sacred truth which was perceived and recorded in the past, for truth is eternal and is always within the range of human vision. But the true Spiritual Teacher of all times protests against the use of terms as a substitute for spiritual clear-sightedness. The road to the "kingdom of Heaven" is not to be found in books or systems, but through the monitions of the soul itself, as stated in our motto, which does not teach men to rely upon external influences, printed records, sacred names, ceremonies, facts, phenomena, or philosophies. These are all of no avail unless the "will of the Father," as it is expressed in the "Heaven" within each one of us, be reverently accepted and practically carried out in everyday life.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On the 13th inst. there was a larger attendance than on any previous occasion, and the interest manifested was very great. There was one book allotted to a Teacher. Since the School was opened, twelve weeks ago, the sum of £2 8s. 6d. has been subscribed, and the following works have been allotted to the subscribers:—2 copies of "Hafed" (£1); Dods' "Psychology" (3s. 6d.); Lavater's "Physiognomy" (3s. 6d.); "Health Hints" (1s.); "Career of Religious Ideas" (2s. 6d.); "The Future Life" (7s. 6d.); "Seers of the Ages" (2s. 6d.); the "Harp and Lyre" (morocco gilt, 5s.); leaving a balance of 6d. in the hands of the treasurer.

On Thursday evening Monitor Burns gave a reading from his physiological diagrams, explaining the action of the vital apparatus in relation to character and morals. The reading was curtailed within the limits of a short address, that the School might make any remarks or ask questions.

A few Teachers expressed themselves in approbation of the information which had been bestowed, and Teacher Morse made some practical remarks on the subject.

Monitor Mrs. Watts then read the 4th chapter of Ephesians in a very superior manner.

The Chief Monitor observed that it contained the same philosophy as that taught by physiology. Regarding "Christ" as the symbol of the soul, the teaching of the chapter pointed to the relationships of the various organs thereto, in the same manner as was made manifest in the modern spiritual philosophy when supplemented by phrenology and physiology.

Teacher Morse was then controlled by his guides, who delivered an address pointing out the relationships between the soul and the body, and observing that when the ancient religions were being developed the study of man was well understood. Religion was

thus derived from a knowledge of human nature, and its object was to teach men how to live.

Subjects for the next meeting having been chosen, and Monitors appointed to introduce them, the School separated with a musical lesson.

CORRESPONDENCE.

To the Chief Monitor, No. 1 School.—Sir,—I was very pleased, indeed, with your address, published in last week's MEDIUM, in which you review Judge Holbrook in his letter on "Radicalism," and also with the straightforward definition and reply therein contained. There seems to me no greater error possible for Spiritualists to fall into, than to suppose that Spiritualism and Modern Christianity are identical, or to assert that because a man is a "professing Christian," he must therefore be a Spiritualist really and truly.

I can quite agree with you in your definition of Christianity, that "it is a system of dogmatical beliefs and ceremonies, maintained and enforced by a priestly caste," and as such, has no relationship with the pure, simple, and sublime teachings of the founder of that dispensation; but I think it is quite necessary that we should say, that what we call "Christianity" is that which is taught, practised, and believed in by those who now call themselves Christians; that collection of forms, ceremonies, and superstitions—the effect, of which the different minds are the cause, and which have no more connection with the truth-dealing, life-giving, properties of the teachings of Jesus than with any one of the sciences.

I am quite aware that there are many who consider themselves good Spiritualists, that think the belief in the name of Jesus is sufficient to absolve them from all their sins; and I am also aware that there are many "texts" and "passages" which are brought to prove such assertions; but by a little calm reflection we are able to see that there is even a grander meaning in those passages than what is generally understood. Let us take for an instance the following as one out of many from St. John's Gospel: "I and my Father are one." Some claim that this is one of the most conclusive statements and proofs of the divinity of Christ; at once testifying to the divine incarnation. But is it not a little more in accordance with "common sense" and "reason" to suppose that they were one in essence, nature, will, and affection—one in concord or consent; not one person in the masculine gender, but one entity in the neuter gender, "even as ye are."

But we find that then, even as now, his words were taken as meaning that he claimed for himself that he was God, and for which he is accused of blasphemy, and to punish such a crime the Jews took up stones to cast at him. Let the zealous student follow him in his defence, wherein he calls their attention to his works, and asks, "For which of those works do ye stone me?" Their reply is, not for works, but "That thou, being a man, makest thyself God." In what follows, your readers, upon reference, will be able to note that Christ proceeds with a two-fold argument to vindicate himself from the imputation of blasphemy in asserting himself to be God. 1. Because the Jewish law in the Old Testament gave to magistrates and judges the title of gods, as in Psalm lxxii. 6: "I have said, Ye are Gods." 2. The argument runs thus: "If judges and magistrates may be called gods, because they are commissioned by Him, and derive their authority from Him, how much more is that title due to me who was sanctified to his work." And here let me observe, that we may justly regard his Sonship, only in respect to his sanctification and mission. But supposing that we regard his Sonship as the cause of his sanctification—that he was a Son before he was sent, even from eternity, as it is written in Proverbs viii. 23: "I was set up from everlasting, from the beginning, or ever the earth was." There are commentators who are held in esteem for their profundity, who hold the opinion, and bring an amount of "evidence" to support it, that it has special reference to the person of Christ. But such, I think, is contrary to all the knowledge that we at present possess; and I submit that if we accept it in that light, we should introduce absurdities that in other matters would never be tolerated. Again, I hold that the person of Christ was not thought of when those words were recorded, that it was "Wisdom" that had been spoken of, and that had existed before "ever the earth was:" that "Sovereign Intelligence" which first created the world, established those immutable laws which regulate systems, and make the different worlds revolve in their orbits in harmony and regularity. Then, if we can with "reason," "common sense" and impartial judgement, accept this view of that particular "passage," I presume that we may with equal fairness so respect the others, and hold the opinion safely, that Jesus Christ was not "God," but a man called to sustain a noble part in that spiritual dispensation of which he was the chosen representative. It may be said, that in this view of Christ and his mission, we are but drifting to the principles of the Socinians, and advancing nothing new to the world; let us not heed empty thoughts unsupported by that evidence that right reason will always coincide with.

You have so clearly shown in that address that Christ in his "Gospel" taught no forms nor ceremonies, that it would seem superfluous on my part to attempt to do more than substantiate what you have expressed; still I think we might with profit turn to the conversation between Christ and the woman of Samaria, recorded by St. John in his Gospel, chap. iv. We find that he told her of certain events that had transpired in her lifetime (similar to what mediums of the present day are doing), which she acknowledged to be true, and for which she thought him a prophet

and desired information from him concerning the service and worship of the true God, and where she might serve him most acceptably, whether at Jerusalem or upon Mount Gerizzim. We are too apt, like this woman, to ascribe too much to antiquity, and to the example and customs of our forefathers, instead of following the promptings of our internal nature, which is best able to decide what is best for us in these respects. Then we have Christ's answer to her question which consists of two parts; 1, concerning the place of worship; 2, concerning the worship itself. As to (1) the place of worship, Christ tells her that though the Jews had heretofore, by warrant of their law, regularly worshipped at Jerusalem, and the Samaritans superstitiously worshipped at Mount Gerizzim, yet the hour was coming when all differences of places for God's worship should be taken away, and therefore she need not trouble herself about the place of God's worship, to know whether of the two were holier and the better to serve God in, for ere long the service of God should not be confined more to one place than another. (2) Christ resolves her concerning the worship itself; viz., that the ceremonial worship which the Jews and Samaritans used should shortly be abolished, and instead thereof a more spiritual form of worship should be established, more suitable to the spiritual nature of the great and holy God, and containing in it the truth and substance of all that which the Jewish ceremonies prefigured and shadowed forth. That the true worship of God under the "Gospel" doth not consist in the external pomp of any outward ceremonies, but is spiritual and substantial; for no worship is acceptable but that which is truly spiritual. He tells her that "God is a spirit," and that the worship from the creature to God is spiritual worship, and ought to be spiritually performed; that is, we must worship him from spiritual principles, sincere love, and filial reverence, and for spiritual ends, that we may please him and promote his glory, after a spiritual manner, with the whole heart, soul, and mind, and with a fervency of spirit.

Now, Sir, I think we may accept this as the essence of his teachings respecting the mode and manner of the worship of God. If so, we may fairly ask—How far the "Christianity" of to-day conforms to this exposition of the teachings of Jesus Christ? Whether the forms of prayer laid down for the worship of God are calculated to induce that "fervency of spirit" which makes us worship him from "spiritual principles" and in a spiritual manner? Whether they can proceed from the soul with that earnestness they should and ought to do? Whether Christ taught that unless a man believed every word of the Athanasian Creed he would be damned? Whether he enforced the necessity and use of incense, "processions," fastings, and the thousand other things which form and make up in combination popular "Modern Christianity?" If those simple questions cannot be answered in the affirmative, I hold that we are not warranted in subscribing to principles and ideas which have been hatched in the brains of those who derogate rather than build up the spiritual worship of God.

Such seem to me the reasons for my agreement with your address, and these thoughts suggest themselves quite independently of my acquaintance with the grand teachings of Spiritualism, for if recourse was had to those teachings, arguments more potent still would be presented, and show the inconsistency and absurdity of many of those beliefs which now obtain credence at the present time. And I think that if these simple ideas that are here expressed were carried to their logical conclusions and legitimate consequences, others who now ridicule and despise us for our faith, would be led to see the fallacy of their arguments, and eventually announce their adherence to our most glorious Cause of truth and immortality.

So long as we are privileged to promulgate our views to the world, and to express our opposition and hostility to "Modern Christianity," so long will we be the buffets, the objects of scorn, and the recipients of filthy abuse from those who profess their principles of religion to be "love to enemies," and "love to all men," whether they be of "the household of faith" or not; and who think that in so doing they render God service. Let us heed not their clamour, for the world has persecuted the truth in all ages and in all centuries; rather let us take up our cross cheerfully, determined to face all opposition rather than express our weakness by depending either upon this one or that one, to make us a place or gain us an entrance into Heaven. This is my faith, and I could well afford to stand by it, even through the fires of Smithfield, with the glorious hope, consolation, and spiritual strength it has imparted to me, and I know yours to be of like nature. I am afraid I have trespassed too long on your patience, so will conclude with thanks for past favours, and in hopes of another opportunity of writing again, I remain, yours sincerely and truly,

Excelsior Circle, South Shields.

W. H. LAMBELLE.

"Spiritualism is at a very low ebb just now and seems to require a vigorous purging and placing on a more satisfactory basis. If these Schools can only be established, it will be like striking home at the very foundation."

Books.—A Provincial Teacher asks if we can supply the books of other publishers, as his School desires to provide works on "Darwinism" and other liberal subjects. We shall be most happy to supply any books from any source, and will send them post-free at the published price. If four copies of any one book should be required, we will supply them for the price of three,—the purchaser in that case to pay carriage.

Dear Mr. Burns.—As a worker in co-operation with spiritual associations, our class or circle is taught by the controls of five associates in the spirit-spheres, who are positives, and give each a sign of identity

on taking control, who are also in association with other five associates in spirit-spheres. They have given us a programme explanatory of our public work in spirit-telegraphy, also in pneumatics, also in the science of correspondences, or of natural creation representing spiritual creation, &c. Having had three discourses on explanatory words, and new expressions, necessary to describe these sciences, they show forth a very superior teaching, on a high sphere of spirit-life. You may, if you desire it, have an occasional sketch of these teachings for publicity. You will oblige, by giving me your O.S.T. Progressive numbers, per return.—I remain, yours truly,

W. HESKETH.

23, Sowerby Street, Moss Side, Manchester, Sept. 11.

MR. COLVILLE AT LANGHAM HALL.

Last Monday evening the first of a course of inspirational discourses was given at the Langham Hall, 43, Great Portland Street, through the mediumship of Mr. W. J. Colville, when Mr. James Burns presided. The attendance on the occasion was not so large as was desirable, but seeing that so little time had been devoted to the preliminary arrangements of such an undertaking, it may be that many of the friends and supporters of Mr. Colville who would have been there were not present simply from the want of knowing what was about to take place. It is to be hoped that on the next occasion, when Mr. Colville's intentions will have been made more fully known, the hall will be well filled. The service commenced with the singing of a hymn and a scriptural reading.

Mr. Burns, in introducing the medium, said the starting of these meetings was a courageous enterprise on the part of Mr. Colville, who was, as it were, single-handed. No doubt they would be well attended on future Monday evenings, because of the fame and abilities of Mr. Colville as a speaker. As to the way in which the meetings would be conducted, the subjects of the addresses and poems might on any Monday evening be chosen by the audience, or left to the controls of the speaker to act as it appeared to them best. It had been suggested that on this occasion an inaugural discourse should be delivered by the guides of the medium; at any rate it would be left in the hands of the audience to decide whether they should select a subject, or listen to what the spirits had to say for themselves. The proposition was put to the meeting, and as the majority voted for the inaugural discourse, it was therefore adopted.

Mr. Colville, under spirit-influence, then rose, and after offering a fervent invocation, delivered an address upon the subject—

WHAT IS SPIRITUALISM: ITS ADVANTAGES TO THE PRESENT AND FUTURE LIFE?

The speaker in the course of his remarks said: You are assembled that you shall hear something respecting the communion of the seen with the unseen world; in other words, the relationship between the material and spiritual planes of existence. Spiritualism is a mission to all, and consists of other than that which satisfies by faith alone. To the unbeliever it is a consolation, and brings tidings of the whereabouts of the loved ones gone before. It possesses an elevating influence in that it will unfold to your spiritual development more and more truth, and supplement that which you can learn in the schools, and which you have believed as a matter of faith in theology. The grand and primal truth of Spiritualism has a twofold message, whereby it is hoped to save the world from a godless atheism on the one hand, and a degrading superstition on the other, unbinding man's fetters, and telling him to use his reason in matters of theology in regard to a future state.

Spiritualism is said to have had its origin in the United States in the year 1848, and it has been told you that it was unknown until this date. Spiritualism is as old as humanity, and when the savage became developed out of his most degraded and ignorant condition, then it was that some dark shadowings of immortality, of the existence of a Deity, dawned across his mind. For further proof of this we refer you to the records of any age or nation, which show that there has been a continuous vein of spiritual inspiration, which has been believed in at all times and applied to the wants of humanity. In the early portion of the book of Genesis it is said that the voice of God was heard in the Garden of Eden in the cool of the day. What could this mean but a spiritual communication? You read of the outpouring of the spirit in the Acts of the Apostles and in the Epistolary writings. The Apostle Paul tells his disciples of the gifts of the spirit, and urges them to cultivate them. The Apostle James distinctly recognises the presence of the gift of healing, and from the time of the Anchorites of ancient Hindoostan to the present day they have never been entirely lost sight of.

A knowledge of Spiritualism conveys to the atheist and secularist, who have no evidence of the immortality of the soul, proofs that man has a continued existence after death, and that he meets with rewards and punishments corresponding to his actions, good and evil, on earth. What incentive is there to virtue if you believe that you will be saved only on the merits of another, and that your own works are of no importance whatsoever? It is necessary that there should be some incentive to virtue, and this incentive is, that all vice shall be punished, and virtue rewarded. Nor is this the highest plane that Spiritualism is to lead you to.

Spiritualism teaches you to be virtuous because you love virtue and goodness, so that you may have the highest truths revealed to your own consciousness. It uplifts the degraded soul of man, dispels the gloom, and brings him glad assurance of hope for the future. Its advantages are, that it is of practical use to humanity, that it shall lead you to seek to overcome the abuses of the times, and to remove the barriers of human freedom, and place before you the idea of God as a universal Father, and man as a brotherhood—to engraft into your own being those principles that shall lead you to know that you must obey all the laws of Nature, and understand them, if you would understand the laws of spiritual being.

The advantages of Spiritualism to the future are, that having led a good and noble life on earth, you retain that condition and reap its benefits in spiritual existence. Therefore it is necessary and essential, that you should thus live; for instance, if you simply sail forth haphazard to a foreign clime, you would not know anything of the condition of the country, its social constitution, and political state, climate, and productions; but if you obtained all knowledge of that land previously, and prepared yourself for it, then you could go upon your

voyage and act judiciously in that country. So it is with travelling to the distant realm beyond the grave.

Spiritualism reveals to all a standard of morality—tells you of the nature and occupations of spiritual existence, whereby you can so live your lives upon earth as to fit you for the time when your material bodies shall be cast aside.

At the close of the lengthy address the controls recited an impromptu poem upon "Inspiration," that being the subject chosen by the audience.

Questions were also put to the speaker relative to the address, which were answered by him so as to meet with the approval of the audience. The meeting terminated with a benediction.

A SHOWER OF PEBBLES.

To the Editor.—Sir, — A phenomenon of a very extraordinary character occurred in the presence of Mr. Herne and myself, on Monday evening last, in my own room. Mr. Herne had been on a visit to Brighton for several days, and on the evening in question purposed returning to London by the 8.30 train. On the way to the railway station he called at my place of business in the town, as I had promised to see him off. It being somewhat doubtful whether we could catch the train, I prevailed upon him to wait for the next, leaving Brighton at 10.35. Leaving his luggage at the house of a friend on the way, we walked together to my apartments at the east end of the town, where we arrived soon after 9. I have a bed-room and sitting-room connected by folding doors; carrying a light in my hand we both passed into the former room, but scarcely had we got inside, when something fell to the floor with a tremendous crash, alarming every person in the house, the general impression being that the ceiling had come down! On looking round, we saw that the noise had been caused by the falling of a quantity of pebbles, such as are to be found on the beach. The dressing-table, washstand, bed, chairs, and other articles of furniture were literally covered, but nothing was broken; even a large picture lying on the bed, glass uppermost, escaped unhurt. We collected the pebbles together—a work occupying some time, as they lay scattered in every corner of the room. I had them weighed by a tradesman near, and were just over 3 lbs. 5 oz. I subsequently found about another handful. On counting them, I found no less than 480. Some of them are a good size and weigh about 1½ oz. They make about five or six good handfuls. Several of the pebbles fell upon Mr. Herne, but none touched me, although within a foot of him and conversing with him at the moment. The phenomenon occurred in a good light, and under such conditions as not to leave a shadow of doubt in my own mind as to its supernatural origin.—Yours very truly, WM. GILL.

September 15.

A WORKING WEEK.

It seems to me, Mr. Editor, that Spiritualists are very backward in spreading this great truth, but the least I think they can do is to endeavour to inform their friends how to form circles, or to induce them to attend Sunday meetings, seeing that Doughty Hall or some other hall is sure not to be far from their homes. I have been thinking that as we have what is called Institution Week, to help your good and useful efforts, why can we not have a Working Week, when every Spiritualist can take all his back copies of periodicals and give them in his immediate neighbourhood, and also purchase "Seed Corn" and generally distribute all the information their means will enable them to buy.

Every week is a working week with me. Within three months I have distributed over two thousand copies of the MEDIUM, most of which the Editor has been kind enough to give me, having before I gave them away inserted a tract telling how to form circles, and tied each one neatly up; for what use is it giving a copy to an unbeliever without giving him some information that will enable him to induce some phenomena for himself. Give the inquiring public the means to form a circle and a copy of a publication, and they will start immediately investigating; they get mystified to find the table to be intelligent, and even gratifying a morbid curiosity often leads them to investigate further into the matter. At my house I have a working day every week, or rather evening; myself and one or two others go round different parts distributing literature, first meeting at my house to fold and tie them neatly up, as I have before said.

Ten thousand handbills can be printed for about twenty-five shillings. Will twenty-five people give one shilling each, and enable me to get them? If not, will everyone send me their back MEDIUMS? I and my co-workers will engage to put them into letter-boxes. Surely I can't do more. If any one has parcels of periodicals I will send for them, or book them to me by "parcel delivery." Some of you seem to have gone to sleep, or have so little energy that you might as well be sleeping as waking for the good you are doing for the cause of Truth. You don't want to keep your back numbers of the MEDIUM, as you claim to be progressive beings and are constantly inducing fresh phenomena, so give them away to those that are in the dark; don't be selfish. I can't call any person a practical Spiritualist who does not do his or her utmost to spread the light around them. Send your parcel to—

21, Devonshire Street, St. Peter's Street, Islington.

OBITUARY.—On the 8th of September, 1877, at Marple, Cheshire, John Rogers departed this life.

A CORRESPONDENT writes that he is desirous of obtaining Zadkiel's "Hand-book of Astrology," vol. 2. Perhaps some reader of the MEDIUM may have a copy for sale; ten shillings and cost of postage to India is offered for the book. Address: Mr. Kent, Schoolmaster, Convalescent Depot, Dalhousie, Punjab, India. Letters require only a penny stamp. Newspapers and books at book-post rates.

E. PULSFORD.—We do not see the least use in publishing your letter unless it were to augment "splenetic effusions." You throw no light whatever on the question of spiritual truths, but bandy your egotisms against the opinions of others. This is what "brightest intellects" with "profound scholarly argumentation" have been doing for thousands of years to the utter obfuscation of yourself. Such men as you should try to know what Spiritualism really is, and what the gospel really means; and you might toss your dogmas and "learning" to the winds and save much ink and nervous energy.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ROOMS: 53, SIGDON ROAD, E.

At the usual monthly council meeting of this association on Thursday evening, the 13th instant, the following business was transacted:

The Hon. Secretary having read the minutes of last session of council, with letters of general interest received since; reported presentations from the Baroness von Vay, Mrs. E. E. Corner, Mr. B. Coleman, and Miss F. J. Theobald, which were accepted with a cordial vote of thanks. The accounts were submitted and passed. An application for ordinary membership from Mrs. and Miss Arundale was accepted, and Messrs. J. W. Fletcher and W. J. Colville were also elected as honorary members.

An offer was accepted with thanks from Mr. R. A. March, to give a reading, with some critical observations, on Shakspeare's play of *Hamlet*, with special reference to the "Ghost," &c., for Thursday evening, 29th of November next.

It was resolved to celebrate the seventh anniversary by a *soirée* on Monday evening, the 1st proximo, to be held at the Association's rooms.

With the view of affording increased facilities for discussions, it was determined to have fortnightly social discussion meetings on Monday evenings during the months of November, December, January, February, March, and April of each year.

A paper by Mr. Christian Reimers was accepted with thanks for Thursday evening, the 27th inst. The date of Mr. Morse's visit was postponed from October 11th to January 3rd next. The proceedings were then adjourned.

EAST END SPIRITUAL INSTITUTION.

On Sunday evening last, Mr. Colville occupied the platform and, from several subjects proposed, the following was chosen:—"The Bible and its Teachings—Are we to accept it as the Word of God?" He showed that there were many Bibles upon the earth that had been in existence long before ours, but that Truth was one from and for all time. The oldest Book of God was all around them—Nature. Moses had spiritual teachings to the extent of his receptivity, and he gave to them around him such as they could receive and understand; but the best guide was the voice of God within us, as to what was right and acceptable to God, and if we obeyed that voice we should not disobey what was Truth in our, and other Bibles. Many questions were asked and answered. Afterwards, a poem on "The Meeting of our Loved Ones in Spirit-Land." The questions asked were not necessarily on the subject handled, but any query upon any biblical subject was answered to the satisfaction of all.

A tea-meeting will take place on Sunday, Sept. 23; tea on table at 5 o'clock p.m. Tickets one shilling each, followed by an open meeting at 7 o'clock. Early application for tickets is requested. Mr. C. Hunt and other friends and mediums are expected to attend and address the meeting. As it will be the first appearance of Mr. E. Wallis after his provincial tour, it is hoped that there will be a large attendance to welcome him. 15, St. Peter's Road, Mile End Road, E.

DOINGS AT THE ISLINGTON SPIRITUAL INSTITUTION,
19, CHURCH STREET, ISLINGTON.

Spiritualists must be a remarkably healthy lot of people, seeing that so few present themselves at our Sunday morning meetings; or have they no belief that the "vital fluid" of a healthy person, as we believe our healer Mr. Hawkins to be, can be transmitted to another person. We were in hopes, when we commenced these meetings, that we should be flooded with patients, and that we should feel a difficulty in getting the services of healing mediums to meet the demand. Only five persons presented themselves last Sunday morning for healing; about the same number came to see the healing; so that with myself and Mr. Hawkins there were not more than twelve—not a large audience, all must admit.

If a few more will kindly come, we can secure the services of a trance medium who has Sunday and Monday at his leisure, and in consideration of his railway fare will be most happy to give his services. Many might come, if only to get out of the way of their wives' cooking operations, in which case we are sure the said wives would be glad to get rid of them.

On Sunday evening, too, we have not seen the quantity we expected, but undoubtedly next Sunday we shall not be able to let all in that come, as Mr. Colville makes his first appearance on our platform; so come early or you will have no seats.

Last Sunday Mr. Starnes read an interesting lecture of Mrs. Hardinge. The attendance was very fair and the attention was excellent, and it was altogether very enjoyable.

We consider our exertions quite in their infancy at present, at any rate, and we rely on our friends and well-wishers to stimulate us to further efforts, and enable us by their support to enjoy the services of trance and inspirational speakers every Sunday evening.

ALF. MONK, Sec.

MR. HAWKINS'S WORK.

We are desired by Mr. Hawkins to intimate that he is about to commence a developing circle on Saturday evenings, at eight o'clock, at his residence, 11, Mount Pleasant, East Road, City Road. The small charge of 3d. will be made to defray the expenses of the room. He will also hold a circle for healing, at the same place, on Sunday mornings, at eleven o'clock, receiving voluntary contributions to cover the expenses. Mr. Hawkins is in good power just now, having undergone considerable development lately, and is well calculated to benefit sufferers or assist in the development of mediums. He is anxious that Spiritualists should send him work to do. He has occupied himself considerably in distributing tracts and literature in the neighbourhoods of Islington, Barnsbury, Dalston, and Kingland. He has withdrawn from the Sunday morning meetings, at 19, Church Street, Islington.

To INVESTIGATORS IN SOUTH LONDON.—A gentleman, residing near the Elephant and Castle, is desirous of forming a circle, or of joining one already sitting; would provide a room for seance, or contribute towards expenses incurred. Address R. C. P., care of J. Burns, at the Spiritual Institution.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, September 23, Temperance Hall. Afternoon at 2.30. Evening at 6.30.

STOCKTON-ON-TEES.—Sunday, September 30, Mill Lane School Room. Evening at 6.30. Monday, October 1, same place. Evening at 8.

NEWCASTLE-ON-TYNE.—Sunday and Monday, October 7 and 8, Spiritualists' Hall, Newgate Street.

SOUTH SHIELDS.—Tuesday, October 9, special visit to Excelsior Circle.

SUNDERLAND.—Wednesday and Thursday, October 10 and 11, Hall School. Evenings at 8.

LONDON.—Sundays, October 14, and December 30, Doughty Hall. Also will be present at the Happy Evening, same place. Tuesday and Thursday, October 16 and 18, Marylebone Association. Dalston Engagement unavoidably postponed until January, 1878.

BIRMINGHAM.—October 28 and 29.

GLASGOW.—November 11 and 12.

MANCHESTER.—Sunday and Monday, December 16 and 17.

WOLVERHAMPTON.—December 18 to 21.

Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

SPECIAL NOTICE.

Mr. Morse's Seventh Anniversary *Soirée* will be held at the Cavendish Rooms, Mortimer Street, London, on October 17. Full particulars will be announced in due course.

MR. W. J. COLVILLE'S APPOINTMENTS IN LONDON.

QUEBEC HALL, Great Quebec Street.—Sunday afternoons, at 3.15; Tuesday evenings, at 8.30.

LANGHAM HALL, Great Portland Street.—Monday evenings, at 8.

ISLINGTON SPIRITUAL INSTITUTION.—Sunday, September 23rd, at 7 p.m.

DOUGHTY HALL.—September, 30th, at 7 p.m.

Mr. Colville's address till further notice is 15, Southampton Row, Holborn, W.C. He is prepared to accept engagements in London and neighbourhood.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday last, Mr. Hancock opened a discussion on "Life: its Use and Abuse." Much discussion followed.

On Friday next, Mr. Hoeker will continue the discussion on the issue "Why does God allow Evil?"

On Sunday last, Mr. Colville delivered an inspirational discussion on "Who are the Redeemed?" partly in rhyme, and partly prose, answering several questions with great promptness. The poem chosen by the audience on "Music" was very favourably received. These Sunday afternoon services are quite a success, and denote a growing interest in the subject of Spiritualism, Mr. Colville making more friends every time he appears.

On Tuesday last, September 18th, Mr. Colville again addressed the meeting, the subject "Heaven" being selected by the audience; the poem delivered was on the "Marylebone Association of Inquirers into Spiritualism."

Mr. Colville will be here again on Sunday afternoon, subject "The Judgment Day"; poem to be chosen by the audience.

Mr. Colville will be here again on Tuesday next; subjects to be chosen by the audience.

On Friday next, September 28th, Mr. Browning will open a discussion on the "Circulation of the Blood."

Members are requested to forward their subscriptions at once, as it is very desirable. CHARLES WHITE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

W. J. Colville, inspirational medium, will deliver orations and poems as follows in the above hall during September:—

Sunday, September 23rd, 3.15 p.m. "The Judgment Day."

Sunday, September 30th, 3.15 p.m. "Harmony of all Religions."

Tuesdays, September 18th and 25th, at 8 p.m. Subjects to be chosen by the audience, and questions invited.

Admission free on all occasions. Voluntary collection to defray expenses.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, September 23. Normal Address. Mr. W. C. Robson.

" " 30. Trance Address. Subject chosen by the audience. Mr. W. H. Lambelle.

Commence at 6.30 p.m. Admission free. Collection to defray expenses.

FREE DEBATING SOCIETY.

Session 1877-78 of this society commenced on Monday evening, September 17th. The president opened out a debate on "The Eastern Question."

On Monday evening, September 24th, Mr. Rule will continue the subject with "The True History of the Atrocities, and the Atrocity Agitation." The chair to be taken at 7.45 p.m. prompt.

ISLINGTON SPIRITUAL INSTITUTION,

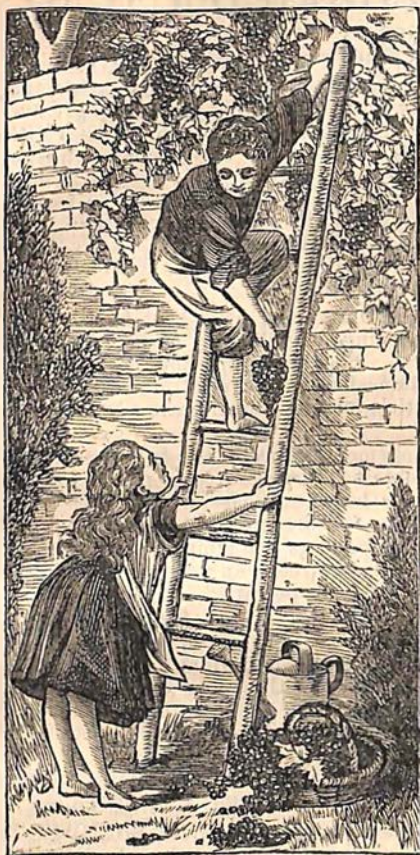
MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

Mr. Colville will lecture on Sept. 23, at the above hall. Lecture to commence at 7 o'clock prompt. Your kind attendance and attention is courteously invited.

Healing seance on Sundays at 11 by Mr. Hawkins.

ALFRED MONK, Sec.

BIRMINGHAM.—Mr. Perks's Meeting Rooms, 312, Bridge Street, West.—It is with much pleasure we record the visit of Miss Keves, also Miss Record of London, to our rooms. Miss Keves's high-class mediumship will at all times give her a seat among Spiritualists. Seekers after truth should not fail to have a sitting with this lady.



WHAT EVERY TRAVELLING TRUNK and HOUSEHOLD in the WORLD OUGHT to CONTAIN

—a BOTTLE of

ENO'S FRUIT SALT.

The discovery of FRUIT SALT (guaranteed to be prepared from sound and ripe fruit, containing the simple but valuable salts of the same) will one day be universally acknowledged to be the greatest blessing ever bestowed on man for the prevention of disease. It is astounding that such a simple but great means of keeping the blood pure should have remained so long undiscovered, for it has as powerful an influence on the well-being of many as the discovery of applied steam-power has had upon civilisation.

How to save hundreds of thousands of lives in the year, prevent incalculable misery, and prolong life to the greatest span. Without such a simple precaution the JEOPARDY of life is immensely INCREASED.

AS a HEALTH-GIVING, REFRESHING, COOLING, and INVIGORATING-SUMMER BEVERAGE, or for any season, as a Gentle Laxative and Tonic in the various forms of Indigestion. (Guaranteed to be prepared from sound Ripe Fruit.)

The FRUIT SALT is one of Nature's own products. It contains all the valuable saline constituents of Ripe Fruit in a portable, agreeable, and simple form, and is in every respect as harmless as the juices of fruits from which it is obtained. In Pimples and Blotches on the Face, Sallowiness of the Skin, and Depression of Spirits, it is most useful, for not the least of its recommendations is its resemblance to fruit in the natural way in which it relieves the system of effete or poisonous matter, which, if retained, poisons the blood; and its advantage over fruit is that it can be always at hand when required. Its preparation has been truly styled one of the triumphs of modern chemistry. In hot or foreign climates it is invaluable. It allays nervous excitement, and restores the nervous system to its proper condition (by natural means). In the nursery it is beyond praise.

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IT is the BEST PREVENTIVE of and CURE for BILIOUS-

NESS, Sick Headache, Skin Eruptions, Pimples on the Face, Giddiness, Feverishness or Feverish Colds, Mental Depression, Want of Appetite, Constipation, Vomiting, Thirst, &c., and to remove the effects of Errors of Eating and Drinking. It is invaluable to those who are Fagged, Worn-out, or Worn-out, or any one whose duties require them to undergo Mental or Unnatural Excitement or Strain. If its great value in keeping the body in health were universally known, no family would be without it. Notwithstanding its medical value, the FRUIT SALT must be looked upon as essential as breathing fresh air, or as a simple and safe beverage under all circumstances, and may be taken as a sparkling and refreshing draught, in the same way as lemonade, soda-water, potash-water, &c., only it is much cheaper and better in every sense of the term, to an unlimited extent. Being a genuine product of nature, it is a true or natural way of restoring or preserving health.

On that account it is impossible to overstate its value; and if its great value in keeping the body in health were universally known, no family would be without it. To Europeans, who propose visiting or residing in hot climates, I consider the FRUIT SALT to be an indispensable necessity, for by its use the system is relieved of all poisonous matter, the result of eating to nearly the same extent, and of too rich food, as they do in a colder country, while so much heat-making food is not required in the warmer climate. By keeping the system clear, the FRUIT SALT takes away the groundwork of malarious diseases and all liver complaints, and neutralises poisonous matters.

A Natural way of Restoring or Preserving Health.—Use ENO'S FRUIT SALT (prepared from sound ripe fruit). It is a pleasant beverage, both cooling, refreshing, and invigorating.

Out of a Large Number of TESTIMONIALS we select the following:—

WORTHY of NOTICE.—PALPITATION of the HEART caused by Liver Derangement and Indigestion, frequently called (or mistaken for) HEART DISEASE:—

"On the 14th of April I purchased a bottle of your FRUIT SALT, not feeling very well at the time, and it had an effect that I never anticipated when I bought it. I had suffered, more or less, since the year 1841 from Palpitation of the Heart, but very badly during the last few years. The least thing would produce it during the day, and at night my sleep was very much disturbed. Strange to say, after the first dose of FRUIT SALT, the dangerous, annoying, and truly disagreeable symptoms of Palpitation suddenly ceased, and have not since returned. Out of gratitude for the benefit which I have received I have recommended it to all my friends both in London and Yarmouth; at the same time, I feel it a duty to state the above facts, of which you can make whatever use you please.—I am, Sir, yours respectfully,

"W. B. BECKETT."

"August 30, 1877.

"10, York Square, Commercial Road, London, E."

TRADE MARK.—ENO'S FRUIT SALT, FRUIT SALINE, or FRUIT POWDER. Sold by all Chemists. Price 2s. 9d. and 4s. 6d.

CAUTION.—Examine each Bottle, and see the Capsule is marked "ENO'S FRUIT SALT." Without it you have been imposed on by a Worthless Imitation, and the unprincipled Vendor is liable to an action for Wilful Piracy.

It is reported that a movement is on foot to inaugurate an I.O.G.T. lodge amongst the Spiritualists at Weir's Court, Newcastle-on-Tyne. This is a good idea, but would it not be better for Spiritualists to form social centres of their own, inculcating temperance, than to dissipate their strength by supporting other orders? That is a question each must settle for himself; but no doubt the lodge spoken of is a step in the right direction.

LEICESTER.—Just a few lines to state that the name of Spiritualism in this town is still to be heard, as there are, I believe, a few sound Spiritualists who will never turn back, but work on until the great change comes. Others have started in the field, but not finding everything as they pictured it, have either turned back or sat down to rest for a time, so that when they start again they are sure to be stronger; and may that time soon come. We have had a pleasant change, however. Mr. Wallis has been here, and everyone who has availed himself of the opportunity of spending an hour with that medium is well satisfied, and I hope the kindness and instruction that he so freely helped others to has been as freely repaid. He arrived here on Friday afternoon, commenced work that night, sitting with a few friends, and every night with fresh sitters and at fresh houses, the week through, regardless of self for the help of others, his controls inviting a subject for each seance, and each time handling it in a very instructive manner. At the close of each address questions were invited and intelligently answered. "Light Heart" favoured us with some really good descriptions of attendant spirits known only to ourselves, and also prescribed for diseases of different individuals, each receiving benefit. I recommend all Spiritualists that can by any means obtain Mr. Wallis's services, to do so; they will find him very reasonable in charges, &c., at the same time they must not forget that he has to live, as we turn it; and that may he live long and well in the Cause to which he is devoted, is the wish of—R. Y. B.—Sept. 17th, 1877.

ENO'S FRUIT SALT.—A Gentleman writes:—

"I feel quite certain if your FRUIT SALT was known in INDIA and the COLONIES, that the sale would not be limited to thousands of bottles per annum, but MANY MILLIONS. India alone would use more than all England."

ENO'S FRUIT SALT.—A M.D. (Edinb.), and

M.R.C.S. L.A.C. (London), writes:—"I am much pleased with your FRUIT SALT, having tried it on myself. Your theory and remarks are most reasonable. Having nearly died of Typhoid, when studying at College, being the only one out of 16 who recovered, I mean to go in well for purifying the blood. Though I am 63, I have not the least doubt it will be very serviceable to me."

ENO'S FRUIT SALT.—A Lady writes:—"Everything,

medicine or food, ceased to act properly for at least three months before I commenced taking it: the little food I could take generally punished me or returned. My life was one of great suffering, so that I must have succumbed before long. To me and our family it has been a great earthly blessing. I feel I cannot say too much for it. The least I can do is to do my best to make the FRUIT SALT known to other sufferers. I am getting better rapidly, and expect to totally recover, after spending hundreds of pounds and travelling about for twelve years."

KENNEDY'S SONGS OF SCOTLAND.—Mr. Kennedy, the eminent Scottish vocalist, has returned after a four years' trip round the world. He will give twelve concerts in St. James Hall, London, on Mondays, Wednesdays, Fridays, and Saturdays, between September 24 and October 13. He is now assisted by his family, constituting together a powerful company. The entertainment is of a high class, and will no doubt be amply supported, as Mr. Kennedy's efforts have been in the past, when he contested the victory entirely alone.

DISORDERLY INFLUENCES.—If "S. James" will favour us with his address we will afford him assistance on the subject respecting which he writes. The matter is very simple, being possibly organic, and may be removed by magnetic treatment. Should he not desire to write to us he may attend the hall, 19, Church Street, Islington, on Sunday morning at eleven o'clock, and place himself under the treatment of Mr. Hawkins or other operators. Mr. Hawkins may be found at any time at his address given in the advertisement.

SPIRITUAL IMPROVEMENT IN AMERICA.—Writing to the *Banner of Light*, Dr. H. B. Storer says:—"If I could verbally interpret the spirit and essential quality of this great meeting at Lake Pleasant, the readers of the *Banner* would enjoy a soul-feast. Spontaneity and sincerity characterise public exercises and social intercourse. Harmony everywhere prevails. The river of life that pours through the camp is rich, and warm with the best human qualities. Lecturers of widest experience testify that they have never before witnessed such a demonstration of spirit-presence and power, in such varied forms of mediatorial expression. The whole camp is pervaded by it. Groups of earnest and often astonished visitors are seen at all hours upon the avenues discussing the principles of Spiritualism, describing the marvellous phenomena which they have seen, or the tests which they have received. Private circles are held in many tents, and the public mediums of recognised ability are eagerly sought after."

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

SUNDAY, SEPT. 23.—Dr. Monck at Doughty Hall, 14, Bedford Row, at 7.
THURSDAY SEPT. 27.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, SEPT. 25, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
WEDNESDAY, SEPT. 26, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, SEPT. 27, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, SEPT. 28, Mrs. Olive's Seance, 15, Alinger Terrace. See advt.
Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White, Hon. Sec. Admission to Seances by previous application or introduction.

ISLINGTON SPIRITUAL INSTITUTE, MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY—11 a.m. Healing; 7 p.m., Lectures, Readings, &c. Commenced August 18th. Admission free.

EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

SUNDAY—Inspirational Addresses at 7 p.m. TUESDAY—Evening, at 8. School of Spiritual Teachers. First Wednesday in each month, Mesmeric Experiments. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 23, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 5.30 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, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEEDS, at Mr. John Peacock's, Shambles, off Briggate, at 8.
LIVERPOOL, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
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.
TUESDAY, SEPT. 25, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, SEPT. 26, 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.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, SEPT. 27, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
GRIMSBY, at Mr. T. W. Asquith's, 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.
FRIDAY, SEPT. 28, CARDIFF, Frederick Street. Discourses at 7.30.]

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The PURE SOLIDIFIED CACAO, when kept in a tin case or caddy with a closely-fitting lid, will keep for years, without its quality being impaired. Should you therefore not require to use the supply laid in immediately, you need labour under no apprehensions of the article incurring deterioration by the lapse of time.

I have made an arrangement, whereby the PURE SOLIDIFIED CACAO may be obtained carriage free in any part of the country, by a few friends being purchasers at a time. It is done up in strong packets, for carriage by rail, at the rate of 7 lbs. for £1. By a few neighbours combining together, a box several pounds in value thus may reach any railway station free of carriage, at the rate of 3s. per pound.

I hope you will not only give the PURE SOLIDIFIED CACAO a trial, but will use your influence to make its general merits known to others. It has been of great benefit to numerous sufferers from ill-health, and those who are in the enjoyment of the best health have been enabled to do their work with greater ease and efficiency than when they partook of the more common beverages.

Soliciting the favour of your kind orders, I am, respectfully yours,
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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.

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