

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

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DR. MONCK AT DOUGHTY HALL.

Last Sunday evening Dr. F. W. Monck again occupied the platform at Doughty Hall, 14, Bedford Row, Holborn, the service being conducted by Mr. James Burns. As announced in last issue, Dr. Monck will not be present again at this hall for some weeks. There was an unusually large attendance, every seat being occupied. After the opening hymn had been sung, Mr. Burns read the 14th chapter of St. Luke, and remarked that on the Sunday evening previous Dr. Monck had made short impromptu discourses on subjects suggested by the audience, and that, as that method of affording information had met with so much success and appreciation on the last occasion, he (Dr. Monck) was willing to act in the same manner that evening. He would, however, ask that the subjects sent up should be of a practical and useful nature, because it was the object of Spiritualists to teach the people, as far as possible, the best methods of spirit-communication, so that they should become more dependent on themselves for their opinions and solution of difficulties in connection with the phenomena, and not require to rely so much upon foreign aid, which might prove to be untrustworthy.

Several subjects having been handed up by the audience, Dr. Monck offered up a prayer and proceeded to deal with these subjects, in doing which he displayed an unusual degree of eloquence. The following report contains the gist of his observations, although want of space prevents us from giving more than a brief digest of each address.

1. "Why are satisfactory phenomena so difficult to obtain in the light?"

Reply.—A notion seems to widely prevail that light seances are exceedingly rare, whereas they are plentiful and have been so through my own mediumship and that of others for several years. Certain phenomena, such as spirit-lights, require darkness for their better observation by the sitters; and as manifestations come quicker when the light is excluded, and circles too generally not having sufficient patience to await their development in the light, dark seances have been in demand, and light seances have therefore not been so fully cultivated as they might have been. It is not difficult to obtain results even in the strongest light if the medium and the sitters afford the necessary conditions, among which quiet, patience, and perseverance are the most important.

You know there is a theory started by spirits or Spiritualists, at any rate endorsed by both, to the effect that the manifestations depend on the evolution from the medium and the sitters of a subtle something which has been termed "aura" or "magnetism," and it is believed that this "aura" is of an extremely subtle and sensitive nature, resembling the sensitised plate of the photographer, the solution on which is capable of being decomposed by prolonged exposure to the actinic rays of light. The prepared plate therefore, has to be carefully conveyed in a dark box from the operator's darkened room to the camera. The spiritual "aura" is far more sensitive than the silvered plate of the photographer, and much more liable to be rapidly decomposed and neutralised for all practical purposes by the rays of solar light. Hence a light seance requires that the actinic rays should be excluded, or the medium should be powerful and throw off a constant and abundant supply of aura to make up for the inevitable dissipation of the force thus occasioned.

I am sure there is much truth in this theory, though not so much as most of us suppose. I have lately been conducting a series of experiments with the view of detecting some other deterring cause which I believed to exist. The result is that I am

convinced the greatest obstacle to the fluency of phenomena in the light is to be found in the aura proceeding from the eyes of over-anxious observers. I have noticed that when a hand or other phenomenon has been developed it has rapidly become less distinct and finally dissolved when the eyes of the sitters have been intently fixed upon it. Mediums observing this have sometimes requested investigators not to gaze too intently on the manifestation, and this has laid the medium open to unjust suspicions.

Last week I had the honour of sitting with Professor Wallace, whose disciplined powers of acute observation are so well known. A lighted candle, in a chamber candlestick, was placed *under* the table together with a wine-glass in which a shilling was placed. The moment these were placed beneath the table we heard the coin rattling in the glass, as if it was shaken by an unseen power, and the candle was rapidly whirled about under the large table, as was evident from the shifting of the light and the shadows of our legs, chairs, and so on, which quickly moved round and round on the walls and ceiling of the apartment. This continued for a considerable time, proving that the light did not materially interfere with the manifestation, and that the absence of the eye-aura induced a greater fluency in the manifestation.

Afterwards, a musical box was placed on the table on a sheet of paper, so as to isolate it from the table and prevent any connection therewith. The light was placed by its side. The box frequently rose clear off the table while all hands were held far from it. But I observed that while the light did not materially interfere with the manifestation, yet the moment we all intently fixed our eyes on the box its movements became suddenly less fluent and powerful. I conclude from this that the eye-magnetism has more to do with the weakness of phenomena, and the difficulty of obtaining them in the light, than the action of the light itself.

At this seance I stood amid the spectators in the light, when a materialised form gradually developed from my body, and finally became entirely detached from it, when all saw that it was a perfect human form with face and limbs well formed. It bowed, walked, and clapped its hands loudly, while I stood several feet away from it, and equally in full view of the spectators, and (for the sake of the test) clapped my hands also. But I am told that when all eyes were eagerly bent on the figure it gradually receded towards me, and was quickly absorbed into my body. This also would seem to confirm my theory.

Dark seances held under proper test conditions, are, I hold, most useful, and cannot be dispensed with, but the time has come when by their side, light seances should be more fully cultivated and studied.

I may further observe that Mr. Wallace tied up two slates, and placed them on the table in the light, and placing his hands on them while mine were by the side of his, he desired the spirit "Samuel" to write the word "God" inside these secured slates. This was *instantly* done, for when he opened them he found the word "God" boldly written within, and stated that this was the most perfect test in direct writing that he had ever seen, although he had sought for satisfactory evidence on the point in every available way. The space between the slates constituted a dark chamber, while the light externally rendered delusion or trickery to such practised eyes impossible; and then the inner surface of the slate being hidden from the retarding magnetism of the eye, the manifestation was produced without waste of time.

The naked works of a small musical box (you once heard a great deal of a *precisely similar* box, you know,) were placed on a sheet of note paper on the table in the light, Professor Wallace laid his

hand on the spiked drum, and felt it completely revolve [several times while (my own hands being over my head) the box was, by request, wound up loudly, played and stopped several times, by an unseen but intelligent power. He thus had the testimony of three senses to the genuineness of the manifestations—sight, hearing, feeling.

You will readily understand how, with such phenomena in the light, attested by such an eminent observer (and scores of similar witnesses at various times), I am supremely indifferent to the impotent criticisms of impudent slanderers. My mediumship is capable of being tested at any time by qualified observers, and is able to stand on its own merits. Notwithstanding all the difficulties that beset light seances, I venture to predict that they will soon become universal.

2. "Character, in its relation to mediumship."

Reply.—I am glad the subject refers to "character" and not to "reputation;" for like any other man, a medium may have a poor reputation and yet possess an unblemished "character." It does not matter what a medium is "reputed" to be. Any scamp can throw mud at him, and a bold-faced, hard-swearing adversary or two who don't stick at trifles such as truth, honour, and honesty, may speedily manufacture for his intended victim an exceedingly uncomely "reputation;" but the man's "character" is in his own keeping, and no power in the universe can spoil him of that treasure. Let a medium have the testimony of a good conscience within him and he can afford to laugh at those who assail it. What matters it whether a medium's or any man's name is rudely tossed from one slander-blistered tongue to another so long as he feels, and honest men know, that his inner "character" is sterling and contains within it—like seams of gold in quartz—those golden veins of purity, integrity, and truth, without which the wealthiest man is poor indeed, and with which the poorest man is of noble stature and an accredited son of the most High God. Judge no man by his outward appearance, for his pocket may be penniless and his back innocent of broadcloth, while his soul may bear the image of God, which is infinitely more than the "guinea stamp." For all that he may be a man of true kingly soul, a nobleman of God's own making, on whose brow in the light of truth you may discern the royal crown of true manhood.

Yes, character is everything to a man. Even the dissolute know its value. I have read of a certain dissipated nobleman, who squandered several fortunes, and at last, with an empty purse, he stood at the lowest rung of the social ladder, a degraded outcast, and on seeing an extremely poor man, who rejoiced in the divine heritage of a righteous "character," the fallen nobleman exclaimed, "If I had £20,000 I would freely give it to purchase that man's character." Being asked "Why?" he replied, "Because with such a character I could soon make £40,000, and that would leave me a clear gain of £20,000."

Character is the stepping-stone to worldly prosperity, and equally the foundation of moral worth in the soul. Pre-eminently "character" should be the soul of mediumship. It should permeate the whole man, and not be used as an outside veneer, by which much that is unsightly may be hidden from the eyes of men. A medium without character is a medium without power, unless it be for harm. He degrades the noblest gifts in the eyes of all who know him, and drags down to his own foul level the grandest truth that ever smiled on humanity. He attracts spirits of the same debased kind as himself, and his medial manifestations, partaking of his own nature and theirs, are only potent for extensive evil and disaster to the cause of Truth. But the medium who cultivates his better self, who really holds communion with the skies, who nourishes in his heart the highest phases of moral purity and sincerity, with no admixture of selfishness to mar its beauty—he is the man whom the world will learn to bless, and angels delight to honour. Character is the Alpha and Omega of mediumship. It is the true "Jacob's ladder," down which bright-winged angels troop to hold sweet intercourse with men, and up which men of holy aspirations can ascend, to hold sublime communion with their holy Father, God. But, if you would have pure mediums, don't tempt them, don't abuse their gifts, don't misjudge them, but surround them with a holy atmosphere of loving tenderness, of Christly gentleness and sympathy. You are mainly responsible for the moral texture of your mediums, and according as you treat them well or ill you will have results that will be your blessing or your bane.

3. "The Credulity of Sceptics."

I take this to mean "the credulity of sceptics regarding Spiritualism," and "sceptics" to mean the hypocrites who are always prepared to accept as Gospel, without proof or investigation, any mere statement derogatory to Spiritualism, and to loudly call in question well-attested facts in its favour. It is astonishing how eagerly these irrational people will swallow any lie that seems to militate against this great truth, and support their own, rotten, crazy, preconceived ideas. Any garbled newspaper report, any fictitious rumour, will serve their purpose. They do not stop to ask, "Is it true?" Is the writer or author a respectable, impartial, capable observer?" or, indeed, to inquire whether he has any existence at all. It is sufficient for them that the report assails Spiritualism, or throws discredit on its servants, who may be infinitely their superiors in intelligence and integrity. Any garbage will do to feed their morbid appetites. On the other hand, all that is calculated to establish the claims of Spiritualism they receive with distrust, and refuse to believe, unless supported by abundant proofs. I do not object to this, but let these men be impartial—let them be as anxious for "proofs" in substantiation of statements

against, as they are for statements in favour of, Spiritualism. This is the only honest course, and they are dishonest who adopt the contrary mode. But men heavily weighted with prejudice cannot fairly examine and judge of the merits of the case. It requires brains, and moral honesty, to constitute a man a real "sceptic." But these men are generally found deficient in both. Against us who "speak what we do know," and testify to what we have touched, and handled, and rigorously tested and demonstrated, they raise the brainless hue and cry of "credulity!" What they do not and are naturally unable to comprehend, they deem it credulity in men of mind to understand and believe. But these gullible individuals are, after all, the only "credulous" people, and if they only understood the meaning of words they would abstain from calling themselves "sceptics" at all. The Greek word for "sceptic" signifies a man of well-balanced and disciplined mind, a man who can hold evenly the intellectual balance, and pronounce a just and intelligent verdict according to the weight of the evidence. I have seen much of men and manners in my life in most of the social spheres, but I must deliberately record my experience, that, taken as a body, Spiritualists are less credulous and more intelligently painstaking in their investigations of truth than any other class of people. Certainly the so-called "sceptics" are more prone to "credulity," are far more gullible, especially when it suits their deranged tastes to be so, than are Spiritualists generally. At any rate our faith is founded on indisputable facts, and theirs too frequently is based on bare conjecture; and when fact and fancy enter the arena as combatants, we know it is only a question of time as to when the latter shall succumb to the former. The true "sceptic," the man who hears both sides and evenly holds the balance, is one of the most admirable people in the world. He takes nothing for granted, either *pro* or *con*; he pins his faith to no man's sleeve; authority has no weight with him; passion and prejudice find no place in his mind, and their voice is not heard in his councils. His aim is the discovery of Truth, and when he has got the clue, he pursues it with resolution, until ultimate success crowns his labours; and then if that Truth happens to clash with any of his own predilections or favoured theories, he unhesitatingly deposes them, and enthrones the Truth in their place, no matter how unpleasant the operation may be. The best wish I can express for Spiritualism is that each of its children may develop into that perfect stature of intellectual manhood which is comprehended in the word "sceptic."

4. "Do we by our moral conduct in life benefit spirits in their progress?"

Reply. It is known to most of us that at seances of the higher order, where the sitters are devout and the surroundings pure, spirits who neglected their opportunities of progress in the earth-life, come and say that as a consequence they occupy an inferior sphere in the spirit-world. They say that it is far more difficult for them to progress now than it was then, and that our example, teachings, sympathy, and moral atmosphere (provided we are progressed) are exceedingly helpful, if not essential, to them in their further development. You know the reformation and emanating power of sympathy in this world. A man takes the wrong turn in life; he goes to the bad, he sinks from bad to worse, until in his retrogression he has reached the lowest rung of the social ladder. As he wallows in the mire, sore, wounded, and despairing, courtly Levites and holy priests pass him by "on the other side." There is no eye to pity, no hand to save, and hope—that last faithful friend of the fallen—flickers with a dying flame. He is ready to despair, when some good Samaritan passing by is arrested by the woeful plight of his fallen brother, and bending over him with a compassionate heart and a melting eye, utters kind and sympathetic words. The outcast hears that voice and feels himself a man again. Someone cares for him! There is music in that voice. It is like sweet joy-bells ringing in ears only accustomed to the hopeless clang of the death-knell. A new life begins from the moment when sympathy wakes up to flame the fire of manhood that had well-nigh died out in the embers of the forsaken soul. He feels there is after all something worth living for, and after the lapse of months or years, during which you watch his upward struggles to the light, you find him not only clothed and in his right mind once more, but occupying and adorning the position in society from which his earlier errors had hurled him.

It was that word of sympathy and brotherly love spoken in the ear of the hopeless man that "loosed him and let him go," and gave that impetus to the good within him which has culminated in his restoration to himself and to society. And as men do not suddenly change when disembodied, it is but rational to suppose that they are amenable to the same influences as when in the body. The higher spirits minister help to us in our stumblings and trials, and we are capable of aiding earth-bound spirits by our sympathy, teachings, and prayers. Thus in the great chain of created beings, each separate link is dependent on the other.

I know of circles called "lifting circles," where holy, earnest men and women meet every Sunday to afford troubled spirits the opportunity of communicating, and gathering fresh strength and light for their advancement, from those who in their Christly love are touched with a feeling of those spirits' infirmities and yearn for their deliverance and advancement.

And let it not be said that only fools would do this. I know of many of the shrewdest business men who do this. One in particular is a man who is well known in commercial circles in London as one of the most intelligent, judicious, and accomplished business men in town. Well, after the hard toils of the week, when brain and body have been used to their uttermost, instead of seeking the

green fields or resting, this good man conducts one of these "lifting circles" on the Sabbath, and hundreds of spirits have had reason to bless his name in consequence.

Our moral example has a vast effect on watching spirits, the great "cloud of witnesses" spoken of by an apostle-medium. It is an awful fact, that all we do has an effect—perhaps an insensible, but a real effect—not only on observers in the flesh, but on men out of the body. It should make us wary in our conduct, lest we not only depress our own spirituality but also that of people in both worlds by any faults and lapses we may commit. On the other hand, a man may have no gift of speech, no mediumistic gift, no full purse to help the Cause, he may walk amid the shadows of humble life all unknown to fame, and yet if he be a good man his daily life will be worth a thousand sermons, and he will not waste his sweetness on the desert air. The incense of his pure, true life will be a sacred leaven to the humanity around him, and the humanity disembodied and hovering above him.

The aim of Spiritualism is to make men holy, and he who lives the truest, fullest life, may prove to be one of the pillars of the great Temple of Human Progress. "No man liveth unto himself." Seeing, then, what an important power you can wield, let me impress you to employ it in these ways, and especially for the uplifting of those anxious ones, who from across the Rubicon of Death cry out to you, as the man of Macedonia to Paul, "Come over and help us. Come over and help us by your love and your practical godliness to realise higher hopes and aspirations."

5. "What is the difference between normal and abnormal discourses, and under which condition are the statements made most reliable?"

Reply. I believe that in the delivery of both normal and abnormal discourses, the mind of the medium is operated upon from the world of causes. The difference is that the abnormal speaker is a passive agent, and in no way responsible for the thoughts evolved or words uttered, which indeed may be far above his own mental level, and therefore clearly not his own; but the normal speaker is only controlled to the extent that he receives impressions and suggestions and retains his mental freedom, so that he can exercise his judgment, rejecting or adopting the ideas as he may think fit. The whole of this outer world is but the ultimatum of the spirit-world, and this is equally true of ideas themselves. Indeed, everything in creation, from flower to star, is but an embodied idea. But a medium, if absolutely passive mentally, may be used to deliver a discourse, to which he listens as any other in the audience, not knowing what is coming, and perfectly unable in the middle of a sentence to foresee how it will be concluded.

I think the conscious abnormal speaking power is the highest form of this class of mediumship, and if the medium be a man of well-balanced mind and character, I should say the utterances would be more reliable than the generality of trance-addresses. Of course, much will also depend on the influence exercised by the audience, and other circumstances; but under no circumstances should such statements be taken as absolutely reliable, that is to say, free from errors of judgment, for after all they are but the opinions of beings like ourselves, and equally fallible. True, they being free from the bodily mists and restraints, have a less limited mental horizon, and are better able to get at the causes of things and judge of their consequences; but it is important to remember that no tried good spirit has ever yet pretended to be infallible, or claimed to be the revelator of final truth. Spirits who come claiming the contrary may safely be treated as extremely ignorant, conceited, and perhaps at times willfully deceptive intelligences. When spirits try to stifle our free will and override the right of private judgment, we must deem them the popes of the spirit-world, and treat them accordingly.

At all times I advise that the statements of spirits should be received, as the newspapers say, "under all reserve," or *cum grano salis*. Salt does no harm; it preserves the good and purges away the corrupt, and a pinch of the salt of judicious reserve will not tend to destroy the truth of any spirit opinion. We must act in this matter as true "sceptics," and weigh and compare everything that comes to us, and make our own judgments the final court of appeal. Spirits leave the body with all the excrescences and weaknesses peculiar to them in this life, and these they do not quickly lay aside; hence the Episcopalian comes back to us often as strong a Churchman as ever, while the Dissenter is by no means shaken in his faith; and I have even known the atheist return, declaring that, although he found life continued after bodily death, yet he had acquired by the change no conviction of the existence of a God. Of course, I speak of those who have not very long passed away, for it is certain that after a time spirits do progress and throw off the mental grave-clothes that they carried with them beyond the grave. They have advantages favourable to progress that we do not possess, nevertheless they are not able to make instant and seven-league strides towards perfection, so that their progress, though ordinarily faster than ours, is comparatively slow. The fact that men are in the spirit-world much the same as when here, should reconcile us to our own future departure. The orthodox theological faith, in which many of us were trained, teaches most unwarrantably that the moment a man leaves the body his final state is attained, and he will either go to a world where, like all its inhabitants, he will be instantaneously made perfect in holiness or happiness, or finally confirmed in wickedness and misery; in other words, there is a dead level in either case.

Now I have known many orthodox but holy men, who have lived trembling and timid lives because they felt they were not good enough to face the death that would introduce them to a

world of august beings seated on blazing pinnacles of perfection, and who therefore had a sort of terror of the theological "glory" awaiting them. They felt the law of progress in themselves to be universal, and always gradual, and could not realise how it was possible they should by the mere act of dying so expedite the process as to become perfect in the twinkling of an eye. Hence many such are "all their lifetime in bondage through fear of death." Spiritualism, by clearing away the mists from this subject and proving that the next world is but the counterpart of this, at least as regards the capacity for progress in its people, has done much to reconcile the timid and lowly to the idea of death. Besides there is no happiness without activity. Absolute perfection implies that there is nothing further to be attained, and hence no reason for activity. There would be no variety, and variety, we know, is not only inseparable from progress, but essential to happiness. Hence it is a charming thought to me that I shall at death enter the society of men and women just like those I have left behind, and that we shall all possess the capacity and enjoy the pursuit of perfection through eternity. Broad and boundless fields will ever invite our onward steps, and fresh knowledge, fresh attainments, will ever be productive of new and varied delights. And if ever you and I are privileged to come back and minister to the spiritual necessities of our fellows in the flesh, I believe we shall be able to tell them that the utterances of spirits through their mediums are by no means final truths, but simply the honest opinions of disembodied men who are in a better position generally to venture an opinion than those who are shut up in the flesh.

6. "Jesus said, 'No man taketh it (my life) from me.'"

Reply. Some may think this means that Jesus was divine, therefore omnipotent, and that therefore no man could take away his life. We do not endorse this interpretation. The absolute essential deity of Christ is itself a dogma that has divided the Christian Church in all ages. It even now divides sect from sect, produces heart-burnings and strife, and leads to much uncharity, all which is utterly unlike Christ. We Spiritualists agree to differ amicably where we cannot see eye to eye, and we excommunicate no man for his honest faith, and the like right we claim for ourselves. God in the Scriptures is represented as saying to men "Come, let us reason together," and Jesus taught the right of freely exercising the reason, and the consequent right of private judgment. Hence we, as Spiritualists, recognise no popes. We "follow" no man, but the individual conscience and judgment we do follow. It is best for the whole development of the man's nature that he should not accept ready-made dogmas as truths, but should delve for the material, smelt it in his own furnace, and fashion it on his own intellectual anvil. And yet it is well for the man to compare the mode and result of his labour with that of others. One may learn something of the other, some new idea may commend itself to his judgment and forthwith he can make it his own and assimilate it with advantage; but he should not accept that idea on the "authority" of man. In religious matters, above all, a man should think for himself, as he must hereafter reap for himself the consequences of his thoughts and their outcomes. Both among Spiritualists and among orthodox Christians there are men who believe in the essential divinity of Christ, and men who simply believe he was the noblest and best of men. The only difference is that among the orthodox religionists this difference divides them and produces uncharity, while with us it is an element of harmony, for while each agree to differ amicably, these very differences become strands in the bond of union. "Let every man be persuaded in his own mind."

Jesus as the Messiah was the light-bearer of God. And in some sense every one of us should be the messiahs of society—its illuminators and deliverers. Christ's life was one of self-sacrifice, but his earthly life was immortal till his work was done, his mission accomplished. "Mine hour is not yet come," said he, when others feared it had. He knew he must not yet finish the work the Father had given him to do, and if all the powers in the universe had combined to crush him before that hour boomed out from the turret of eternity, they would have failed to touch so much as a hair of his head. Hence, when that hour did strike, he quietly accepted his destiny, and was "led to the slaughter,"—led, not dragged or driven—a voluntary sacrifice, who felt he had a baptism of fire before him, and was straitened in his soul till it was accomplished. He "laid down" his life, and no man took it from him. His exequers were but unconscious instruments of his destiny. And so every good man's life in the flesh is immortal till his work is done, and when he has put the finishing stroke to that, he can lay his head down and breathe away his soul in peace, fearing the grave as little as a weary man dreads his bed.

No man took Christ's life, and none took away the results of that life, for they have grown and multiplied with the ages, and will do so till the final consummation of all things. So no man can take away the results of our lives. Nay, those results will increase a thousand-fold, and meet us on the broad fields of eternity. Happy are we if we do not tremble to meet those results.

7. "The angels who have never known the trammels of the flesh."

The word "angel" signifies "messenger," and applies to office rather than nature. A human spirit may thus be an angel, and most of the angels mentioned in the Bible were human spirits. But I believe there are beings who are called angels *par excellence*, because they are beings of a high order who have never been in the flesh. Anyhow, they occasionally present themselves at our seances. I know their visits are frequent to a circle in Manchester,

and one near London, and probably to many more. I have seen them materialised, and they as far exceed ordinary spirits in beauty as the light of the sun exceeds the light of the moon. Their presence is also evident from the elevating and tranquillising influence they exert. Any absolute proofs of their existence beyond these, is probably out of our reach, and at present outside of our knowledge.

8 "Will Spiritualism harmonise its public workers?"

Unity is the very spinal marrow of Spiritualism. We all harmonise on great leading points and shall eventually on all subjects. But at present, it is impossible to make all men or all Spiritualists think alike, any more than that the cloistered German Emperor could make half-a-dozen watches keep time together. He who lives the true spiritual life helps to promote unity among the workers. But love is the foundation of unity—love and sincerity. Let us cultivate these heavenly graces, and when effort is needed to protect the Cause, or to urge on the chariot of progress, let us one and all put our shoulders to the wheel with a hearty good will. Give us practical, unselfish love and devotion on all sides, and it will ultimately be seen how much there is of real goodness, nobility, aye, and divinity too, in the cause of Spiritualism.

Mr. Burns remarked that as the evening was so far advanced, no healing would take place on that occasion.

The singing of the Doxology brought the meeting to a close.

MR. COLVILLE AT MECHANICS' HALL,

19, CHURCH STREET, ISLINGTON.

Mr. Burns.—Dear Sir,—Regarding the day on which you kindly delivered your scholarly and comprehensive inaugural address last month in the above hall as the first "red-letter-day," under the present dispensation of spiritual things in that place, we may, I think, with equal truth consider last Sunday as the second notable occasion under the present management; and both as calculated to inspire us with sentiments of gratitude for the past, and with confidence and hope in the future.

On the latter occasion we were honoured and much gratified by a very masterly and eloquent address from Mr. Colville, the very excellent inspirational medium. The hall on the occasion was comfortably filled with what Mr. Colville was pleased to describe as an intelligent and highly appreciative audience. The lecturer and his surroundings seemed to be in perfect harmony with each other, conducing to render the evening one of the pleasantest and most instructive that I have ever been privileged to spend in that hall.

I have heard Mr. Colville lecture many times; but I think I never heard a more magnificent or more instructive discourse from the lips of Mrs. Tappan or any other inspirational speaker.

I much regret that those of our friends who write shorthand were conspicuous by their absence, and that consequently we did not secure a verbatim report of the lecture. But, having myself noted some of the principal points in it, as well as some of the teachings elicited by the various questions asked, and thinking they may interest your readers, I beg to hand you a brief summary of them.

The lecturer was requested to answer in his remarks the following questions: "Was Jesus Christ God, or Man, or both? and is the account given by Hafed of his early life to be relied on?"

Among many important truths, Mr. Colville said, that without stating that Jesus Christ was absolutely God, in the sense in which that term is usually applied to the Divine Being who fills the universe with His presence, he was unquestionably the highest and fullest expression of Deity that has even been vouchsafed to man: and that, although there had been manifestations of the divine presence even from the beginning, through messenger, prophet, and seer, yet they all pointed to him as the chief messenger of God to the human race, and in him received their highest and most complete fulfilment. That he was the Word, or outward expression of Divine Truth to the world. That he was not under the influence of the spirits of departed men, however exalted; but was influenced by the spirit of God, which came down to him through the reverberant spheres: through shining ranks of exalted intelligences, through angel and arch-angel, cherubim and seraphim, and of principalities and powers in the highest heavens; and that he was constantly attended and ministered to by legions of the highest orders of angelic beings. That he was considered by the Primitive Christians as the first and greatest of all created beings: and might truly be said to have existed before the creation of our world. That the testimony of the highest spheres is, that Jesus is a being highly exalted above all angelic powers.

With regard to the Sonship of Jesus Christ the speaker said, that, although all men are sons of God in relation to their Universal Father; yet that in a higher and special sense he was the Son of God: the child born, the son given; of whom it was predicted that he should be called "Wonderful! Counsellor! the Mighty God! the Everlasting Father! the Prince of Peace!" and that if there is a difference in the divinity, it is not in regard to quality, but in the quantity of that divinity; what He is in the infinite we are in the finite. That by the power which he possessed over the elements of nature, he was able to re-unite to its material body the spiritual body of man after it had been severed by death; as in the case of his friend Lazarus after he had been dead three days.

Referring to the work which Jesus came to perform, he said it might be expressed by one word of four letters—"Love." Speaking of the resurrection of the body of Jesus, Mr. Colville said that his hands and feet, being pierced with nails, and subsequently his side having been pierced by the spear of the Roman soldier, the blood and the other juices of the body were so drained, and, by its exposure to the heat of the sun and to the atmosphere for several hours, had become so dry, that when it was laid in the tomb the attendant angels could easily dissipate the remaining earthly particles, so that nothing remained but the spiritual body, in which, doubtless, he ascended to Heaven.

In answer to the second question, as to the truthfulness of the account given by "Hafed" of the early life of Jesus of Nazareth, the speaker said that he could see no reason for doubting "Hafed's" account, but that, on the contrary, there was great reason to believe that Jesus was

initiated into the mysteries of the Temple service, and of the Magi, some of whom went to Bethlehem to do him homage. It is also further believed that he belonged to the Order of Spirit, or, as it is termed in the Scriptures, "the Order of Melchizedek."

He concluded a most eloquent and instructive discourse, amidst the most profound attention, by stating his belief that we are on the eve of a New Dispensation, namely, that of the Divine Humanity, when war, and crime, and poverty will cease all over the world, and in which the message of the angels, "Peace on earth, good will to men," will receive its highest and fullest accomplishment.

Permit me to add, that Mr. Colville expressed himself much pleased with his reception by the audience, that it had given him great pleasure to address us, and that he should be very happy to lecture for us again on the first Sunday in November.—I am, dear Sir, yours truly,
22, Sparsholt Road, Crouch Hill, N., Sept. 25. GEO. STARNES.

MR. COLVILLE AT LINGHAM HALL.

Last Monday evening the second of a course of inspirational discourses was delivered at the Lingham Hall, 43, Great Portland Street, through the mediumship of Mr. W. J. Colville; Dr. F. W. Monck presided. There was a decided improvement in the attendance, many well-known Spiritualists being present on this occasion, who were not to be seen at the opening meeting last week. As usual, subjects for the address were provided by the audience, the one receiving the largest show of hands being: "How is it that Science is Opposed to the Teachings of Theology?"

The guides of the medium submitted that the questioner had taken up a position that he was hardly justified in assuming, namely, that science was actually opposed to the teachings of theology. It was the aim of Science to peer into the realms of Nature, in order to lead men to investigate the elements of which the earth was composed, and in doing this, scientists were searching for God through his works, and were reading of him in the great Bible, the book of Nature. Theology signified the science of God; all that appertains to a knowledge of God might be designated theology. Science and theology were certainly not opposed to one another, for science told of that which was material, and theology of the immortality of the soul. They were different parts of the one Bible of God; the one being the interior, and the other the exterior, parts of that volume. There appeared to be contending forces in some respects, but it was, nevertheless, the case that no true theology was ever opposed by science, or *vice versa*.

No scientific truth could be opposed to any theological truth, because that which was theologically true was necessarily not scientifically false, and that which was scientifically false could never be theologically true. Truth was an absolute unity, and all its parts fitted in one with another even as the various members of the human body performed their separate functions, and formed the whole being. The theology of the ancients was not opposed to science, except that there was a spiritual power above and beyond all that was material. The reason of the so called conflict was due to the fact that men did not understand their position in relation to the especial province of each subject, and by reason of the distasteful manner in which modern science approached it. Moreover, modern theology had stepped out of its place in so far as it had told man that it was sinful for him to use his reason, and enforced dogmas upon him, and made statements, giving him no proof, which every man, woman, and child had a right to demand, before accepting as true any assertion whatsoever. The time was to be hopefully looked for when science and theology had assigned to them their proper provinces, whereby spiritual and mental knowledge should be offered to the world and understood by it. Then the two would be united together, and the laws of spiritual affinity and theology and science would walk hand in hand to the blessings of mankind.

At the conclusion of the address, Mr. Colville answered many queries by members of the audience, after which his guides recited an impromptu poem, the subject being "Heaven upon Earth." This was received with acclamation from the assembly, and the service closed with a benediction.

Mr. Colville sincerely thanks all who have taken an interest in these meetings, and respectfully requests those who wish these meetings to be continued to make them as widely known as possible. They are entirely dependent on the money taken for seats and the voluntary offerings of those admitted free; it is therefore impossible to sustain them unless the contributions cover all expenses. £2 10s. each Monday is required. Many who attend are liberal, all that is required is a full house.

PROGRESS OF SPIRITUALISM IN TORQUAY.

Mr. Editor.—Dear Sir,—It will please you and your readers, no doubt, to receive a little news from our district, and hear of our steady but sure progress onward. Spiritualism in Torquay, as well as this beautiful town itself, can date from a recent beginning, when the first sod of turf was upturned, and the foundation-stone was laid. The pioneer of the Movement in Torquay now notes with satisfaction the fruit of his labours. In other words, Mr. B. Pearce, photographer, is the oldest Spiritualist amongst us, has devoted much time and energy to the Cause, and has now found some reward in the satisfaction he must have felt at seeing no less than thirty friends eagerly respond to his invitation to join in a social tea and spiritualistic gathering.

The day appointed for this festive occasion was Tuesday, the 18th inst., and all admission tickets were disposed of long before this date. The fear of overcrowding the rooms alone caused the restriction in the number of tickets issued, but it was judiciously managed in order that all real investigators should be present.

Thanks to a few ladies and gentlemen, who volunteered as a managing committee, the rooms presented a most enchanting appearance. Arches and festoons of evergreens, interlaced with flowers, were displayed about with taste, and two appropriate devices were seen to advantage, and arrested the minds of those present, and provided them with suitable spiritual food. The two devices were these:—

1. "We seek in fellowship to prove the immortality of the soul."
2. "Come, let us join hand in hand—
Fast in one mind and spirit stand."

The royal standard, numerous lamps, and various other decorations, displayed in various parts of the rooms, added greatly to the effect. The

tea table, also decorated with rich foliage and flowers, with a profusion of good things, laid out (thanks to the ladies' committee) in a most tasty and tempting manner, greatly pleased the eye, and I must admit, Mr. Editor, that it pleased the palate also exceedingly.

Before the assembled guests were allowed to partake of the tempting refreshments, a benediction was selected and sung in chorus, all standing. After tea, our friend Mr. B. Pearce was unanimously voted chairman, and on his suggestion another friend was selected as vice-chairman.

Mr. B. Pearce opened the meeting by stating the object of it, which was, to bring the investigators of Spiritualism in fellowship and sympathy with one another, and give them the occasion to meet, to discuss, to record progress, past and present, as well as future work, for he hoped this, the first social gathering of Spiritualists in Torquay, would be the precursor of many others, &c.

A letter was handed over to the chairman, and read by him, stating the regret of one of our friends being unable to be present, on account of pressing business detaining him in Plymouth, and expressing his best wishes for the success of the meeting.

The evening was agreeably spent in conversation, varied with both vocal and instrumental music, as well as drawing-room *divertissements*.

The chairman called upon the known mediums, ladies as well as gentlemen, to sketch an outline of their experience in the investigation of Spiritualism. The investigators in their turn stated what facts and phenomena had uprooted their scepticism.

Refreshments were handed round at eleven o'clock; more music and singing followed. A vote of thanks were accorded to the chairman, vice-chairman, ladies and gentlemen's committee, in turn with the utmost readiness, and this very pleasant and amicable meeting was closed about 1 a.m., all, before separating, joining with earnestness in the singing of the *Doxology*.

It is gratifying to know that the three circles in operation in this town are willing to join hands, and associate and co-operate together for the advancement of truth.

Mr. W. Eglinton, the well-known medium, contributed greatly to create an interest in Spiritualism, through having twice visited Torquay, and given splendid seances. We are expecting him once more amongst us. It is to be hoped the friends will make the most they can of his visit, and utilise it for the advancement of what they judge is truth.—

P. F. LEMAITRE.

September 19.

P.S.—Spiritualists desirous of obtaining admittance to our circle during their visit to our town may be introduced by applying to Mr. B. Pearce, 31, Lower Union Street, Torquay; or to myself, 36, Abbey Road.

P. F. L.

This evening, sitting down for manifestations with my friend, I was induced to ask our spirit-friend "Omiver," if he would kindly write for us this evening on a subject. The answer came, "With pleasure."

The subject we then chose was

THE LOVE OF GOD.

"My dear Friends,—There are few who understand this subject, and the reason of it is, that they are devoid of desire for it; besides they do not appreciate the divine character. If men would consider how greatly they are indebted to God, for the many blessings they receive from his bountiful hand, they would soon become grateful, and find a loving feeling in their hearts toward him. As men, first we receive life and are placed in a physical world full of beauty; all our wants and desires are supplied with an endless variety and astounding munificence; ability is given for us to appreciate our surroundings, the laws that govern them, and to make use of that knowledge by means of our intellect, in order to preserve for ourselves the necessary conditions of happiness. There is not a thing in Nature, as you term it, that is not, when well considered, a gracious and munificent gift of the Creator, and when the beautiful physical world, which we inhabit in the first stage of existence, is contemplated and understood by our hearts, and gratefully acknowledged to be all a gift of the great Creator, we can but feel our hearts joyful, and our happiness is increased by finding expression for our sincere gratitude to the Maker of it all. It is from want of understanding God's loving character that men turn away from Him with indifference, and go so far as to deny His very existence. They pursue their pleasures, inclinations, and vices, regardless of Him who has placed in their hands the means of gratifying them.

"Oh how much we owe to that great unfathomable Being who is so powerful, so wise, so omnipotent, and yet so gentle and loving! But many men have no other notion of God, than that he is a great unknown far away Being, if He exists at all, and that He is ready at the death of each individual, to inflict fearful and an everlasting punishment; and it is with feelings of dread and horror that man sees his life ebb away, and his approaching dissolution coming nearer and nearer. As man progresses in wisdom and purity, he will surely welcome death as a happy deliverance from an inferior life to a higher, and more beautiful, and more desirable one. O man, when wilt thou know thyself, thy destiny, and thy Creator? Does not thy heart tell thee that these beauties that surround thee—these great heavenly bodies that illuminate the earth at night—are made by the hand of Love, and are not to be destroyed and changed into darkness and horrible tortures. It would indeed be a cruelty, such being true, to give you birth; for as your understanding and propensities are derived from your earthly parents, you are partly irresponsible for those fierce passions and evil desires to which you often give way. And it is a truth that not two men are alike; and if such is the case, how can the same belief or creed become acceptable to all? Can the same medicine cure different complaints in two patients? "If you, being evil, can give good gifts to your children, how much more," said Christ, "will your heavenly Father, who is the source of all goodness and perfection, bestow on you good gifts."

"Will that great Being be willing to thrust you into endless torments because you have failed to believe certain dogmas? Rest assured that if you live a good life, and a pure life, full of charity and grateful feelings towards your Maker, you will be translated from your earthly sphere to a better one, for he who has loved much will be forgiven. We tell you to love your Maker, to praise Him in spirit, and in truth, to pour out your spirit in gratefulness before Him in the quiet retirement of your chamber, and to cultivate and practise that wisdom that the Lord Jesus has revealed to the world; and if you live such a life

during your earthly existence, then fear nothing; for if the character of God is love, it is in this character that he will receive you and judge you in the spiritual world. What is creed for one is foolishness to another, and how can you think for a moment that by such a standard the world will be judged. Rather will it be judged according to its righteousness and the love it will have shown to the great Creator; be sure the spirit-world, although invisible, is surrounding you, almost walking in your midst; it is not appreciable to all, but not the less real. Will you say there are no insects in water or in the various components of your food because you have never seen them revealed to your eyes by the microscope? It is the same in this respect with the spiritual world. And if all men are not susceptible to its influences it is not the less a great truth; those more susceptible of seeing, hearing, and communicating with the spiritual world, are what you term mediums, but they are in different degrees and infinite variety susceptible to the presence around them of the invisible. It is nevertheless certain that all are influenced in their thoughts and thereby their actions by the same, and therefore it is wise to seek the good influences and forsake the evil ones. It is wise to submit to the guidance of those spirits who seek to lead men to the truth, purity, and goodness, and who are glad, and eagerly seek the occasions to testify to those truths, to the unbounded love of God, and the wisdom of his ways. And yet some have said that evil spirits are alone likely to influence men and to communicate with them. Why should it be so? Rather it is the fault of men that evil spirits do at all manifest to them; it is caused by their want of real love to God and a sincere desire to live good and pure lives in obedience to His wise laws; but when men will seek good spirits with a true desire for good, they get them, and their ministrations can be but an encouragement for them to persevere in the way of truth and the desire for perfection.

"Those who do not sit in circles are influenced just as much by the spirits, both good and bad, as those who do unite together to bring them. It is only in the degree that it differs; the union of a few good men and women for the wise purpose of seeking intercourse with good spirits simply makes more clear to their senses that which exists at all times and at all seasons, but is not noticed by mankind on account of their spiritual blindness. Let them but give life and energy to their spiritual perceptions by restraining their passions and their animal tastes, their evil pursuits and intense desire for the material, and then the spiritual world would become a reality to them. From the spiritual world they would, with further refinement of their nature, ascend to the higher spirits, to the angels themselves, and then would they reach in spirit their Almighty and all-loving Father. Let then your spirits often contemplate God's works in Nature, and so elevate your thoughts by this contemplation to Him who made all things, and surely you will find in your nature feelings of intense gratefulness towards Him. It is for want of seeing as well as feeling the benevolent character of the works of God, that mankind almost forgets its great Creator.

"Enough for this evening, for the weather is unfavourable and greatly depressing. I am glad to give you a few thoughts, my dear friends; let not your hope nor faith waver; let it sink in your hearts, for if others care not to believe it, that has nothing to do with you so far as your inward life is concerned. Seek the light and seek the truth. Live the life and await the death of a believer in the immortality of the spirit and the endless and unbounded love of the Creator. May His blessing rest on you and yours, and may His love cheer your spirit and comfort it.

Torquay, September 12.

"OMIVER."

EAST END SPIRITUAL INSTITUTION.

On Friday last a tea-meeting was held at the above Institution, when a goodly company, forty-two in number, sat down and enjoyed the good things provided. Amongst others who attended were Mr. Burns and Mr. Hidden, of Constantinople; but being obliged to leave, to attend at Doughty Hall, Mr. Burns expressed the pleasure it had given him to be present and meet so many of the East End Spiritualists, and to welcome Mr. Wallis home again after his three months tour of mission-work in the provinces.

The meeting re-assembled after a short interval, when Miss Chandos Leigh Hunt was unanimously desired to preside. She made an excellent address, and then called upon Mr. Wallis to read his report, which stated that twenty weeks had passed since the last tea-meeting, during which the Sunday evening meetings had been carried on without cessation. A School of Spiritual Teachers had been formed, and met every Tuesday evening for the last quarter. The platform had been occupied and the meetings sustained by Miss Young, Miss Leigh Hunt, Mr. Wallace, Mr. Burns, and Mr. Colville, in addition to the services held by Mr. Wallis, previous to his departure, and Mr. Jennison had kindly continued to occupy the chair very efficiently. The receipts during the twenty weeks had been £9 14s. 3d., including 5s. donation from Mrs. Beeby, of Croydon, and 10s., quarterly subscription, by Mr. Young. The expenditure amounted to £10 8s. 6d., leaving a deficiency of 14s. 3d. upon the working expenses.

Various suggestions were then read, which had been made to Mr. Wallis in respect to the working of the Institution, and for the extension of its operations during the winter season; and the friends present were asked to express their opinion thereon.

Miss Leigh Hunt said she was very sorry to find that the burden of sustaining the work had been allowed to rest so heavily upon Mr. Wallis, and hoped that something would be done to relieve him of the debt incurred, and she would offer to give a lecture on Magnetism to aid his work and help in the formation of the proposed Mesmerie Class, due notice of which should be given.

Mrs. Olive, under control of "Dr. Forbes," congratulated Mr. Wallis on his work and wished him God-speed, and offered, on behalf of the medium, to give three seances for the benefit of the Institution and to aid Mr. Wallis in his arduous undertaking; the first and third to be held in the rooms, and the second at the medium's residence.

"Sunshine" followed, and reminded Mr. Wallis that four years ago she had prophesied that he should take a public stand, and speak from many platforms throughout the country as a trance-speaker; and that although he at the time denied its truth or probability of fulfilment, yet now it was demonstrated.

Mr. Luxford, Mr. Jennison, Mr. White, Mr. Cain, and Miss Young, in the trance, all spoke in reference to the object of the meeting, and congratulated Mr. Wallis on his successful tour and safe return; at the

same time expressing sympathy with his efforts to provide suitable accommodation for the Spiritualists of the district and general public, and admitting those efforts to be worthy of better support.

Miss Leigh Hunt pointed out how great a work had been accomplished with a very small amount of means and support, and thought that a great deal more might be done; but that the deficiency of 14s. 3d. might be made up, she would stand at the door with a plate.

The meeting closed at nine, p.m., after singing the Doxology, having been a very harmonious and happy one.

The room and tea-tables were decorated with some very beautiful bouquets, forwarded by Mr. Crewdson, with the greetings of the Ulverston happy band, to Mr. Wallis on his return, and were much admired and appreciated.

It was resolved to commence Sunday morning services as well as those held in the evening, and next Sunday morning Miss Young will attend to inaugurate them. Mr. E. W. Wallis will occupy the platform in the evening, when his guides will speak upon a subject selected by the audience. Friends desirous of joining the School of Spiritual Teachers, are requested to attend on Tuesday evening, or send application to Mr. Wallis.

TO THE SPIRITUALISTS OF EAST LONDON.

Dear Friends,—The time of supineness and apathy has gone by; a newer life and outpouring of the spirit is taking place in the world, and it is time that we had an inbreathing of this Divine Power and Presence to a larger and more complete extent than hitherto. Our motto is, "The Discovery of Truth: its Application and Diffusion;" and it occurs to some of us that we have been discovering and receiving, and, to some extent, applying the new conceptions—the knowledge or light vouchsafed to us—to our own selfish ends alone, that our lights have been hidden under the symbolical bushel, and we have kept our Spiritualism to ourselves.

The rooms of the East End Spiritual Institution are capable of being utilised to a far greater extent than they have hitherto been, and, with a little judicious exercise of energy, might be filled every meeting with a number of inquirers and seekers desirous of obtaining a knowledge of the claims and facts of Spiritualism. The question is, how is it to be done, and who will do, or help to do it.

I am anxious and willing to do all that lies in my power, both as an instrument of the higher powers, and as a co-worker normally with all who will help.

I ask Mr. Burns to print this appeal for a fortnight, and call a meeting to be held at 15, St. Peter's Road, Mile End, E., on Monday, October 8th, at eight, p.m., to consider the best means to be adopted to commence a winter campaign in the East End, and utilise, to a greater extent, the Institution now existing there. Those friends who cannot attend, but would like to assist or make any suggestions or propositions, will oblige by writing me in the meantime, and their communications shall be laid before the friends who assemble. Let us all put our shoulders to the wheel, and the car of progress will advance in spite of all opposition.—Yours fraternally,

E. W. WALLIS.

REMARKS, SUGGESTIONS, AND COMMENTS.

We receive many letters which contain valuable observations, some of which require to be supplemented by thoughts from our point of view. We make a few extracts on the present occasion. A warm-hearted friend writes:

I did look at your subscription list, and was somewhat astonished at the nature of its contents. Where are our wealthy Spiritualists? If they exist, do they take any interest in the welfare of the Cause. There are not a dozen sums in your list which are at all creditable to Spiritualists in a wealthy position.

We take a different view from that of our correspondent, and think that it is exceedingly creditable to Spiritualists that their Institution is supported by themselves generally, and has not to depend upon the patronage of one class. Our subscription list is a healthy one, and honourable alike to the Spiritual Institution and to the numerous friends of the Cause. A hollow and worthless mercenary movement might be supported by a handful of moneyed people, who might possibly be the dupes of a designing party, who had a means of operating upon their sympathies, but such a charge cannot be brought against the Spiritual Institution.

For a number of years nearly one thousand persons have contributed annually to this work, which is a grand testimonial to its inherent value, and the solid manner in which it is appreciated by all classes. Of course, we do not undervalue the kindness of our more wealthy donors. They have been an essential element of strength, and we could only wish that their example was more plentifully followed; but, at the same time, we must say that we would rather have £20 in half-crowns than in one sum.

Furthermore, when our more affluent friends see that their donations are sustained by the offerings of others, even down to the "widow's mite," it encourages them in their generosity, and shows them that they are sustaining a work which is so useful that it recommends itself to all classes of our body.

Remember, finally, that the subscription list of the Spiritual Institution is not a charity matter. It is not a dole to a needy individual, but it is bearing part of the public work which is done to a much fuller extent than the contributions would warrant. This, we know, is thoroughly understood by these subscribers. It is only those who have not the heart to aid in the work, nor the discernment to see the need thereof, that occupy their minds with mean thoughts on this question.

A correspondent in asking for a packet of information on Spiritualism, says: "I am convinced that it is truth. My attention was first drawn to the subject (Spiritualism) by the Rev. T. Colley, late curate of this parish; personally, I scarcely know the rev. gentleman, but his sermons made a very deep impression on me, and since his departure I have so constantly heard him reviled for being a Spiritualist, some even asserting that he ought to be turned out of the Church, that I became very anxious to learn what Spiritualism really was; but all the information I

could get, was, 'psychic force' and 'animal magnetism,' whatever they are; and thinking those who found such grave fault with Mr. Colley really ought to know more about it themselves, I still, to their annoyance, persisted in believing him to be right, though, beyond an inward conviction that he was right, I could not explain why.

"In June, fate (?) threw in my way a friend of the minister's, and in the course of conversation, I asked 'What is Spiritualism?' He not only explained it to me, but gave me some of your papers to read. I don't know if I should be presumptuous in saying I am a Spiritualist, but I assure you I firmly believe in Spiritualism.

"Armed with his explanations and the information contained in the papers I have read, I am now able to defend it, which I gladly do whenever, as unfortunately too often happens, I hear it abused, and I have succeeded in interesting three of my friends in it. But I am both surprised and grieved at the way a word in its defence is generally received, and the odium attaching to both itself, its professors, and investigators. To the latter class I tell my interlocutors I belong—not, believe me, from any fear of being sneered at, for investigators are as much abused as Spiritualists, but because I am loth to assume a name I may have no right to assume, and I do not know a single Spiritualist in Portsmouth, my friend and mentor having removed to a distance lately.

"The papers I have read are:—'The Claims of Modern Spiritualism upon Public Attention,' 'Spiritualism: Its Advantages in the Present and Future Life,' 'The Coming Crisis,' 'Theodore Parker in Spirit-Life,' and your refutation of Dr. Talmage's strange sermon upon what he calls 'The Religion of Ghosts,' which latter I like very much; you so clearly prove Spiritualism right and the Doctor wrong.

"Hoping you will not consider these details intrusive, and with earnest wishes for your success in the noble work you have taken in hand, believe me, &c.

Who will commence the good work of scattering our papers in all directions in every town in the kingdom? We are receiving hundreds of such letters, which makes us all the more earnest in this work. What a comment on a "Church," which persecutes a faithful minister for teaching the Truth—Gospel Truth too.

An inquirer writes: "In some parts of the MEDIUM I find abstinence from alcohol, tobacco, and meat, advocated. Since receiving these papers I have abjured the first in every form. I cannot see what good it can do me and so left it off. But why the latter—meat? I cannot exactly comprehend."

Of course every individual is free to select such diet he sees most fit for his necessity, and if certain Spiritualists are vegetarians, it must be because of their having good reasons for adopting that system of diet. We are pleased to think that these teachings attract so much attention, for if Spiritualism can gather into its ranks all who would desire to promote social reform and remove the stigma of drunkenness from our country, the Movement would soon become a large and important one.

"SLADE'S INSPIRATION."

Dear Mr. Burns,—Having been somewhat interested in the discussion provoked by what has been termed "Slade's Inspiration," which seems to have afforded an opportunity for some of your correspondents to express their ideas upon this interesting phase of the spiritual philosophy; having also had repeated opportunities of observing Dr. Slade when writing or speaking under these conditions, I have ventured to send you a few lines on the subject, which you are at liberty to publish if you deem them of sufficient interest to your readers.

When I read the statement that the article, sent to you by Dr. Slade was copied from the writings of K. Graves, I was not in the least surprised, from the fact that such instances are by no means uncommon with him—not only when sitting for the independent slate-writing, but also when his hand is controlled to write automatically.

On such occasions the quotations are often copied from writings he has never seen, and in language with which he is entirely unacquainted. Under such circumstances shall we hold him accountable for not giving credit to the original author? That he knew the article was copied from Mr. Graves's writings I do not believe, any more than I believe he knew what was being written on the slate, when sitting for physical manifestations, when sentences, paragraphs, and in some instances entire poems were found written in Greek, and recognised as copies with which the person sitting was familiar.

After the Doctor had finished writing the article in question, he came into the room where I was sitting and submitted it to me, saying that he did not recognise the controlling influence; that, instead of his hand writing rapidly, as it usually does when controlled by his guides, it moved slowly and deliberately from the beginning to the end. This, doubtless, is all the explanation that he would be able to make. His guides can answer for themselves.

To my mind the quotations afford stronger proof that they emanate from an intelligence separate and apart from him, than would be the case if the matter written was original. Because it follows that this intelligence must have examined the subject in order to be able to produce a copy. This could not be charged to Dr. Slade where the quotation is taken from a language he does not understand.

On the other hand, if his writings were entirely original, it seems to me that it would be very difficult to sustain any claim to inspiration.

61, Rue d'Arlon, Brussels, Sept. 12.

J. SIMMONS.

CASE OF HEALING.

To the Editor.—Dear Sir,—If you can find space for a few words, I feel it a duty to add my testimony to that of others, to Dr. Monck's marvellous healing power. My daughter called on him some few days ago, suffering severe pain in one of her eyes, which was bloodshot and very much swollen.

The Doctor, after laying his hand on it, applied a little magnetised rose-water (I think he called it), and, strange to say, the bloodshot appearance nearly disappeared instantly. He gave her a little of the magic fluid in a bottle to take home, and after only one application the cure was complete.

W. STREDWICK.

Weybridge, Sept. 25.

Mr. T. Brown has gone to Oldham, and may be addressed care of Mr. John E. Smith, 1, Whalley Street.

ON CREEDS.

An aged man once met some friends
When walking in the park;
'Twas evening in the month of June,
And very nearly dark.
"Hollo!" they all cried out at once,
"We're glad we've met to night,
For you shall now our umpire be
And tell us which is right."

"I will," said he, "if in my power,
On this you may rely,
That I will most impartial be
In giving my reply.
But what's the subject—let me hear
The opinions of each man,
That I may judge between you all
As fairly as I can?"

At this they all spoke up at once
And told him it was true,
They all of them the Bible took
And read it through and through.
But though they read the self-same words,
No two there could agree
In what it taught about a God
Or of eternity.

"Stop, stop, my friends," the old man cried,
"One at a time, I pray,
That I may pay attention to
What each man has to say.
Remember this, in everything
You should your reason use
In charity to all mankind,
And never it abuse."

"Well, sir, you see," thus Smith began,
"At morning, noon, and night
I've sought and found the grace of God,
And therefore *know I'm right*,
If others would but do the same,
They very soon, like me,
Would be convinced of that great truth—
The holy Trinity."

"A Trinity," said Brown, and smiled,
"To me seems really fun,
For that declares three separate gods
Are all rolled into one!
A Unitarian am I,
And thus I seek God's light,
And what is more I feel convinced
And positive *I'm right*."

Then Mr. Jones, a learned man,
Who'd gone deep into science,
Said never yet a God he'd found
On whom to put reliance.
For Father, Son, or Holy Ghost,
He did not care a pin,
To know the world went round and round
Was quite enough for him.

Then Mr. Robinson began,
And said there was no hope
For any one without he'd got
The blessing of the Pope.
Within the Roman Catholic Church,
He said, each son and daughter
Was saved from sin and purgatory
By mass and holy water.

Another friend, a traveller bold,
Who'd sailed the world all round,
Declared in every land he'd been
A new creed he had found;
But as no facts could be adduced
To prove the truth of one,
He felt compelled to give it up,
And so believed in none.

"I've heard enough," the old man cried,
"And heartily I grieve
To hear what differences there are
In what men do believe.
Of course, you know, I can't pretend
To say which may be right,
Yet still I'd like to say a word
On what's been said to-night."

"Well, friends, it's ninety years ago
Since I began at birth
The long and weary pilgrimage
That I have had on earth.
And though I stand alone to-day,
Of troubles had my share,
I never once have doubted yet.
A God's protecting care.

"It's very true, I've often thought,
As we have done to-night,
About the various creeds there are
And which of them is right.
But soon I found none could explain
This mystery to man;
So I resolved to *think myself*.
I'll tell you now my plan.

"Well, first of all, I'm perfectly
As certain as the grave
That He who made the universe
And all conditions gave,
Must be All-wise, All-powerful,
And knew ere time began,
The object which he had in view
For making it, and man."

"The truth of this you must admit
Or by the merest glance
You'll see at once, and have to own
That all things came by chance.
But this is false, is easily shown,
For never will you find
That matter—shape it how you like—
Is the same thing as mind."

"Well next—of this I'm satisfied
That He, who life did give
Without our knowledge or consent,
And placed us here to live,
Will just as surely when he takes
Us from this earthly sphere
Provide us homes as suitable
As He has done while here."

"I don't mean heaven so far away
As Churchmen love to teach,
Whose distance makes it seem almost
Impossible to reach;
But spirit-homes here close at hand,
Whence guardian angels come
To cheer us on our journey here
And meet us when 'tis done."

"A spirit-home, where all of us
Would like to go from choice,
And where the righteous man will find
He'll have cause to rejoice.
And even the poor wandering soul
That never thought of Him
Will justice—oh!—and mercy too
Receive, though steeped in sin."

"Thus, friends, you see, believing this
I never feel I need
Accept, dispute, nor contradict
Another person's creed.
Besides, I've found no argument
Will make these matters clear;
Then let us wait with confidence
And do our duty here."

"Our duty here's another thing,
Then understand me quite,—
I say, while here, to search for God
Is absolutely right.
In short, there's nothing else on earth
Affords such joy to me
As seeking Him through all the laws
That rule immensity."

"Thus, seeking God from day to day
I see Him every hour;
I see Him in the lofty trees,
And in the tiny flower;
I see Him in the silent calm,
And in the tempest wild;
I see Him in the beast of prey,
And in the little child."

"I see Him in the mountain range,
That's crowned with virgin snow;
I see Him in the fertile plains
And valleys stretched below;
I see Him in the ocean vast,
And in the changing tide;
I see Him in the village brooks
That through the meadows glide."

"I see Him in the noonday sun,
When all's aglow with light;
I see Him in the starlit skies
And in the darkest night.
In fact, I see Him everywhere,
Whichever way I look;
And don't believe—and never will—
He's shut up in a book."

"Who is there, when they think of it,
Don't see the wondrous plan?
How God by slow degrees unfolds
The intellect of man.
This clearly shows He's working now,
And gives us as we've need;
Then why should men dispute about
Some antiquated creed?"

"Much better would it be for them
If all would use their power
To try, and grasp, and understand
The lessons of the hour.
If all did this, then all would see
That all are working right,
And honouring God, who made us all;
And now, my friends, 'good night.'"

JOHN ROUSE.

THE NEW EDUCATIONAL MOVEMENT.

Like everything new, this development of our Cause is slowly making its way. Though it has been clearly put before the public its provisions are comprehended with difficulty by some. Undauntedly we intend to push it forward till the country is covered with a net-work of domestic educational effort.

A respected correspondent writes to ask why depositors may not have one copy each of several works, instead of taking several copies of one work. Of course they can have one copy of any work, but not at the reduced price. Either a depositor or purchaser can at all times be supplied at published price, but when we sell our books at a greatly reduced price, we must have some compensation in the form of extended sales. All of our books are really cheap at the published price and well worth the money, and when we supply them in parcels at a much lower figure, we look for two advantages; first, pre-payment in the form of a deposit to supply capital to bring out the book; secondly, a wholesale order by the depositor taking several copies of one work. This makes it fair to both parties. We give a large discount for the use of capital and for the effort which the depositor makes to sell the additional copies, and in return we have the money to work with and a wholesale order for the book produced.

There is scarcely any Spiritualist who could not induce neighbours to join with him to secure any of the book-parcels if he took the proper steps. For instance, take "Illness: its Cause and Cure." It is an excellent sixpenny book, but we supply to depositors seven copies for the price of five, thus making a present of two copies on the transaction. Now if any of our readers who desire to have only one copy of "Illness" were to explain the nature of the book to neighbours and tell them that by joining with him they could obtain the work at a greatly reduced price, he would have but little difficulty in finding purchasers for the additional copies. He should invite his neighbours to his house one evening in the week, open with them a subscription of, say, a penny a week, commence the reading and exposition of the book at these meetings, and before a month was over, the books would be paid for, and thoroughly studied and explained. There is no work calculated to begin this system better than "Illness: its Cause and Cure." Mothers in particular should be invited to take part in these meetings, for the book will explain to them how to treat their children when suffering from the illnesses incidental to infancy. A correspondent informs us that the other day he had incidentally gone into a neighbour's house, and found that one of the children was on the point of death from the results of an attack of measles. The medical practitioners had treated the little sufferer to the best of their skill, but had to give up the case, seeing that they could do no more for the child. Our correspondent directed the mother how to treat the little patient hydropathically, and in a few minutes there was an entire change in the symptoms. It was out of danger, and in a few days as well as ever. Surely this is a work which is worthy of being attended to. If we can teach mothers how to save their children from suffering and death, we will gain their ear to listen to further teachings from the book of Nature. If all our readers would commence little family clubs and readings of the kind suggested, we might before winter is over have fifty thousand intelligent people studying weekly the philosophy of life as revealed in the nature of man physically and spiritually.

DR. MACK'S BOOK ON HEALING.

When Dr. Mack left London his book was well forward, but on account of his absence the progress of the work has been interrupted. We expect him in London in a few weeks when the volume will be completed and offered to the public as speedily as possible.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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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 28, 1877.

FEATURES OF THE WEEK.

On Sunday evening Mr. Burns electrified the audience at Doughty Hall by proposing that Dr. Monck should have a hall of his own in the West End of London, to speak in every Sunday evening. It was evident, from the increased attendance which accompanied Dr. Monck's ministrations, that he is well qualified to exercise a permanent influence as a speaker, and we hope steps will speedily be taken to place him in a position where his talents might be employed to the best advantage for the promotion of Spiritualism.

Of late there has been a strong tendency on the part of audiences and speakers, to revise the popular notions on religious questions. Unhappily, religion has come to be associated with certain names and symbols, and it is supposed that religion consists in venerating them and talking about them. When we look back into the past we find that all religious teachers have ignored the religious symbols and traditions of their time, and gone straight to the soul of man as the representative of God, and appealed to it as the Divine Word made manifest in the flesh. The people are evidently not satisfied with the usual explanations of religious names and symbolisms, and hence they continually desire further expositions of their meaning. Much transitional thought must be evaporated during the process, for as the minds of the people are well filled with ignorance and superstition on these questions, it must come out in one shape or another. There is somewhat of a paradox in the idea of a special Son of God studying Spiritualism in Egyptian Temples and in the groves of the Magi in Persia. This subject will bear further agitation before all the dust gets shaken out of it.

Swedenborg is coming to the front. The communication from the seer which we publish in another column has been sent to us by a gentleman who lives several hundreds of miles from London. He says the message came through a medium with whom he was acquainted, quite unexpectedly. At Doughty Hall the interest being excited upon the subject of Swedenborg will find expression, as announced in another paragraph.

Kind inquiries have reached us in abundance respecting the state of Mr. Burns's health. He suffers from a painful prostration of the nervous system, caused by close attention to work and the difficulties which have to be encountered daily. It is hard to say all that would be necessary to make the state of things clear. We flatter ourselves nowadays that we welcome truth, and protect from death its exponents. Do we? There is many a way of killing a man besides the rope or the stake. No man is a spiritual teacher unless he is regulated by the principles of self-sacrifice; but if we were all spiritual teachers, and did a little of the sacrifice individually, the few would not require to suffer cruelly, because of the neglect of the many. We hope soon to see new life in our Cause, when the agencies in operation will be better supported.

Mr. and Mrs. Forster have left London for the Isle of Wight. The last number of the *Banner of Light* contains an excellent letter from Major Forster on matters connected with Westminster Abbey.

THE VEGETARIAN SOCIETY.—It may interest some of our readers to know that the next banquet of the Vegetarian Society will be held at Manchester on October 24. Spiritualists would do well to attend it. How would it do to have a nice little Conference of Spiritualists at the same city on the following day? No doubt there will be present in Manchester at that time many persons who would be glad to make the acquaintance of Spiritualists and their teachings.

MR. WILLIAMS'S RETURN TO LONDON.

On Saturday evening there was a large attendance at 61, Lamb's Conduit Street. Mr. Williams's old friends were well represented, and in addition, there were strangers from great distances. The circle was a large one, and not particularly favourable for manifestations, yet there was abundant satisfaction in that respect. In addition to the usual physical phenomena, several gentlemen were grasped by a spirit-hand, and their arm pulled up till they stood upon the table, yet the spirit-hand seemed to desire them to extend their arm yet higher. "Peter" took the "fairly bells," and carried them into the back room, sounding them so delicately that the instrument appeared to be a long distance off. He returned gradually augmenting the sound. On reaching the table, he was asked whether he had been out of the room. He replied: "No, I have only been in the back room." The after-sitting for materialisation was very successful when the circumstances are considered. "John King" appeared quite a number of times and showed himself well to those who were in good positions. Mr. Warren Hidden, from Constantinople, was specially favoured. There were also clairvoyants present, who gave some striking indications of that faculty. Mr. Williams will continue his sittings as usual.

On Monday evening a few sitters enjoyed manifestations of a remarkable character. Mr. Williams's mediumship is in a fine state of usefulness and shows great variety of adaptation.

LAST SUNDAY IN LONDON.

Last Sunday was one of great activity amongst London Spiritualists. In the afternoon Mr. Colville gave his usual discourse in Quebec Hall. The audience increases every week and the interest deepens. In the evening the same speaker addressed a full attendance at the Mechanics' Hall, 19, Church Street, Islington.

At the East End Mr. E. W. Wallis was welcomed home by a very crowded and highly respectable audience. The interest exhibited in Mr. Wallis and his local work was very gratifying.

Dr. Monck spoke at Doughty Hall in the evening. Every seat was occupied, and some had to stand. The audience was of very superior quality, and a deep interest was manifested in the proceedings. Mrs. Makdougall Gregory and a party of friends from the West End were present. If the talent and culture which are so abundant in our West End houses could be disseminated throughout the practical departments of Spiritualism, an immense power for good might be developed. We think it is probable that this desirable consummation will be brought about soon. Mrs. Makdougall Gregory who has always manifested so much interest in Spiritualism will possibly set an example. If our co-workers in the higher strata of society would come forward, and stand side by side with those already working in the Cause, there might soon be a great number of Sunday meetings, with a pleasant form of service at each one of them. There are many ladies in connection with the Cause who are excellent musicians, both instrumental and vocal, and if they presided at the organ and formed the nucleus of a choir, those who have been less favoured by educational advantages would be encouraged to do their best to co-operate with them. If Spiritualism does not teach those who believe in it the practice of fraternal love and co-operation, it must certainly do very little to promote the kingdom of heaven upon earth. As it is, the signs of the times are auspicious and we hope for the best.

MR. COLVILLE AT DOUGHTY HALL.

On Sunday evening Mr. Colville will again appear at Doughty Hall, and deliver one of his highly-instructive inspirational discourses. The meeting commences at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

MR. WHITLEY ON SWEDENBORG.

On Sunday, October 7, Mr. Whitley will deliver his lecture in the Doughty Hall on "The Gospel of Order according to Swedenborg." Mr. Burns is expected to conduct the service, and Mr. Colville will preside at the harmonium on the occasion.

On Sunday, October 21, Mr. Colville's guides will give a discourse on "Swedenborg" in the same hall.

Mr. Morse will speak at Doughty Hall on Sunday, October 14, being the Sunday previous to his anniversary *soirée*.

THE PENNY EDITION OF THE DIALECTICAL REPORT.

We have resolved to make the special number complete with information particularly addressed to investigators. The usual news of the week will be given in a supplement. This will necessitate a considerable addition to our weekly outlay, and we hope every reader will do his best to secure a shilling packet of the forthcoming number. We hope to be able to fix the date of its issue next week. The price of one copy, as usual, will be three halfpence; twelve copies, post-free, for one shilling; a hundred copies, carriage paid, eight shillings. If all friends did their best to promote the circulation of this number, many thousands would be required. We are receiving orders daily, but if all did their duty the quantity required would be very much augmented.

MRS. GUPPY-VOLCKMAN'S HEALTH.

Mr. and Mrs. Volckman are still at Aix-les-Bains, Savoy. Mrs. Volckman has had a course of baths, the effect of which is pronounced favourable; a second course will be followed out. It is hoped that the treatment will overcome the unfavourable symptoms under which the lady has so long laboured.

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 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 CONCEPTION OF TRUTH.

To arrive at the ultimate of Truth is to gain a knowledge of the most intricate workings of nature:—

On the material side,—from the most stupendous and superb sun, down through the multitudinous phases of matter to the most infinitesimal atom that floats in the atmosphere.

Spiritually,—descending from the nature and operations of the creative and preserving power, termed God, even to the internal principle that animates the tiniest creature. J. LEWIS.

THE MUSICAL SEANCES.

On this day-week Madame Llançoré had great difficulty in proceeding with her music, because of the unfavourable conditions of the circle. She could not get under control to play at all till the sitters were re-arranged; then she made some progress. These failures and interference of conditions with the playing ability, very strikingly show that Madame Llançoré is under spirit-influence, for were she to play from her own knowledge of the art there would be no difference in these attempts. On Tuesday evening the circle was very harmonious, and the music was vigorous and varied, though bearing evidences of partial development. Mr. Towns was present, and described some spirits and other matters, seen clairvoyantly.

On Friday evening Mr. Colville delivered a very excellent address on a subject proposed by a gentleman present. These seances will be continued on Tuesday and Friday evenings. Mr. Towns may be expected to attend on the Tuesday evening, and Mr. Colville on the Friday evening, thus giving a pleasant and instructive variety to the proceedings.

Mrs. BUTTERFIELD will be ready for platform work by the middle of October. Her address is Lord Street, Blackpool.

LEEDS.—Mr. H. Garforth, 6, Moorland Street, Hyde Park Road, Leeds, desires to know if there are any Spiritualists in Leeds. Mr. Peacock's seances do not appear to be held now.

Mr. WALLIS delivered three public addresses in Leicester, in addition to those reported last week. This public work gave equal satisfaction to that done in private.

WALSALL.—Mr. Blinkhorn reports that Mr. E. W. Wallis held four meetings in the town, from September 16th to the 20th, which produced satisfactory results. On September 23, Miss Keeses gave a trance address which afforded great pleasure to those who heard it.

Mrs. BASSETT will commence her weekly receptions on Wednesday at the Spiritual Institution. Only friends can be received whose application has been accepted. Those who desire to attend can apply in advance.

Mr. HAWKINS now holds a seance for healing at his own home on Sunday mornings. To suit the convenience of patients he will attend at the Spiritual Institution, 15, Southampton Row, on Tuesdays, at three o'clock in the afternoon. Mr. Hawkins is a valuable healer.

PLYMOUTH.—A correspondent gives away his copy of the MEDIUM weekly after reading it, and by that means has induced three others to become subscribers. He takes in addition the MEDIUM in monthly parts, which he keeps clean for permanent use.

Mr. COLVILLE will give an inspirational address and poem on Wednesday evening, October 3, at the residence of Miss Chandos Leigh Hunt, 17, Brunswick Square. The meeting will commence at 8 o'clock, and friends can attend on communicating their desire to do so to Miss Leigh Hunt.

MANCHESTER PROGRESSIVE DISCUSSION SOCIETY.—The above Society will meet at the house of Mr. Brown, 59, Grosvenor Street, on Sunday next, September 30, when a paper will be read by one of the members. Friends wishing to join will please attend. Ladies are invited.—Geo. DAWSON, Sec.

THE Scottish Entertainments of the Kennedy family in St. James's Hall, London, are of a very enjoyable description. The father, two daughters and three sons, make altogether, a remarkable company. The concerts are given on Monday, Wednesday, Friday, and Saturday evenings for the next two weeks. Those who desire to spend a pleasant evening should take the opportunity of being present.

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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.

"The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity."—Objects of the Spiritual Institution.

Our work is based upon the Everlasting Truth, and not on the human definitions thereof, which are continually changing as the discovery of Truth advances. We are in no sense sectarian—neither Christian nor anti-Christian, Swedenborgian nor anti-Swedenborgian, materialistic nor spiritualistic, in any exclusive sense. From all points of view, interior and exterior, historical and personal, Truth may be seen, and it is our pleasure to permit all the fullest liberty to get at the Truth from their particular points of view. We believe in all humility that "we,"—in which term the whole human family is included—have much to learn, and that the higher worlds are continually inciting us to persevere in the search for Truth. We reciprocate the sentiments expressed in the following message:—

A MESSAGE FROM SWEDENBORG FOR MR. JAMES BURNS.

"There is at present a certain influence abroad, especially among Spiritualists—a greater longing after the Divine, and less after Materialism. Some of them, are casting from them the rags of science, and striving for the garment of DIVINE POWER, the keystone of which is FAITH. They are giving up their desires for signs and wonders, and beginning to feel that there is something beyond all this.

"There are many good spirits abroad striving to influence the right-minded to look to the right path. There are those that they cannot influence, but when the motives are pure and the mind exalted, they can be taught and guided.

"I, with many others have been abroad to help. I have caused discussions to be opened up, on matters that are everlasting. I have influenced those whose inclinations ran in that direction; I have caused them to search into the writings of those that they think are dead and gone. I have impressed many to speak on matters that were nearly forgotten; I have, I might almost say reprinted and resurrectionised many matters that I have written of, when I was in the flesh. You will hear me much spoken of now. Many remember me that had forgotten me. Many take down my books from their shelves, on which the dust has gathered, to make a reference, or find out a saying.

"I cannot impress all with the truths that I could give them from spirit to spirit, but I can urge them to bring to light the writings of long ago, and to read them with carefulness, and without prejudice, and with prayer for wisdom and enlightenment, and they will understand many things that are now to them dark.

"Let all who desire read my works, which I desired them to read, and which I wrote for that purpose. Let them read them carefully, without fear, without dispute, and with a desire to gain light and knowledge; and in every dark passage, and every uncertain sound that may issue therefrom, the true light will come to them to enlighten their understandings, and to cause them to see clearly that which they ought to know.

"I want no earthly praise; I want no worship. I wrote my works to enlighten and benefit the world, and I speak now for the same purpose. CHRIST came to join together earth and heaven, and to open up a closer correspondence with this world and the next. I wrote, praying that I might be able to supplement the works of the GREAT MASTER. I speak now and urge what I have done, because the correspondence between this world and the next is in danger of dying out, and the children of earth are becoming too practical, and too material. They have lost the gold and the silver, and they are little better than iron and stone.

"I wish to strive to open up the correspondence between this world and the next more clearly. I wish them to gain spiritual

enlightenment; I wish them to gain the knowledge and the wisdom of angels; and I speak now to you all, ye, my spiritual friends, and all who are looking beyond the borders of this world, that if ye search, I myself will help you to find; and if ye knock, I will pray that it may be opened unto you. "SWEDENBORG."

The spirit who gave this message said it was for Mr. Burns, and that it was to be sent to him for publication for the benefit of Spiritualists. He also said: "Those who have spiritual longings, and read his works, he can give the light to themselves in their reading, without any publicity. He was told of a great din on earth concerning him, and he says he has impressed a great many to read his works and speak concerning him. The Spiritualists, purged from their chaff, their materialism, and their desire for wonders, they are the True Church, as their tenets consist in leading a good life, and opening up communion between men and angels."

September 23rd, 1877.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On the evening of the 20th, Mr. Chant was the first Monitor, and gave a reading from a record printed by the White Quakers, entitled, "Some account of the Progress of the Truth as it is in Christ Jesus." The portion read was a letter addressed to an individual who had been addicted to getting divorced and married again. After the reading, the Monitor observed that he never knew marriage to succeed well in communities. Husbands and wives generally parted, even though they entered these communities in a married state, and some of them took up with other partners. He also gave instances of persons giving up all they possessed and taking their place amongst others in community life. He then went on to say that he had himself been unfortunate in marriage. His wife became a drunkard. He could not break her of the habit, and he did not wish to ill-use her, and as he could not live with her as she was, he told her that if she desired to be with him she would have to go to a certain community, as he was about to become a member of it. She refused, but he gave her the address, so that she might follow him if she desired, and as being the best means of reforming her. He was to have his child—a boy—with him, but during the night the mother absconded with it, so that he had to leave the lad behind, but mother and child died some time afterwards of consumption.

The points that had been advanced then became matter for discussion in the School. The Chief Monitor observed that the Monitor's experience had been an exceedingly painful one, and though it was easy to make criticisms, yet it was questionable whether anyone present would have managed the affair in a better manner had they been similarly circumstanced. As to the community, certain points were rendered clearly discussable by the remarks that have already been made, namely, Why did some persons become so much attached to community life, giving up all their money willingly? and whether was it the highest principle to leave a disagreeable wife or husband, or stick to them and suffer to the end?

The Monitor replied in respect to the last point, that he thought it best to separate, taking on no responsibility for the conduct of another, if that person was uncongenial and unlovable. Other Teachers offered their observations, and the Chief Monitor in closing the discussion, remarked that life was full of responsibilities, and they could not be shaken off with impunity. It seemed necessary to the soul that responsibilities be met and unflinchingly sustained. As regards marriage, there was much wisdom in the practice universally prevailing that married people should always remain so. It was in accordance with that love intuition which plainly said that love is deathless. There are many opponents to love,—the difficulties of life, various forms of passion and selfishness; but the man or woman who could enable the love element to triumph over these would no doubt be better for it. He therefore thought it a much higher principle to put up with an unfavourable marriage, and by self-abnegation make the best of it, than shake off all responsibility and retire back into the shell of selfishness, seeking other associations more pleasurable; but where duty was not so conspicuous. Even the Monitor, who had so touchingly given his experiences, might have been in all respects a better man, if he had denied himself and kindly suffered to the bitter end. Women were not lovable simply because they were pretty objects, but because they were immortal souls, on whose account men have taken up important duties; and the self-sacrificing interest which teaches us to deny ourselves for future good, inspired men and women with the affection to minister to each other, even under the most unpleasant circumstances. It was when a wife was in the most needful and unlovable conditions that the true man was most devoted to her interests. The free love principle, which advocated a repeated separation from uncongenial companions, set a premium upon selfishness, and if persevered in would entirely dissolve the structure of society as it had that of many families. The Chief Monitor also made some remarks upon communities, which we have not space to report.

Monitor Crowe gave a reading and commentary upon the third chapter of Genesis, which he said should be read allegorically, as was the case with the first two chapters. The serpent meant the animal or selfish portion of man's nature. The Monitor gave explanations of the other figures in the narrative, showing that they had all of them a spiritual significance.

The Chief Monitor, in summing up, observed that all spiritual truth applied to all time. It was not a historical narrative, but

a story setting forth the career and necessities of the individual soul, and it applied to every man and woman now on earth as well as to the mythical characters Adam and Eve. Looking at the question practically, the serpent meant the grovelling, animal tendencies of the man which, prone to the surface of the earth, had no higher aspiration than self-gratification. These appetital passions tempted Eve, which represented the human affections called the heart. When man stoops to vice, his natural affections become degraded. He loves and enjoys that which was formerly disgusting and obnoxious to his pure taste. Eve in turn tempts Adam, that is, the affectional part of man's nature being degraded, the intellectual faculties have to follow, and debased appetites begot false theories to excuse them, and present that infernal consistency which makes the bad man all of a piece—intellect, affections, and appetite. Hence the necessity for thinking truthfully, loving purely, and acting rightly.

We are going to try to get up a School on the principles you have suggested, and have so ably carried out. I do earnestly hope it will succeed. I feel very anxious to become a small helper in a humble way. I instil all the minds that I can with our truths. Just to show what people think about us, I'll mention two curious instances. The first was a very intelligent man. He accosted me thus one day: "Friend, I have been reading and thinking a great deal about Spiritualism, and oh! could I but realise the beautiful ideas depicted there so vividly, I would not begrudge anything to prove them for myself." Then I told him how to proceed to gain the information, &c. Just one more and I have done. Two gentlemen visited me to inquire about it, and they said they felt convinced there were some great truths hidden behind the ridicule of its phenomena. I did my best to satisfy them. I do wish we had a good pushing medium here; the people everywhere seem to be getting anxious to learn more about it. It is really astonishing how many come to me about it, and how sincere they speak. We can best satisfy their requirements by literature. If you have anything you can give away I shall be most happy to receive the same, and be assured it will not be thrown away.

HYDE PROGRESSIVE DISCUSSION SCHOOL.

Mr. Johnson (at his house) introduced his argument, of which he had previously given notice, "Why have we Poor?" In dealing with the subject he illustrated the serious evils existing in the present land laws, and the dependent positions in which the actual workers were placed, through the land being an immense monopoly. This alone was the means of making and keeping men poor. The evils of society were also a great stumbling-block in the way of true progress, and he wound up his argument with the drink traffic, showing how drink kept the masses of the nation in extreme poverty, made an easy revenue for the Government, and greatly enriched the promoters of the trade. By such policy the "poor man" had to fight against the nation, and while such state of things was indirectly strongly advocated by Government, men would be always kept poor.

The next meeting will be held at the house of Mr. Hartley. Subject—"Is the Bible the Highest Standard of Morality?"

BRISTOL.—On Friday evening, October 5th, a preliminary meeting will be held at Mr. Parker's house, 5, Louisa Street, the Bath, to form a select mental improvement-class for the diffusion of spiritual truth and knowledge in general. All are earnestly invited to attend and aid in this new work, which will be carried on privately, and therefore there will be no responsibility attached to membership. The meeting will be commenced at eight o'clock.

THE GAINSBOROUGH PICTURE AND SPIRITUALISM.

"If no man will speak unpopular truth, the very first step can never be taken and spiritual progress becomes a vain dream."—REV. F. W. CROSSLEY.

To the Editor.—Dear Sir,—As you kindly reprinted my letter respecting the "Blackburn Murder" (see the MEDIUM for April 18th, 1876 p. 268), oblige by reproducing the one which appears in the accompanying *Preston Chronicle*, Sept. 8th, 1877, p. 6, col. 1, containing a specific allusion to the Gainsborough picture. The name of the man who was "bribed" to cut it out, and many other particulars being given to me alone by spirit, on Sunday night, April 1st, 1877, may be seen in my reporting book, under the date indicated.

E. FOSTER.

50, Friargate, Preston, Sept. 19.

THE BLACKBURN MURDERER AND SPIRITUALISM.

Publish the facts.—Andrew J. Davis.
And they laughed him (Jesus) to scorn.—Matthew.

To the Editor of the "*Preston Chronicle*."

Sir,—I should not have troubled you with this communication, had not one of your "Stray Notes," in last week's *Chronicle*, rendered it imperative. You therein state that "On the 7th of April last year, a placard was posted in Blackburn to the effect that a reward of £100 would be given by the Government to any person or persons who would give such information as would lead to the discovery and conviction of the murderer of the little girl Holland," and another "placard" stated that "The Mayor and members of the Corporation of the said borough would give a further reward of £100 to any person or persons as should give such information and evidence as aforesaid." Now, Sir, as the giving of the above rewards was not contingent upon the discovery of the remains located in Fish's chimney, but on the "giving of such information as would lead to the discovery of the murderer," I submit, with due deference to your editorial acumen, that I am entitled to such "reward," for not only did I inform both you and Detective Harrison, several days before the "full confession" of the murderer, that "Fish the barber was the man," but I also distinctly stated to several in my shop, on the Thursday before the chimney was searched, that if the flue were examined, the remains of the girl's skull would assuredly be found with the hair nearly all consumed. In addition to this, I know for a fact, that one of the women in my shop at the time I was speaking about the chimney lived not far from Mr. Taylor, the reputed owner of the dog, and

while I should be sorry to state that the woman indicated—aye, or anyone else—had told him what I had said, yet such a thing is possible. However, if his “dog” be a better “medium” for such communications—the Bible informs us that Balaam’s ass was both a seeing and a speaking medium—than we are, then let him disclose the name of the man who destroyed, or rather I should state cut out of the frame, that costly picture, “The Duchess of Devonshire,” for if he cannot we can; and as we stated in the “Golden Lion,” Blackburn, when some gentlemen said, that the murderer had got away—“No he has not, for he is in Blackburn still,” so we can tell Mr. Taylor that the man who “was bribed” to cut the picture out, is, and was then, in the city of Manchester. To the question, “Why then do you not disclose his name and obtain the reward?” I answer, Because “the time has not come” for such communications to be admitted in criminal jurisprudence; nevertheless it will do eventually, whatever may be said to the contrary.—Yours, &c. E. FOSTER.

Preston, September 6, 1877.

THE TELEPHONE SUPERSEDED.

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

In addition to what I wrote last week, another circumstance may be referred to, that suggests how, in spiritual science, the telephone may be superseded.

When in Naples a short time ago, my friend Signor Damiani told me how on one occasion a military gentleman and his wife, both mediums, who were living away from Naples, determined to see if they could manifest at the Signor’s circle, through the gifted medium I have myself, when in Italy, frequently sat with—the Baroness Cerrapica.

For this purpose, on the evening and about the time the circle would be gathered at Naples, they in the country retired to separate rooms and composed themselves to quietude, abstraction of mind, sleep, or trance; and did so manifest, through the lady named, at Signor Damiani’s house, that at once the two identities were recognised, and the test-messages each had determined to give were given, and recorded in the minute-books of the circle. That done, the two met again; and said the Major, “I went off to sleep, and don’t think I have been there.” “Oh, yes, you have, for I have manifested myself, and I saw you there,” said the wife. So at once they wrote off to Signor Damiani, to say what they had been trying to do, and the messages they had endeavoured to give through the Baroness entranced. But, at the same time, a letter from the Signor was despatched to them (and thus the letters crossed), saying they had both been spiritual visitors that evening at the circle, and had given such-and-such messages; the same corresponding exactly with what they, unknown to the circle and to each other, had resolved to give; the circle also knowing nothing of the experiment that was being made, which, in its success, again demonstrates how the telephone may be superseded.

NEW SPIRIT-LIGHT AT THE HAGUE.

Dear MEDIUM.—Here is a short notice about Mr. C. E. Williams’s sixth visit to his “second home,” as he calls the Hague. As your readers are acquainted with Mr. W.’s manifestations, I only point out two new phenomena, to which I will direct the attention of our English brethren. The first consists in a new lamp shown to us by the spirit “John King” in different rooms and at different seances—once at my house very brightly. It is a beautiful object, which I can’t better describe than as a large-sized very brilliant crystal globe, filled with a luminous transparent fluid. It is quite different from his former lamp and much larger. “John King” said he showed it for the first time in Holland. This lamp excited the amazement of every inquirer who had a good opportunity to see it. The second phenomenon is the appearance of a luminous cross inside the described new lamp on a darker back ground, and illuminating the interior of the wonderful crystalline object. Still another cross appears often in darkness; this second cross appears to be composed of diamonds (sharp luminous separated points) and is surrounded by a ring just as beautiful. This cross is a very interesting sight. The cross in the lamp measures about 2 inches in height; the separate cross with the ring about 1½. Both were shown by “John King.”—Yours truly, A. J. RIKE.

Oude Molstraat 8a, The Hague, Sept. 15.

CONJURING AND SPIRITUALISM.

Mr. Burns.—Dear Sir,—In the MEDIUM of September 7th there is reference made to “Louie,” a little girl, then performing at Raikes’ Hall, Blackpool. I happened to attend last Saturday evening, and was very much interested in the part she took. I am at a loss to know how she could be so accurate in her descriptions. There was one question I should have been glad to put to her father, and intended, had the opportunity been afforded; however, it was not, and I should now like to ask it through your paper. Perhaps some of your readers might be able to answer it, and it is this: Could little Louie give the same descriptions if the articles did not pass an examination in the hands of her father?

I am very doubtful as to its being clairvoyance, though the father said, “I believe it to be a special gift, and that called ‘second-sight;’” for I found the gentleman was the one who came forward to expose Spiritualism later on in the evening, and which he did, in the weakest manner I have yet ever witnessed. So far as the latter entertainment goes, he will certainly do no harm to the Cause; for anyone who has had but a slight knowledge of the phenomena witnessed at seances must see a marked difference, and under very different conditions. Perhaps you will pardon me if I give you an illustration how well he does it. To show the audience how the knocks are produced, he brings a small four-legged oblong table, but round the edges on the surface is a kind of raised bead-work; and he says by pushing down this bead-work at the end, knocks are produced by means of certain levers,—as he shows. Of course the medium and his accomplice always sit at the ends of the table and the dupes at the sides; so that however much the latter may press the raised work, no sound will be produced. When I ventured to

say I had been to many seances, but had never seen such a table as that employed, he assured us that had been used as he had said, for he bought it from a Spiritualist.

The next thing was to be slate-writing, and I was asked by the gentleman to ask a question in writing on the slate and it should be answered by the spirits in the same way, by placing it in the cabinet—which by the way was minus a back, and placed against a curtain behind which was the stage.

When I handed up the slate, he examined it and said it was hardly a question, but he would place it in and see; and in a moment or two, in answer to my question, “Give the name of my mother,” there was written “Eve.” The gentleman said, “The spirits say your mother’s name is Eve.” Of course we laughed at such an absurdity, but no doubt it was the best they could do under the conditions.

Seeing that the father lends himself to this line of conduct, I cannot depend upon his word respecting his daughter.

Could it not be done by mesmeric power? I mean describing the articles placed in the hands and inspected by the father. Though her descriptions are very wonderful, I do not know that she ever tells anything that he is not conversant with.—Yours faithfully, “HONESTY.”

[“M. A. (Oxon.)” gives his explanation of the little Louie matter in *Human Nature* for July, 1877. Mr. Ogan attributes it to conjuring.—Ed. M.]

CONJURING, MEDIUMSHIP, AND MESMERISM.

To the Editor.—Sir,—Absence from home has prevented me from replying to the letter of Mr. Ogan on the subject of “Conjurers and Mediumship.” I have also desired to ascertain from others who have had opportunities for investigation what opinion they have formed. Hereafter I shall find occasion to set forth the evidence. For the present I agree with Mr. Coates, that it is not well to do so. I need only say, that I recorded a case—which Mr. Ogan does not seem to have read—and that I characterised it as “an instance of transmission of thought,” such as is perfectly common between a mesmeriser and his patient. There is no necessity for mediumship in such an instance. If the father had mesmerised the child before placing her in the chair, and had thereby established a rapport between her and himself, what I record would be accounted for. I can’t say that he did, nor can anyone say that he did not. But if Mr. Ogan can do what he did, and show me that he does it by trick, then the matter will wear a different complexion. From the wandering and hazy nature of Mr. Ogan’s letter, its curious misconceptions, and feeble attempts at criticism, I suspect that he does not know what I mean. I hope he is a better hand at conjuring than at criticism. He should have contented himself with reading and understanding what I wrote in *Human Nature* about Louie, and to that end let me say that it is not at all necessary for him to know what the transcorporeal action of spirit means. All is plain enough to the most ordinary mind, and if Mr. Ogan’s powers as a conjurer will enable him to do what I there record, then, so far from being “beneath notice,” I shall consider him worthy of very careful attention. But I have no desire to bandy words, or to tire your readers with more hair-splitting.

The case with regard to Lynn’s medium is entirely different, and I shall recur to it hereafter. I have some evidence in my possession which goes far to confirm Mr. Alfred Wallace’s opinion. Others have arrived at a different conclusion, and I therefore think it well to reserve any definite opinion till a future occasion. “M. A. (Oxon.)”

Ventnor, Sept. 23.

MR. JOHN LAMONT AT BOLTON.

Dear Mr. Burns.—On Sunday last the above-named gentleman delivered two eloquent and instructive discourses in our meeting-room, Duke Street, to numerous and intelligent audiences. In the afternoon he selected for his subject, “Mediums and Mediumship.” In the course of an address, which occupied upwards of an hour in delivery, the speaker explained to his hearers what a medium was, the moral qualities he ought to possess, and the influences by which he should be surrounded. Being highly sensitive to visible and invisible agencies, mediums ought to possess a knowledge of themselves, and the gifts they enjoy, to cultivate a life of purity and love, so that they may become instruments in the hands of angel-friends, who wish to benefit and redeem a sin-stricken world.

Alluding to the recent exposures that have been made, Mr. Lamont stated that the mediums were not altogether responsible. Sceptics often carried with them an influence that operated upon mediums, compelling them to do things when entranced that they would not think of doing in their normal condition. Promiscuous circles should be avoided as much as possible, in order to escape the evil influences that emanate from the minds of disbelievers.

After relating several tests he had received from the spirit-world, the speaker concluded with an eloquent peroration, exhorting his hearers to live a life of goodness and truth, preparing themselves for the great hereafter.

The subject for the evening discourse was, “Passages from the Life of St. Paul.” Mr. Lamont drew a parallel between the teachings of Paul and Modern Spiritualism, showing that they were in many cases identical. When Paul preached “Christ and Him crucified,” he did not mean that we should believe in the shedding of blood for the redemption of sin, but that Christ sacrificed His life rather than his principles.

The address was listened to with earnestness throughout, and at the close a few questions were asked and answered. The singing of a hymn, and a short prayer being offered up by the speaker, brought to a close the day’s proceedings, one of the best we have enjoyed since we formed our society at Bolton.—I remain, sincerely yours,

142, Deane Lane, Rumworth, Bolton,
Sept. 24.

THOMAS PARKINSON.

FUNERAL EXHIBITION AT CROYDON.—From October 8 to October 13, there will be a unique exhibition of funeral appliances, contributed by Messrs. Vigors, Dottridge, Hatchard, and Glazier. The leading feature of the exhibition will be the absence of the usual black and dismal mountings and ornaments; white, violet, and other colours being introduced in preference. As these notions are more in consonance with the views of the death-change entertained by Spiritualists, we have thought that an announcement of this exhibition would interest our readers.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

At the weekly meeting of this Association on Thursday evening last week an inspirational trance discourse was delivered through the mediumship of Mr. W. J. Colville, hon. member, the attendance being a very fair one. The audience selected as a subject for the discourse the question, "What Evidence can be adduced that the Phenomena of Spiritualism are produced by Disembodied Human Spirits?" The matter was dealt with in an able manner, and after an impromptu poem at the close of the discourse, a very cordial vote of thanks to Mr. Colville for his visit was proposed by Mr. R. A. March, seconded by Mr. F. M. Parkes, and carried unanimously.

In the course of some desultory conversation which ensued at the close, the desirability of securing Mr. Colville's services for a public lecture in the neighbourhood was suggested by a member as a matter for the favourable consideration by the Council of the Association. The proceedings were then brought to a close.

The septennial anniversary of this Association is to be celebrated on Monday evening next at their rooms, 53, Sigdon Road, Dalston Lane, London, E. The proceedings will comprise a few short congratulatory addresses, vocal and instrumental music, recitations, character sketches, inspection of photographs and other subjects of interest. Those members or friends who have not already promised to assist are cordially invited to contribute in some form or other to the proceedings, and to communicate particulars to the hon. secretary on or before the evening of the anniversary. The hour of assembling is announced for 7 o'clock, the chair to be taken at 8 o'clock.

T. B.

A MISSIONARY'S REPORT.

After waiting for some weeks watching the pages of the MEDIUM for some report of the condition of Spiritualism in this district, and seeing none, I thus briefly furnish a few facts, to give an impetus to brothers and sisters who are daily praying for the progress of the Cause. First, I may say the clear spiritual teachings that have of late been brought with such characteristic force before the minds of the readers of the MEDIUM, have done much in the way of causing Spiritualism to put on her more beautiful garments of spiritual mindedness, which was, and is, yet in many circles the great lack. As I pass from place to place I see its progress is just as the condition and state of sitters make it. I am glad to say, though the brown leaves of Autumn are beginning to fall before us in nature, sweet, green leaves appear, which tell us that the spring and summer of Spiritualism are coming, and that after a few more storms of wind and rain, winter will be gone. It is springing up in every village, in every town and city, and the people on every side are longing for some knowledge about the wonderful phenomena.

We were in this district greatly refreshed by Mr. Wallis's visit—his sweet sociableness and brotherly nature, accompanied by such controls, left behind him a flow of affection gushing out of many a heart. Then came Mr. Colville, whose controls left seed in many minds, and now we have an unexpected treat from a medium who in his humbleness of mind has kept himself in the ante-room when the platform would have been graced by his presence, and the public blessed by his guides. He gave great satisfaction on Sunday, Sept. 23, at West Pelton Lecture Hall, in two trance speeches, the first on the "Teaching of Jesus," the second, on the "New Commandment," to large audiences who were rapt in amazement and delight at the new medium's first public appearance. His name is Thomas South, address Mr. Matthew Brown, Meadow Pit, Lowfell, near Gateshead; get him, friends, as soon as you can, it will pay you.

Mr. Dunn, of New Shildon, came and gave a trance-address last week for the benefit of an afflicted brother, who for two years has been unable to work.

Many other very wonderful lessons might be given about the healing power in this district, which must be kept back this week as we have already been lengthy.

JAMES WILSON.

Ouston, via Chester-le-Street, Sept. 25.

THE MISSIONARY MEDIUM AT NORTHAMPTON.

Dear Mr. Burns.—We have had Mr. Wallace, the missionary medium at Northampton a fortnight, and have been much gratified with the sage and elevating addresses of his controls, which are calculated to bless and uplift humanity. We have had two tea-meetings, and much good feeling was manifested. We think where there is no committee, as in the case here, it is a good plan for the friends to have Mr. Wallace a few days each and invite their friends. Every Spiritualist should make a point of hearing him. Mr. Wallace is so affable in his bearing that any working man would feel at home in his company. We wish him every success, and shall be pleased to receive a call from him on his return. We wish him a long and useful tour.—Yours in truth,

JAMES CHESHIRE,
JOSEPH WARD.

Couper Cottage, September 24.

E. PULSFORD.—Most decidedly your letter did not appeal to what little "reflection and reason" we may be possessed of. The "feeling" of it was sententious, and it evoked treatment of a similar kind.

H. PROCTER (Liverpool).—You had better send your bumptious "challenge" to Mr. Mahony direct, and if he is fool enough to bother his head with your impertinence he can say so. Our opinion of the matter is, that Mr. Mahony ought to draw the line somewhere.

ANONYMOUS CORRESPONDENTS.—"J. H." (Hammersmith) and an "Earnest Spiritualist" have written letters suggesting various matters in connection with the working of Spiritualism, but before we can take any notice of these letters we must know who our correspondents are. We cannot act upon anonymous letters.

PROFESSOR L. N. FOWLER commences his winter lectures on Phrenology October 1, in the City Temple Lecture-room, to continue eight successive Monday evenings, at 8 p.m. October 16 he commences a course in Kilburn Congregational Chapel, Cambridge Road, Kilburn, to continue six Tuesday evenings. He gives four lectures in Gunter Hall, West Brompton, November 26, December 3, 10, 17; also single lectures before a number of Societies, and Young Men's Christian Associations.

MR. MORSE'S APPOINTMENTS.

STOCKTON-ON-TEES.—Sunday, September 30, Mill Lane School Room. Evening at 6.30. Subject "Mediumship: what is it?" 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 3, 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. Tickets can be had of Mrs. Maltby, 16, Southampton Street, Fitzroy Square, W., or from Mr. Morse, as above; and at the doors on the evening of the *soirée*. Price of tickets, for *soirée* and refreshments, 2s. 6d.; for *soirée* only, 1s.

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, 43, Great Portland Street.—Monday evenings, at 8.

DOUGHTY HALL.—Sundays, September 30th, and October 21st, at 7 p.m.

ISLINGTON SPIRITUAL INSTITUTE.—Sunday, November 4th, 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 Thursday, September 20, the second of a series of seances with Mr. Herne as medium was held in the above hall. Messrs. Tomlin, Davids, and White examined the medium, he being anxious and willing to be searched, offering every facility, when, of course, nothing whatever was on him. After sitting and singing, all hands joined, the following phenomena occurred:—"Peter's" voice was heard distinctly outside the circle, and yards from the medium in the opposite direction; about one pint of Indian corn was showered on the sitters at twice from above. Messrs. Davids and Summerson were distinctly handled by spirit-hands, and "John King" in his well-known voice recognised some of the sitters who had not had the pleasure of listening to him for years. Everyone rose from the seance with the pleasure and satisfaction consequent upon the above privileges. The final seance of this series will take place on October 4, admission two shillings, should there be any seats vacant; applications should be made in advance.

On Friday, September 21, Mr. Hocker opened a discussion on "Why does God permit Evil," a great many friends taking part, which ended in an adjournment to a future date.

On Sunday afternoon, Mr. Colville addressed the audience on "The Judgment Day" giving for a poem "The Experience of the Individual Spirit controlling," the address and poem causing a great effect on all present.

On Tuesday, September 25, Mr. Colville delivered a discussion on the following subject: "Is the Teaching of the Bible true relative to Christ being the Redeemer of the World?" followed by "Christ's Mission" as a poem. Both subjects were selected by the audience. A cordial vote of thanks was carried with acclamation.

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

On Sunday afternoon, September 30, Mr. W. J. Colville will deliver an inspirational discourse on "The Harmony of all Religions." Subject of poem to be chosen by the audience.

On Tuesday next, Mr. Colville will again speak; both subjects to be chosen by the audience.

On Thursday, October 4, will be the last of the series of seances with Mr. Herne as medium.

Members are requested to forward their subscriptions at once.

CHARLES WHITE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

W. J. Colville, inspirational medium, will continue to give orations and poems in this hall as follows:—

Every Sunday afternoon at 3.15, and every Tuesday evening at 8.30.

SUBJECTS FOR SUNDAYS.

September 30th. "Harmony of all Religions."

October 7th. "Evidences of the Existence of God."

October 14th. "What is Evil, and why does God permit it to exist?"

October 21st. "Why does not God kill the Devil?"

October 28th. "The New Jerusalem."

On Tuesday evenings the subjects are chosen by the audience.

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

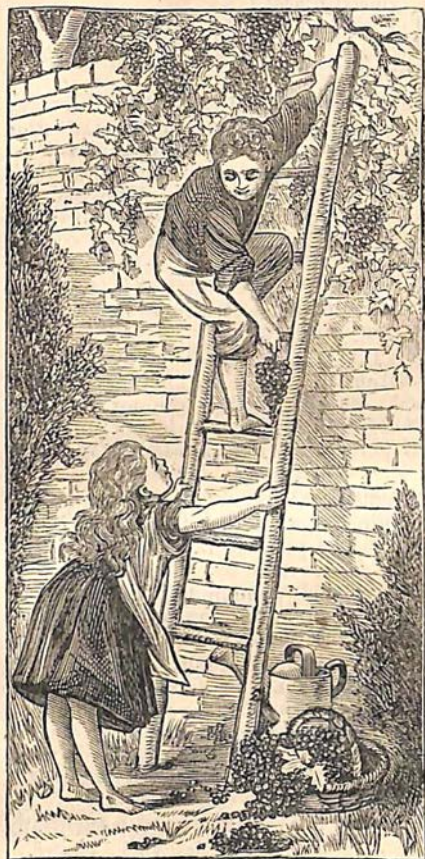
ISLINGTON SPIRITUAL INSTITUTE.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday, September 30th, Mr. Starnes will read Mrs. Hardinge-Britten's lecture entitled "The Destiny of Man." To commence at 7 o'clock.

I desire to acknowledge with thanks a further donation of 2s. 6d. from "Hope," for the Islington Spiritual Institution.

ALFRED MONK, Sec.



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

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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.

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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, Weary, 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, potass-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 and 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.

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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.

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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."

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.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, September 30. Trance Address. Mr. W. H. Lambelle.
Commence at 6.30 p.m. Admission free. Collection to defray expenses.

FREE DEBATING SOCIETY.

On Monday evening, October 1st, Mr. David Rule will deliver a lecture on the "Eastern Question, and its Intimate Connection with the Welfare of England." Chair to be taken at eight o'clock precisely. Admission free. Collection at close of the lecture on behalf of the Indian Famine Fund.

WALWORTH.—A Public Meeting, condemning Compulsory Vaccination will be held at the Devereil Street Chapel, New Kent Road, on Tuesday, October 2, at 8 o'clock, Colonel Clinton in the chair. Miss Chandos Leigh Hunt and other speakers will address the meeting.

SPIRITUALISM IN THE "COGER'S HALL."—A couple of weeks ago, the subject of discussion in this arena of political wrangling pastime was, "Should the Professors of Phrenology, Mesmerism, and Spiritualism be Prosecuted for obtaining money under false pretences." Fortunately our friend Mr. Iyer MacDonnell heard of it, and entered the lists single-handed against the intellectual bacchanalians. It appears they gave him a fair hearing, and after six spoke in reply, an adjournment was agreed on, when he led on the attack again, pouring in the facts of the several sciences as demonstrated by Professor Fowler, Dr. Elliottson, and the Dialectical Society's Report. The debate got hot, and all the artillery of boisterous words, abuse, and strong terms (not surprising in a tavern at eleven o'clock) was showered on the speaker; but as all was mere powder, noise, and smoke, without the solid shot of facts, they brought out in the "reply" a suitable exposure of their weakness and denunciation. It is pleasing to find that when even the "Cogers" honour truth with their notice, they find these "delusions" have an advocate armed with invincible weapons.

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COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.
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DE MAIN, Simon, High Grange, Howden-le-Wear, R.S.O., Durham. Inspirational and Healing Medium.
DIXON, VIOLET, 6, Pierce Street, Macclesfield. Inspirational.
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MAHONY, J. W., 1, Cambrian Place, Anglessea Street, Lozells, Birmingham. Normal.
MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
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Other names that may be sent in will be added to this list.

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

SUNDAY, SEPT. 30.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
WEDNESDAY, OCT. 3.—Mrs. Basset's Direct Voice Discourses, at 8.
THURSDAY, OCT. 4.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 2, 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, OCT. 3, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, OCT. 4, 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, OCT. 5, Mrs. Olive's Seance, 15, Ainger 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.

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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. 30, KENLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, 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.
LEICESTER, 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, Horsedog 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, OCT. 2, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday Physical.
KENLEY, 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, OCT. 3, 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, OCT. 4, 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, OCT. 5, CARDIFF, Frederick Street. Discourses at 7.30.

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