

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

SPIRITUALISM.

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

No. 392.—VOL. VIII.]

LONDON, OCTOBER 5, 1877.

[DOUBLE SHEET—PRICE 1½d.

MATERIALIZATION PAST GAINSAYING.

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

Springs the immortal from the mortal,
Heaven is twin with earth:
Man is made the spirit's portal
And th' invisible hath birth.

THOS. COLLEY.

I have just witnessed the most marvellous materialisation phenomenon I have ever heard of or can conceive. About half-past six o'clock this evening Dr. Donald Kennedy, of Boston, U.S., with Dr. Monck, called on me to accompany them to a hastily improvised and telegram-arranged sitting at the house of a friend near London.

First we sat—four men only, with our wits about us, I hope—for preliminary manifestations in the light, consisting of test slate-writing. Dr. Kennedy was instructed to write a question, secretly, on one slate, and then tie it over another with a bit of pencil placed between, so that by invisible power the spirit-answer might be given. This was done, the slates being tied up in a handkerchief and placed for a moment on the carpet, in the shade, under the table, all hands being visible while the writing was in audible process. The answer was pertinent to the questioned put, a communication to Dr. Kennedy also being added, which had in it the nature of a test, inasmuch as it bore reference to a matter of private interest and importance to the gentleman named.

After this, some writing-paper was placed between the leaves of a book, and, with a lead-pencil, these were put beneath the table, Dr. Kennedy instantly placing his foot upon the volume to secure it. "Samuel," Dr. Monck's control, then requested him to name the number of the page, and line, for an extract, and page 20 and line 10 at random were suggested, and quickly the mystery was accomplished; Dr. Kennedy removing his foot for a moment for the book to be handed up. The extract was literally and correctly given, and a further message to Dr. Kennedy was found, consisting of fifty-six words over and above the thirteen transcribed answering to the number of the page and line desired; making, with the slate and other direct-writing yet to be noticed, one hundred and four words in three totally different styles of hand-writing, each communication being consistent as to style throughout.

And now a small bell, placed on the table, was seen to rise from and float over it, and hang suspended in space, then dip obliquely, and ring several times—we surrounding it, passing our hands above and about it, to be perfectly sure that no hair, or wire, or thread, magnet below, or fraud from any place still lower sustained it; as in wicked opposition to known laws, it acted in a manner frolicsomenely contumacious of scientific propriety, and was sadly regardless of what might have been expected from it on score of gravitation.

Then a lead-pencil, placed on some paper, got up, sloped itself to the writing angle, and with no hand visible to guide it, wrote with considerable pressure, manifest from the depth of colour, and indentation of the pencil-point in the paper, a sentence of five words. The surpassing swiftness with which these few words were written was amazing. I tore the paper, and placed it under the pencil, which latter had no sooner raised itself to the proper pitch to feel its point, than with electric speed it moved, and the sixty-eight separate movements of the pencil necessary to write the five words were effected instantaneously.

But yet another slate-writing test was to be given. Two slates were placed together, with a splinter of slate-pencil between them, and Dr. Kennedy, resting his hand with force with Dr. Monck's upon the upper one, dictated that the word "Remember" should be written: and while so held in this manner, precluding all possibility of deception, with six eyes watchful to detect, and six ears

acute to discover anything like hanky-panky, no sooner was the word given, than the sound of writing under Dr. Kennedy's hand was heard, and instantly the unpremeditated word was written.

Then having half-an-hour still to spare, the two ladies of the house joined us, and we sat for materialisation. The back-room, divided from the front by folding doors (one shut and a curtain partly covering the other) formed the cabinet, which was little needed: for Dr. Monck, under control of "Samuel," was by the light of the lamp—the writer not being a yard away from him—seen by all to be THE LIVING GATE FOR THE EXTRUSION OF SPIRIT-FORMS FROM THE REALM OF MIND INTO THIS WORLD OF MATTER: for standing forth thus plainly before us, the psychic or spirit-form was seen to grow out of his left side. First several faces, one after another, of great beauty appeared, and, in amazement, we saw, and as I was suffered to stand close up to the medium, even touching him, I saw most plainly, several times, a perfect face and form of exquisite womanhood partially issue from Dr. Monck about the region of the heart. Then, after several attempts, a full-formed figure—in a nebulous condition at first, but growing solid as it issued from the medium—left Dr. Monck and stood, a separate individuality, two or three feet off, bound to him by a slender attachment as of gossamer, which, at my request, "Samuel," in control, severed with the medium's left hand; and there stood embodied a spirit-form of unutterable loveliness, robed in attire spirit-spun, a meshy web-work from no mortal loom, of a fleeciness inimitable, and of transfiguration whiteness truly glistening.

But Dr. Kennedy was now invited to draw equally near and realise more closely with me the marvel of the separate identity of the spirit-form from the medium, and as we stood, looking with all our soul upon the mighty fact of *spirit-birth from mortal man*, Dr. Monck, still entranced, placed the lovely visitant from the inner world between us, and, affording it the support each of an arm, we advanced with our sweet spirit-companion some steps further into the room. Meanwhile, holding the hand of the spirit-arm that rested on mine, I felt the wrist, palm, fingers, and finger-nails; it was in every respect a living hand, answering to my touch, yielding to pressure, having natural weight, and substance, and all things pertaining to humanity, but it was damp and stone cold; and the thought passed through my mind, how, like steam, first invisible, congealed, is then seen as cloudy vapour, which, precipitated, may finally take solid form in ice, this figure at my side had, by a somewhat analogous process, been rendered visible, and tangible, from the vital force, viewless and imponderable of the medium, being, under the chemistry, not yet understood of the higher life, congealed into the nebulous condition instanced of the form's first appearance, further to solidify into the lovely creature we supported and wistfully beheld.

But, not to theorise, I now come to the climax of the night's most wonderful phenomena.

When the form at last retired, I was, as an extreme favour which might cost the medium great prostration,* permitted to accompany it, and draw near with it slowly and cautiously, until I came again close up to Dr. Monck, as he, still entranced, stood forth full in view of all, waiting to receive back unto himself the marvellous æon, phantasm, or emanation that we must call angel or spirit.

* Since writing the above I have seen Dr. Monck, and find that the fear entertained regarding his probable subsequent prostration was well founded, for after the seance he was for some days physically and psychically incapacitated for sittings, having to decline several invitations on account of this temporary loss of power. I am therefore not surprised to learn that Dr. Monck is reluctant to sit for these exhaustive experiments, except on rare occasions.

As it neared him the gossamer filament again came into view, its attenuated and vanishing point being, as before, towards the heart. By means of this subtle cord, I noticed how the psychic figure seemed to be sucked back into the body of the medium. For like a water spout at sea—funnel shaped—or sand column, such as I have seen in Egypt, horizontal instead of vertical, the superior vital power of Dr. Monck seemed to absorb and draw in the spirit-form, but so gradually that I was enabled closely to watch the process; for, leaning against and holding the medium, with my left arm at his back, and my left ear and cheek to his breast, his heart beating in a most violent and alarming way, I saw him receive back the lovely birth of the invisible spheres into his very person, and, as I gazed for the last time on the sweet face of the disintegrating spirit, within three or four inches of the features, I marked its fair aspect, eyes, hair, and delicate complexion, and kissed the dainty hand, as, in process of absorption, it dissolved, and saw the angel face disappear and fade, as it was drawn, positively, into the bosom of the medium. Gazing thus closely, with awe and breathless interest, did I, therefore, watch the departure of our angel-friend, and through the living gate and avenue of the medium's very self, did I, with feelings indescribable, mark the steps of her progress to regain, through the living organism and body of Dr. Monck, her home in the viewless spheres.

Tuesday, September 25, 1877.

INDISPUTABLE MATERIALISATION.

Dear Mr. Burns,—I am requested by my old friend Mr. Armstrong to forward you the annexed extract from a lecture delivered by me on Sunday evening, 19th September, in the Society's room.

—Yours very truly,

THOMAS ASHTON.

White House, Byker Lane, Newcastle-on-Tyne.
27th September.

I have witnessed very remarkable phenomena through the mediumship of Miss Fairlamb, and if not trespassing too much on your patience, I will relate what I observed at a seance in these rooms on Sunday morning, 8th April last. There were present, exclusive of the medium, one lady and seven gentlemen. I will just state here, that on the Thursday evening previous to that date, I made one of a party hurriedly drawn together to hold a seance with Miss Fairlamb for a special experimental test, which, through some cause or other unexplained, resulted in failure. We were, however, told by "Cissy," one of Miss Fairlamb's controls, that if we would promise to attend the rooms on the Sunday morning following, and have some paraffin-wax prepared, "Minnie," another of Miss Fairlamb's controls, would bring a friend who would materialise and sit outside the cabinet in view of the sitters and take a mould of one of his feet. We of course promised, and with one exception (a gentleman residing at Darlington) were all present at the seance in question.

On the arrival of Miss Fairlamb, two foot-baths, one containing the melted wax, the other clean cold water, were brought into the seance-room and placed about two feet distant from, and immediately in front of the cabinet. The cabinet is formed by green baize curtains suspended from a point in the wall of the room, which fall over a semicircular rod of iron also secured to the wall, and thereby forming something approaching a tent. After the cabinet and bath containing the cold water had been examined and the necessary arrangements completed to the entire satisfaction of the sitters, Miss Fairlamb was requested to take her seat in the cabinet. To her credit, seeing a stranger present, she requested to be put under test-conditions, but to the majority of the sitters the ordinary tests generally applied, such as tying up in bags secured by cords or tape, "knots, &c., sealed," locked up in cages, nailed to the floor, &c., &c., are not considered absolute tests at all, after what they have witnessed of the power the spirits manifesting at physical seances appear to have over matter, and having full confidence both in Miss Fairlamb and her guides, test-conditions on this occasion were not considered at all necessary, and well were we repaid for our confidence and good-will towards both spirits and mediums.

After Miss Fairlamb had entered the cabinet and the curtains closed, she was controlled by "Cissy," who after congratulations, &c., requested us to sing, and to be sure to ask no questions as to name of manifesting spirit until he had completed his task in the production of a mould of his foot; but I am sorry to say very little heed was given to this request, as you will shortly learn, and right well had those who were bold enough to risk a question, to pay for their boldness and folly.

After singing two or three hymns, the curtain of the cabinet gradually separated, and there appeared the head and shoulders of a man of dark complexion, dark eyes, black or very dark brown beard, and moustache (medium, fair; light blue eyes). He exhibited and withdrew his head and shoulders several times, as if testing his power to stand the light; after which, he suddenly separated the curtains and stepped into our midst fully materialised. He wore an ordinary dark striped flannel shirt, a pair of white calico drawers, and for head-covering, something resembling a handkerchief or shawl tied round his head; this completed his costume. His shirt was buttoned at the neck and wrists. He appeared to me to stand about 5 feet 6 inches in height, of slight, but wiry build, and, to take him as a whole, of most excellent proportions—a smart, active little fellow. He threw his arms smartly round—a complete circle—as if to supple his joints, then retired to the cabinet to adjust the light—the light is so arranged,

that it can be regulated both from within and outside the cabinet. He again appeared, performed another gymnastic movement, retired again, turned on more light, and then walked boldly outside the cabinet full of life and vigour, and as active and nimble as a deer. He performed a few more gymnastics, then began preparations for taking a mould of his foot. He stooped and lifted the foot-baths containing the wax and cold water farther from the cabinet, and nearer the sitters.

At this juncture, one of the sitters, Mr. Armstrong, disregarding of the caution received from "Cissy," inquired if it was not "Willie"; the man, or rather the materialised form, stepped nimbly up to him and, in answer to his question, dealt him a ringing blow on the side of his head with the palm of his right hand, and continued dealing similar blows in answer to questions, until Mr. Armstrong hit upon the right name, "Sam," when he—the form—politely bowed an acknowledgment.

"Sam" then took up a chair which was standing near Mr. Armstrong, carried it to the front of the cabinet, set it down, stooped, pulled up his drawers to the knees, then placed his right foot upon the seat of the chair, raised his right hand above his head, and dealt himself a tremendous blow with the flat part of the hand upon the thigh; proving beyond all doubt its substantiality. He then placed the chair so that the back part of it opened a space in the front of the cabinet of about twenty inches, exposing the medium to the view of three of the sitters—sat down upon the chair, and began the process of taking a mould of his foot, and thus, for a period of about fifteen minutes, sat the materialised spirit and the medium under observation in a most extraordinary good light.

Now I venture to say that this and the other seance I have just described* are of a most extraordinary and convincing character, and, for absolute tests, stand almost unequalled in the history of Modern Spiritualism. The materialised spirit did not in this case dematerialise the foot so as to leave the mould perfect, as in the case alluded to, but attempted to slip it over the heel, and in so doing, unfortunately broke the mould. He appeared disappointed and walked across the room, took up a portion of a newspaper from the top of an iron cage which is kept for experimental purposes, carefully gathered up the fragments, brought them to me, and held them in his hands for my examination, then laid them on the floor immediately on my right. He now beckoned to Mr. Armstrong to approach him, and by signs made him understand he required him to assist in removing the foot-baths. Mr. Armstrong taking one handle, and the materialised spirit the other, they carried them separately across the room. The spirit-form then stooped down and carefully gathered up the pieces of wax that had fallen in passing the foot from the bath in which the wax was held, to that containing the cold water. I asked him if, in case he stepped upon it, it would in any way affect the medium, or give her pain. He politely bowed an affirmative.

He now became very lively, set himself in a pugilistic attitude, and let Mr. Armstrong have it in right good earnest. I also received similar attention—there was no mistake about it—the blows were well delivered and vigorous, not with the clenched fist, but the open hand, which I assure you was no joke to receive. The gentlemen all around received a token of his strength and ability to hit hard. I must confess he was most gallant and tender towards the lady sitter. After his pugilistic performance, he gave us a specimen of his agility as a dancer, dancing in splendid style some steps of the Highland fling.

He now retired for a moment, then appeared again, took a chair, placed it with its back towards the light, and about three feet from the sitters, facing them, sat astride on it with his arms folded, and resting on the top rail of the back, so that the light could fall upon his face and chest. He sat in this position for several minutes, apparently much amused at the earnest and astonished gaze of the sitters. He then sprang blithely to his feet, brought the chair to where I was sitting, placed it in front and about two feet from me, sat down upon it as I have just stated, and looked at me very knowingly, as much as to say, "Are you satisfied?" I took a penny from my pocket, and asked him to give it to little "Cissy." He took it from my hand, carried it to the light and closely examined it, then returned to the chair, jingled it several times, and acted in a manner as if he doubted its genuineness. A pair of scissors were handed to him by a gentleman, with a request that he would cut off a small portion of his beard and allow him to keep it as a memento of this—to him—most marvellous event. He brandished the scissors several times over his head, opening and shutting them very rapidly, allowing the sitters to see and hear how well he could use them, entered the cabinet for a moment, then re-appeared with the scissors and the coveted portion of his beard, took up a piece of paper that was laying at my feet, and carefully wrapped up the portion of hair cut from his beard, then handed both it and the scissors to the gentleman in question.

He was requested to place one of his feet on a point where the rays of the lamp could fall upon it. He not only did this, but rinsed one of his feet in the bath containing the cold water, walked up to Mr. Armstrong, placed it on his knee, and allowed him to examine it. Mr. Armstrong pronounced it to be a most perfect and well-developed foot, and could clearly distinguish the shape of the toes and the nails upon them. He also walked round the circle, and let some not only see, but feel, how well he could use his feet. He finally approached my chair, threw his right foot several times above my head, and so near my face that I could feel the displace-

* In another part of the lecture.

ment of air caused by the rapid movement of his foot. After a few more evolutions, he gracefully bowed an adieu and retired to the cabinet.

We again sang, and presently there appeared the beautiful materialised form of "Minnie" in flowing garments of white—closely veiled—but an abundance of her beautiful hair could be seen falling over and in front of her shoulders. She walked round the circle, holding her hair in her hands, and allowed each sitter to examine and handle it. She also permitted a gentleman to cut off a lock of her hair which, at the close of the seance, was compared with that of the medium's, and found to be much darker, and in no way to resemble it in colour or texture. She approached the lady sitting on my left, took her hand, raised it to her lips, and kissed it most affectionately. She also raised my hand to her lips and kissed it, permitted me to take her hand in that of mine and kiss it. She then drew a chair near me, sat down upon it a moment or two, then arose, gracefully bowed to the circle and entered the cabinet.

Thus ended one of the most remarkable and astounding seances ever witnessed in the recollection of any of the persons present. There are gentlemen present in this room to night who can testify that I have very much understated what really occurred. I have strictly confined myself to a simple and unvarnished statement of facts.

MISSIONARY RAMBLES.

Mr. Burns.—Dear Sir,—It being the desire of many friends that I should send you a report of my late tour, I take this opportunity of doing so.

On Thursday, June 21, I left London and arrived at Belper, after having called at Leicester for a few hours. I was soon made at home by Mr. and Mrs. Bodell, with whom I stayed while in the town. Meetings were held every evening, and great satisfaction expressed by the friends, especially with the psychometric delineations given by "Lighthouse."

On the following Wednesday Mr. Adshead drove me over from Belper to Derby, to the house of Mr. G. H. Adshead, where I met Mrs. Ford. In the evening we had a seance, my guide speaking on "Mediumship, its Nature and Scope." Away the next morning to Nottingham, where I was taken in hand by Mr. Ashworth, and soon found comfortable quarters at the house of Mrs. Preston. Here I met with many friends, including Mr. and Mrs. Hitchcock.

On Sunday a meeting was held in the Good Templars' Hall, and a large and attentive audience assembled. The subject chosen for the address was, "Admitting Spiritualism to be True, What are its Benefits above other Religions of the day?" and many expressions of pleasure were made to me at the close. From Nottingham I returned to Derby, to spend a couple of days as the guest of Mr. and Mrs. Adshead and Mrs. Ford, to rest and recuperate. While sitting chatting after supper, my guide controlled, and, at the request of Mr. Adshead, gave an address on "Reincarnation," of which he spoke in high terms of praise, and only regretted there had not been hundreds of persons to hear it. I left them on Wednesday, July 4, with many pleasant memories of their kindness, and returned to Nottingham at the invitation of Mr. and Mrs. Burlingham, and on Thursday made one of a party who visited Clifton Grove, a very pretty spot by the side of the river Trent, where we had an open-air seance.

Leaving Nottingham on Friday, July 6, thanking Mr. and Mrs. Burlingham heartily for their hospitality and sympathy, I soon found myself in smoky Newcastle. Dismal and dreary it looked, too, after a heavy shower of rain, but if cold and cheerless outside, I found a warm reception and welcome awaiting me at Mr. Pickup's, where I was soon as much at home as if I had known them years. The meetings on Sunday and Monday were well attended, and the addresses gave great satisfaction. Here I met Mr. Skipsey, the seer, and received a kind invitation to visit him, which, unfortunately, I was unable to accept, but spent a pleasant hour with him. Mr. Kersey, Mr. Mould, Mr. Robson, Mr. Armstrong, and Mr. Paterson, gave me a hearty welcome. Mr. T. Brown was staying in the town, too, and I had the pleasure of renewing acquaintance with him, and interchanging ideas and experiences.

On Tuesday, July 10, I visited South Shields as the guest of Mr. Corner, a very genial soul, and attended the meeting of the "Excelsior Circle," where I was pleased to meet my friend and co-worker, Mr. Lambelle, and received a few words of recognition and welcome from "Oliver Cromwell." My guides addressed the friends for some time, and "Lighthouse" successfully diagnosed and magnetised a member of the circle, and gave some advice and counsel, which I hope he has followed out with benefit to himself.

On Wednesday I paid a visit to Windy Nook, to aid the Cause there, which, mainly owing to the efforts and mediumship of Mr. Ancrum, seems likely to take deep root. A number of friends assembled, and an address was delivered "On the Best Method of Spreading Spiritualism;" after which Mr. Westgarth was controlled to answer some ideas and opinions which had been expressed by a member of the circle, and I was pleased to hear his guides express themselves so clearly and forcibly, and am sure that if Mr. Westgarth perseveres there is a great field of usefulness open to him.

On Thursday I visited Sunderland, at the invitation of Mr. Airey, and spent two days with him, both he and his good wife doing all in their power to make me comfortable. A private meeting was held on Thursday evening, and on Friday a few friends were invited, and a very agreeable seance held. The discussion in the MEDIUM in reference to my visit to this town was unfortunate. As no

public action could be taken, Mr. Airey very kindly offered to entertain me if I liked to go there, as I had expressed a desire to visit the town and friends, and I have to thank him and Mrs. Airey for all their kindness and attention to me.

Back again to Newcastle on Saturday, and a visit to the developing circle the same night. On Sunday evening a large audience assembled, and the subject chosen was, "Who was Jesus, and what did He come for?" upon which my guides spoke for over an hour, eliciting, I was told, several outbursts of applause. After the meeting, a few friends accompanied me to Mr. Pickup's, and "Lighthouse" had a word or two for each. On Monday evening the last of my meetings at Newcastle was held. The audience seemed thoroughly well satisfied, and especially so with the answers to questions. The friends who sat with me privately the previous evening had enjoyed it so much that others desired the same privilege, which, being granted, and delineations given by "Lighthouse" as before, sent them home very pleased.

The next morning, Tuesday, July 17, found me at Stockton-on-Tees, the guest of our earnest and zealous advocate, Mr. Freund. Here, unfortunately, I was taken ill with a severe attack of dysentery, which lasted to the end of the week, but three meetings were held with satisfactory results. I heard excellent reports of Miss Wood's seances in the town, and had the conditions described to me by Mr. Hunter, a gentleman upon whose word I felt I could implicitly rely, and I am sure that what occurred under such stringent conditions was a genuine evidence of spirit-power and presence.

On Saturday, July 21st, thanks to the kind and sympathetic attention and nursing of Mrs. Freund, I was able to go my way to Chester-le-Street, where I was cordially received by Messrs. Heel and Harle, who were waiting at the station for me. I spent a fortnight in the district, holding cottage meetings every evening, two open-air camp-meetings each Sunday, and an open-air meeting at Fatfield to aid friend Wilson in his efforts there. Thanks to the kindness and assistance of Mr. Ladler, I had the pleasure of descending the Ouston coal-pit, and hewing a portion of coal for myself: thus being able to judge more accurately of the toil that the friends around me had to engage in, and certainly I would rather be excused having to labour six or eight hours a day in a coal-mine. I made many friends during my stay in the district, and it was with mutual regret that I had to take up my box and walk, and I would thank Messrs. Harle, Heel, Neison, Dodds, Batie, Ladler, Gautrey, Wilson, and Stewart, for their sympathy and kindness, and others whose names I cannot remember just now. The meetings were all well attended; a great spirit of energy aroused, and quite a commotion caused by the work of my guides, so much so, that a prominent member of a religious body, asked one day if "that man had gone yet," and being answered in the negative replied, "It'll be a good job when he does go, for we shall have some peace then." Many discussions and arguments were held both in the pits and above ground.

From there I went to Bishop Auckland, and was the guest of Mr. Souttar, manager of the Turkish Baths, under whose able superintendence I had one of the most enjoyable baths I have ever taken. A meeting was held in the evening, at which about twenty friends assembled, and my guides spoke on "What is Man?" that being the topic selected for them, giving general satisfaction.

The next day, Friday, August 3, I journeyed on to Keighley, sowing seed as I went, and got into conversation with a young man, and enlightened him in reference to Spiritualism. At Keighley I was the guest of Mr. Judson, a very earnest worker, one of whose daughters is a very fine medium. A short seance was held the night of my arrival, and the next day the picnic in Hawcliffe Wood, as reported in your columns. On Sunday two meetings were held in the Lyceum, which were well attended, and the addresses much appreciated.

On Monday, August 6, I went on to Barrow, after calling on Mr. Crowdson, of Ulverston, and was welcomed by Mr. Walmsley, and Mr. Glaister, the latter gentleman being my host for the time of my stay. Two meetings were held and well attended. I had the pleasure of visiting the steel-works at Barrow, accompanied by the two gentlemen above mentioned, and watching the process of filling and emptying the Bessemer converters, the rolling out the metal into rails for the trains, and watching the marvellous ease and facility with which the ponderous hammers are worked. I received much kindness from Messrs. Glaister and Walmsley, and shall anticipate reports of greater work publicly and in private ere long from this town.

On to Millom on Wednesday, where I was met by a number of friends, and we all, in spite of the threatening weather, set off for a picnic on the Black Comb Hill. Our party, numbering about thirty, succeeded in reaching the first peak, and there lunched, after which eight of us of the male sex, set off, and reached the summit after forty minutes' hard walking; but unfortunately the day was cloudy, and great banks of fog and mist enshrouded the surrounding hills and sea, or we should have had a glorious view. On returning to Millom we were entertained at tea by our good friends Mr. and Mrs. Taylor. The friends here are working quietly but steadily, and in Mr. Taylor possess a really good and useful medium, a trance, test, and medical clairvoyant, and his guides are gathering around him a good circle, and I hope they will soon be able to take public action through their instrument.

To Ulverston the next day as the guest of Mr. and Mrs. Crowdson, both earnest workers in the Cause. A good meeting was held in their house on Thursday evening, when my guides rather upset the equanimity of some orthodox people by demolishing their supports and creedal props. I received a letter before going

to Ulverston signed by a Mr. Jones, but in a different handwriting to the body of the letter, which called in question the advisability of my announcement in the MEDIUM of my intention to visit Ulverston, when I was not doing so at the instigation of "representative Spiritualists" because *he* knew nothing of me, asserting that my visits "savoured of espionage," that I went "without credentials," and it indulged in low and coarse abuse of Mr. Burns and Mr. Crewdson. It may be some satisfaction to the writers of this insulting epistle to know that it was read in the presence of Mr. Crewdson and the Millom friends, and then torn to atoms and cast to the four winds as unworthy of further notice.

From Ulverston to Oldham was the next step. Two public meetings were held on Sunday, August 12, one on the following Thursday, two on Sunday 17, and cottage meetings on Monday and Tuesday, August 18 and 19. The first week of my stay at Oldham was one of physical prostration, owing to an internal disease, but thanks to the aid of Dr. Schofield, who prescribed for me without fee or reward, and the rest enforced upon me by his desire, and the determined opposition of Mr. Buckley to any work being performed, I got quite well again before I left. I am indebted to Mr. and Mrs. Quarmby for their sympathy with me, and their aid while so unwell. Before I left Oldham, thanks to Mr. Taylor, I was able to explore the mysteries of the cotton-mills, and was much interested by the evidences of the ingenuity and skill of man in thus adapting means to the end so successfully. Of the condition of the Cause at Oldham I cannot report it as being satisfactory. The private conduct of individuals has been allowed to interfere with the public work, with the consequent result of disintegration and collapse.

From Oldham to Manchester, on August 23, was my next move, where I found an agreeable resting-place at the home of Mr. Fitton, whom I found to be a Spiritualist indeed, earnest and sincere, but quiet and calm. A private seance was held on the Thursday evening at the house of Miss Johnson.

On Sunday the 26th, I attended the conference at the Temperance Hall and made the acquaintance of Mr. Lamont, Mr. Johnson, Mr. Jackson, Mr. Hartley, of Hyde, and others. It gave me great pleasure and encouragement to meet with these noble workers. I also met there Mr. Parsons, Mr. Sutcliffe, and Mr. Salisbury, of Rochdale, but I had the pleasure of making their acquaintance the previous week, when I visited Rochdale for a few hours. I was struck during the conference with the evident determination on the part of those present to carry out the work before them, and I hope that such able advocates will find greater facilities for work during the coming winter. In the evening Mr. Lamont was chairman, and I had great pleasure in listening to his excellent address, which was followed by one from my guides, which was spoken of as being very good and practical; but I was rather surprised to find that no mention whatever was made of the evening meeting in the published reports of the conference.

[The secretary had not sufficient time to give it in the first week, and after the lapse of another week, we thought it would be considered stale.—Ed. M.]

Back to Nottingham from Manchester on Monday the 27th, for a week, holding cottage meetings every night in different parts of the town, and attending the conference on Saturday, September 1. The Christian Spiritualists can hardly be said not to have had a leg to stand upon when they had one gentleman to defend their views, but beyond his support of the 31 articles (there ought to have been 39) which by the way were drawn up by the self-same gentleman, they had no support whatever, and, as Mr. Hancock pointed out, if it was not considered essential to becoming a Christian Spiritualist that everyone must subscribe to those articles, as to a creed, where was the need of them, and all discussion was useless.

Sunday, September 2, being very wet, the hall was not so full as on the previous occasion, but an attentive and intelligent audience listened to what my guides had to say upon, "What is Religion: does a belief in and the acting out of the Teachings of Spiritualism satisfy the religious needs of Humanity?" which was the subject chosen for them.

Away to Derby again for two days, holding a pleasant seance each evening, and then to Belper once more for two days, this time staying with Mr. and Mrs. F. Smedley, who did all in their power to make me comfortable and succeeded, and for their thoughtful consideration of me I was very grateful. Two nice meetings were held there, and it gave me great pleasure to be among the friends again, and especially to meet Mr. W. P. Adshead, of whose kindness I shall always cherish pleasant recollections.

Off to Leicester on Friday September 7, when I was met by Mr. Pratt and taken by him to see Mr. Bent, who had me welcome to Leicester, and then to the house of Mr. and Mrs. Teale (late of Ossett), which was my home while I stayed. Meetings were held every evening at different houses in various parts of the town: two public meetings on Sunday (morning and evening), both well attended, and one public meeting on Thursday evening, when the subject chosen was "The Migrations of Spirit." My guides had scarcely been speaking ten minutes, so I was told, ere the whole of the gas went out and no cause could be found for such an occurrence; but it did not prevent the discourse being given, and a candle was set up as soon as possible. I enjoyed my visit to the Leicester friends very much, for in spite of their differences (for I am sorry to say that they are split up there as elsewhere), they all united in trying to make good conditions for my guides and to make me feel at home, and I hope to hear that Leicester is coming to the front—that Mr. J. Bent is being supported more completely

in his brave struggles to keep open the place of meeting. Minor differences should be lost sight of, and all unite heartily for the common aim of spreading a knowledge of the facts and truths of Spiritualism. Mr. and Mrs. Teale I found to be very hearty Yorkshire people, good, genial, homely folk, and they made me wish I had been able to visit Ossett and the surrounding towns. I had arranged to visit Sowerby Bridge, but was unable to do so, much to my regret. While at Leicester I received a very welcome visit from my fellow-worker Mr. Morse, and we exchanged notes, and I trust that the few hours of friendly intercourse tended to strengthen us both, and unite us more firmly in fraternal sympathy as brothers and co-workers with the angel-hosts in the good cause.

I left Leicester on Friday 14, and went to Wednesford, near Walsall, and was entertained till Sunday by Mr. and Mrs. Barr, late of Coventry, and had the pleasure of sitting with a reverend gentleman who of course summed it up that my guides had done very well as far as they had gone, but he would have liked them to go farther.

On Sunday Mr. and Mrs. Barr and myself rode over to Walsall in the pony trap, a distance of about eleven miles, and a very pleasant ride. At Walsall we found about twenty friends assembled at tea at Mr. Blinkhorn's, and after tea a short conference was held as to what could be done to spread a knowledge of Spiritualism, and the advisability of establishing a School of Spiritual Teachers, followed by an address from my guides upon the subject—"What Practical Use is Spiritualism?" The next evening was devoted to psychometric delineations, and description of mediumistic gifts and healing by "Lighthouse," who quite won the hearts of the friends by his efforts. The next two meetings were devoted to the public, and were well attended. The last evening the subject proposed and selected by the audience was, "The Presumption of Persons Denying the Possibility of Communicating with the Departed," and from a report published in a Walsall paper I find that my guides pointed out that the subject was an assertion, and it but remained for them to show how absurd and presumptuous it is to deny spirit-communication, and then pointed out that the belief in the existence of spirits had been entertained in all ages, and that although the idea is scouted, yet there is no proof of its being improbable or ridiculous. They then referred to the fact that all new truths have found persons presumptuous enough to deny them, and shout—"Impossible," and it was the same with mesmerism, but it is now used as an explanation of Spiritualism; and just as a belief in this previously-denied fact had been developed, so would the truths of Spiritualism, and the powers of men to hold converse with the departed, become acknowledged facts. "He then dwelt at some length," the report goes on to say, "on the immortality of the soul and man's spiritual body, and contended that as men left this life so they entered the next with the same loves, hatreds, and aspirations," and yet after that a "Mr. Scholey said the medium had given a dissertation on the immortality of the soul, and had not satisfactorily handled the question," and a vote was taken, when the majority agreed with Mr. Scholey. Surely the report proves the contrary of such a conclusion, but I suppose they wanted it treated in their own way, according to their own ideas.

I left Walsall on Wednesday morning, heartily thanking Mr. and Mrs. Blinkhorn for their kindness, and all the friends for their sympathy, and, wishing them God-speed in the good Cause, started for home, relieving the tedium of the journey by a long talk with a Coventry gentleman upon the subject of Spiritualism, and gave him two MEDIUMS to read. I arrived home safely at mid-day, very thankful to get there and find Mrs. Wallis well, and glad to receive the wanderer home after an absence of thirteen weeks, during which time I had written 243 letters and post-cards, and received 195, and held 91 meetings, an average of one a day.

I hope and trust that the seed sown by my guides will bear much fruit. On the whole, in spite of many discouraging circumstances and conditions, I feel sure that there will be a greater activity in our Cause this winter than ever before. It would be a great thing if regular Sunday services could be established in every town, such as are now being carried on at Newcastle; but the great lack seems to be competent normal speakers and developed trance mediums. However, there are signs of awakening in this direction; and if my visit has been the means of increasing the activity, and uniting the scattered forces in any town, then I shall be glad, and feel that the work was not in vain.—Yours in the good Cause,

E. W. WALLIS.

AN ASTRONOMICAL COMPARISON, CHIEFLY FROM DUPUIS.

There is a surprising resemblance between the life of the Holy Virgin of the Catholic Church and the Celestial Virgin of the zodiac. The former is said to have died on the 15th of August, on which day the Church celebrates her assumption or being taken up into heaven to share the glory of her Son. The Roman Calendar of Columella, the agricultural writer, marks at this time the death or disappearance of the Celestial Virgin, for the sun then passes into this constellation, which is hidden by his effulgence. At the end of about three weeks the Calendar marks the birth of this same Virgin constellation, or its disengagement from the rays of the sun. We fix on the same day (8th of September) the nativity of the "Mother of Christ." This very constellation which is born in September presides at midnight at the birth of the Sun, or Christ, on the 25th of December, or seems to bring him forth into the sky. "We know," says Albert the Great, "that the Celestial Virgin ascended over the horizon at the moment at which we fix the birth of our Lord Jesus Christ, &c." In a temple dedi-

cated to the Virgin, at Sais, in Egypt, she calls herself the Mother of the Sun, without losing her title of chaste Virgin. This divinity seems to have been known by the names of Ceres, Isis, and Minerva. The testimony of many writers proves certainly the truth that on the 25th of December, the day on which the birth of Christ is celebrated, in the ancient religions, the birth of the Sun, who was supposed to be born on this day, was also celebrated. "Until now," says the Chronicle of Alexandria, "Egypt has consecrated the child-birth of a virgin and the birth of her son who was exposed in a crib to the adoration of the people." The Roman Calendar, which was published under Constantine, fixes the birth of the Sun (worshipped at Rome under the name of Mythra) on the 25th of December. If we look to the almanack on the 8th of December we shall find the conception of the B. V. Mary; and on the 25th of the same month the birth of her Son. These statements allow an interval of only sixteen days for the conception, full growth, and maturity of a child, which is humanly impossible, and can only be taken as fact when we understand the imaginative and figurative fiction of the ancient astronomers.

Thus, without any change in any particular, the Celestial Virgin experiences everything that the Mother of Christ experiences, and at the same dates at which are fixed the celebrations in which these divers events are commemorated. They are then the same, and Christ and the Sun are the same. In further evidence that Christ could not have been born on the 25th of December, the Catholic Calendar (first issued by authority in 1851) places on the 14th of October the maternity of the B. V. Mary; and this date, referred to the conception on the 8th of December, will correspond sufficiently well to the ordinary duration of gestation in women.

Our Easter is also connected with sun-worship. Cedrenus makes Christ to die in the 19th year of the reign of Tiberius, on the 23rd of March, and makes him rise from the dead on the 25th of the same month. Hence he says arose the custom of the Primitive Church celebrating Easter on the 25th of March. It is also on this day that the ancient Romans fixed the triumph of the God-Sun over the darkness of winter; a triumph which they celebrated by a joyous festival called Hilaria. T. E. P.

A SPIRIT-MESSAGE FROM HARRIETT STAUNTON, ON BEHALF OF THE ACCUSED.

TO THE READERS OF THE "MEDIUM."

Dear Friends,—Four unhappy beings, about whose guilt there is a wide-spread feeling of uncertainty in the country, are under sentence of death, and unless public opinion come powerfully and promptly to the rescue, humanity and mercy will alike be outraged by their violent death on the 16th of this month. The death-punishment is a barbarous relic of the dark ages, and ought to be abolished. People say, "Why don't your spirits expose murderers?" I answer, they often do so (as I can prove) under the seal of secrecy, but will never do so publicly, while they know that they would make bad worse by thus affording men opportunities of committing fresh murders in the sacred names of law and justice. It is no part of their mission to enlarge the rapacious appetite for revenge and slaughter. As of old, they teach and sing "Glory to God in the highest, and on earth peace, goodwill toward men." Their object is to elevate, and not brutalise mankind—to refine men into angels, and not transform them into devils. They are not detectives, not sleuth-hounds baying on the track of human blood, and hounding on the fallen to the horrible judicial shambles of modern law. They aim at our spiritual progress, and not at our moral retrogression and degradation. F. A. Binney has tersely put the teachings of spirits on this subject in the following words: "The existence of capital punishment is, indirectly, an admission that society thereby gets rid of the criminal, and is free from his powers of mischief."

Seeing that orthodox Christianity affords the murderer no alternative but Heaven or hell, it is cruel and unchristian to force him into the latter place, and it must be very questionable whether he will be qualified for the former. If the criminal really is supposed to be fit for Heaven, then why send him out of the world at all? If his conversion is genuine enough to pass muster in the next life, then surely he would be worth keeping here. Spiritualism, it is needless to say, proves how darkly ignorant our religious teachers are on this subject. We, as Spiritualists, know that the criminal is not "got rid of," and that, so far from diminishing his powers of mischief, he has become tenfold more dangerous. When in the body, his spirit was at least confined; and so long as the body could be kept in safe custody, the spirit could not do much evil. Now, however, the spirit is free to roam about at will, and to associate himself with other evil ones, and revenge on society the wrongs which society did to him, by instigating others in the flesh to deeds of equal atrocity. In short, the death-punishment is inhuman, unjust, unphilosophical, and inexpedient. I call, therefore, on all good Spiritualists to disseminate these principles, to lift up their voice like a trumpet against the shedding of blood, until the death-penalty shall be erased from the statute-book and relegated to the limbo of obsolete and effete laws.

But the sentence passed on the Stauntons and Alice Rhodes has aroused a deep and wide feeling of dissatisfaction in the country. The thoughtful and just British public rebels against the verdict, and having empannelled themselves as a jury, they loudly declare that the alleged criminals have been convicted on insufficient and untrustworthy evidence, and that at least the verdict should be quashed and a new and more searching investigation instituted. The damning evidence that turned the scale against the prisoners was given by Clara Brown, a witness who, by her own admission,

had previously committed perjury under the influence and persuasion of the prisoners. If she is so easily influenced to commit perjury in the one case, how are we to be sure she was not under some other contrary influence when she changed her front, and gave evidence on the other side?

Be that as it may, the fact of her having committed perjury in the first instance is sufficient to render her subsequent evidence too untrustworthy to admit of a capital sentence hinging upon it. We know that she only veered round after a policeman had had certain conversations with her. Now, no one understands that sort of thing better than myself. I know how a police case can be "got up," and how undue influence and misrepresentation may be so deftly manipulated as to stamp innocence with the false brand of guilt. In the case of these unhappy people (as in another with which my readers and myself are too familiar), conjecture has largely taken the place of proof, of which latter there is an entire absence in the evidence; and here, too (as in that other case), the prisoner's lips were sealed, so that they could not give explanations which might have had an important bearing on the final result of the trial. Had the statement just made by Mrs. Staunton, at Maidstone prison, been made at the trial, who shall say that it would not have had its just weight with the jury, and have entirely altered the aspect of the matter? Because of these weak links, and more especially because of the police influence brought to bear on the mind of Clara Brown, and because I know that police influence has before now ensured an unjust verdict against the innocent, I call on all Spiritualists and just men who shall read these lines, to join me in an immediate effort to stay the hand of the law for a time, until further searching investigation shall have brought to light all the facts connected with this sad story of alleged murder. I will send to all who apply a form of petition to the Home Secretary, praying for an arrest of execution, and for this further investigation. Full particulars as to how to work the petition will be forwarded with it. Let every man, woman, and child among us take a petition, and with it the MEDIUM containing this letter, as a convenient method of introducing the subject to neighbours and friends, and get as many signatures as possible in the limited time before us. In our halls next Sunday let these petitions be prominently displayed, and a statement made, and signatures invited. Let all who work in factories, &c., carry one with them, and do their utmost by all legitimate means to get them filled with names. For humanity's sake let us spare a few hours from daily duties to accomplish this purpose, which is at once just and merciful. People ask, "What is the good of Spiritualism?" Here is a grand opportunity of replying practically. If we bestir ourselves, and by our efforts in this direction help to swell the thousands of petitions that are now being signed all over the country, and thereby succeed in preventing four judicial murders, and eliciting the whole truth, we shall have proved, in a sublime manner, that Spiritualism, despised and misrepresented as it is by many, is the friend of humanity, justice, and mercy, and as such deserving of the reverence of all honest minds.

I have been led to make this earnest appeal mainly from the fact that last night, in the presence of three well-known Spiritualists, a distressed spirit came to our seance, and, giving astounding proofs of her identity as "Harriet Staunton," solemnly declared that if the condemned prisoners are hung they will be wrongfully executed, for they were not her intentional murderers, but her death was occasioned by disease alone. The spirit with agonising entreaties urged us to take the step I am now taking, and scatter petitions broadcast among Spiritualists and others, for the purpose of saving from a cruel death those who, however guilty in other respects, yet are not red-handed assassins.

Spiritualists! I beseech you, hasten to the rescue. There is not a moment to lose. Act promptly and earnestly, and may the good Spirit, the gracious All-Father, crown your loving devotion with success.—Yours in the Cause of Humanity,

26, Southampton Row, London, W.C. FRANCIS W. MONCK.
October 2.

P.S.—To save time, I subjoin a form of petition, which friends should write in a clear round hand on foolscap paper, taking care to leave space beneath it for a few signatures, as some signatures must appear on the sheet which contains the petition. As many blank sheets as are required for additional signatures may then be attached. I advise, however, that when the petition-sheet is filled with names, the petition should be re-written on another sheet so that each sheet may be a separate petition. As soon as each petition-sheet is filled with names, please post it to me without delay. I appeal to my friends to quickly supply me with a staggering load of these petitions, as I propose to present them myself to the Home Secretary at Whitehall.

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

THE PETITION of the undersigned loyal subjects of your Majesty, residing in _____, humbly sheweth,—That your petitioners regard as unjust the verdict in the case of Louis, Patrick, and Elizabeth Staunton and Alice Rhodes, for the murder of Harriet Staunton, because the evidence did not exclude the probability of death from mental and physical disease, collateral with but independent of the alleged starvation. Wherefore your petitioners pray that your Majesty will be graciously pleased to cause the prisoners to be respited, and to order an examination by competent persons into the medical facts involved in the case.

WANTED four persons, two of each sex, to sit regularly at a developing circle, for Thursday evenings, at half-past eight o'clock. Inquire of Mr. Kipps, in the shop, 63, New Compton Street, Soho. Free.

* Fill up the blank spaces with the name of your town and county.—F. W. M.

MR. COLVILLE AT DOUGHTY HALL.

On Sunday evening last Mr. W. J. Colville attended at the Doughty Hall, 14, Bedford Row, London, for the purpose of delivering a discourse under the inspiration of his spirit-guides. Mr. James Burns presided over the meeting.

After a scriptural reading, and some singing, the chairman expressed his pleasure at having Mr. Colville again as speaker, a sentiment in which the audience appeared to join, as it was large and earnest. He referred to the fact that it was usual at Mr. Colville's meetings for the audience to choose a subject from a number proposed upon which the medium should discourse. These having been collected and handed up, Mr. Burns read them aloud, and, after taking votes, announced that the subject selected was "The Origin of Evil: what is the nature of the life and occupations of those called Evil Spirits? and to what extent do they influence mortals?"

Mr. Colville then rose, and after offering up an invocation, gave utterance to a brilliant oration of which the following is a mere abstract:—

The origin of evil is a vexed problem and one which has taxed men in all ages, and no adequate solution can be found if we regard evil as absolute and eternally abiding. If we regard good and evil as two distinct powers or forces which are really beyond the control of man, then we can give you no answer to the question itself or in any sense solve the problem of the origin of evil. When we think of God from whom all things have proceeded—the Divine Spiritual Sun of the universe, whose rays of light sustain all forms of excellence, can we conceive that there is another power which is utterly averse to the workings of this divine power, or can we conceive that God the Author of all Being is not able to carry out His own designs or is not willing that all His creatures should be harmonious and happy throughout all eternity? If we regard evil as being a positive element in nature, the problem of its existence cannot be solved, and must remain an unfathomable and dark mystery, and for its presence we can offer no explanation.

The idea of the devil undoubtedly arose from the fact that when man lived in a barbaric state, he observed phenomena which he could not account for, and which were weird and awful in their nature. He naturally felt afraid of them, and attributed their cause to some evil agency. On the other hand, how beautiful everything around him appeared at other times: spring and summer came in their regular course, and everything ministered to the gratification of his desires, and the satisfaction of his wants; and while he could not understand all this, he was led step by step, as his spiritual nature unfolded, to regard them as proceeding from a divine and beneficent source. As science has made rapid strides, and human civilisation has advanced, the number of facts which have been accumulated have been augmented, and the thunder, lightning, volcanic eruptions, and other phenomena which appeared to the savage as satanic, and filled him with fear and dread,—in the light of modern science are proved to be absolutely necessary for the sustenance and continuance of life on earth in its present condition. Therefore that which appears evil in one age does not appear so in another, and as you understand that which surrounds you, you are able to provide a rational explanation of its presence.

As regards the origin of evil, what is it? It originated with the development of life, and will exist so long as any life is imperfect, and is but the negative element in nature, and that condition through which all forms of existence must pass until they have reached their culminating point of development. As regards conscious evil, you yourselves have either added to it or diminished from it, in so far as you have obeyed or disobeyed that guiding light which is implanted within every man that cometh into the world, and listened to the dictates of that silent monitor which speaketh in the recesses of your being—the conscious voice of God in the soul. Moral evil appears to originate just so soon as you reach that period of development where the difference between right and wrong is understood, and as it is with your children individually, so it is with the race collectively. As soon as your child knows what it is to obey you, then he can disobey you; and just so soon as men become acquainted with some of the laws of God, and understand that they possess the power of keeping them or violating them, does evil originate in their lives. In far-back ages, man may have lived in perfect innocence, but innocence coupled with ignorance and the "fall of man," took place just so soon as man understood law and disobeyed it.

What influence do evil spirits have upon mortals? There are vast numbers of the inhabitants of the earth who pass away and are unable to enter the spiritual home because they cannot rise to those realms on account of their low condition. These gain an ascendancy over mortals, who, being in a similar condition mentally, attract them into their midst.

There are many ways in which evil spirits influence those in the flesh; nor is it anything new. Jesus and his disciples ejected evil spirits, and the fact itself is not confined to Palestine, or to any special age or nation. You form your spheres in the spirit-world even as spiders spin their webs and inhabit them, and it is to a great extent your own fault if you are under the subjection of evil spirits. None are so degraded that the voice of God cannot come to them, and there is a power which all can wield, whereby they can summon the angels to their sides; it is not so much a question as to the stage of intellectual development to which you have arrived, as to the intensity of your desires after goodness, which regulates the powers you possess to summon aid from the spiritual world.

Spiritual development and mental purity should especially be

sought for by mediums, for if they do not live pure lives and aspire to virtue for its own sake, evil spirits will surely gravitate to them and triumph over them, and good spirits cannot then gain control, since they have formed elements by their absence of spirituality, which compose a sphere around them congenial only to dark spirits, and also rendering imperfect the expression of the spiritual presence within them. On the other hand, by keeping good company and subjugating the lower to the higher part of their nature, and seeking to do good rather than to gain human applause and temporal aggrandisement, mediums can afford such conditions to the spirit-world as to receive good communications only.

Evil spirits can hold no sway over those who listen to the dictates of their own consciences, no matter whether it brings upon them the frowns or applause of men. By so doing you will dispel all evil influences around you; you will thus hasten the progress of your heavenly development, and no evil spirits will be able to approach to mar it.

The speaker then answered several questions in a satisfactory way, put to him by different persons in the meeting.

Mr. Colville next recited an impromptu poem upon a subject chosen by the audience, entitled, "Faith, Hope, and Charity," which was delivered in good style and well appreciated. The proceedings then closed.

CLAIRVOYANT DIAGNOSIS.

To the Editor.—Dear Sir,—Having been for some months a sufferer from serious disturbance of the heart, I thought I would consult a clairvoyant in order to hear what she thought of my malady, and made an appointment to meet Miss Bell Tilley (late assistant to Dr. Mack). The result of my interview was very extraordinary, and I must say satisfactory, as she completely described all my various symptoms, commencing with my throat (which was relaxed), then naming the appearance of every internal organ in succession, describing any ailments they may have been the seat of; my heart of course among the rest she particularly and carefully examined, giving me a much more hopeful view of its condition than I had obtained through my medical man, and rendering me more hopeful of probable cure, or at any rate amelioration. I have been certainly wonderfully better since I had the pleasure of seeing her, and strongly advise anyone suffering from any internal serious disease to consult her. I am a subscriber to the MEDIUM, and very faithfully yours,

September 27.

R. W. G.

[The above is *bona-fide* testimony: our correspondent is known to us.—Ed. M.]

STOCKTON-ON-TEES:—On Sunday, September 30, Mr. J. J. Morse inaugurated a series of Sunday evening meetings at Stockton, by giving an address on "Mediumship: what is it?" On the following evening, Monday, the subject was chosen by the audience. An eloquent and logical address was given which delighted all who heard it.

MEDICAL ELECTRICITY, &c.—From our advertising columns it will be seen that Dr. Desjardin is again offering his medical practice to the public in a convenient position. He has been absent from London some time and has recently returned with improved facilities for the application of his system. It will be remembered that we gave a description of his method of applying medicated electricity at the time of his former residence in London. Some of our readers visited him and were much benefited, particularly a clergyman, who was relieved of a painful chronic affection which had baffled all other forms of treatment. That gentleman gave a testimonial to that effect in our columns at the time of his being cured. Dr. Desjardin's principles are so fully set forth in his advertisement, that it is not necessary that we should dwell upon them here. Should any facts come to our knowledge which we think would be of benefit to the suffering, we will gladly place them before our readers.

It is satisfactory in bad times to be able to note that there is at least one department of trade which is not dull. Cotton twists are slack, shirtings are dull, iron is depressed, money is tight, but next presentations are lively, and the traffic in the cure of souls is brisk. This morning's *Times* publishes in a long list, no less than thirteen elaborate announcements of eligible opportunities for investment in Church property. The advantages of the several lots offered are set forth in the most enticing style of the auctioneer. Speculators are tempted in one case by the pleasing and delicate announcement that the age of the present incumbent is 73. Another incumbent is "close upon 80." Pleasant society, land, stabling, and many other items are blended by the talented writer of these announcements into an harmonious chain of attractiveness; but it may be regarded as a significant fact that throughout the whole not a single spiritual allusion of any kind is permitted to occur. In an Established Church, carried on on strictly business principles, spirituality is, as a matter of course, at a discount.—*Echo*.

KEIGHLEY.—SPIRITUALISTIC SERVICES.—On Sunday afternoon last, Mr. J. J. Morse, of London, delivered an inspirational address in the Temperance Hall, Keighley, the subject being "Religion as it is and as it ought to be." In the evening a second discourse was given on "After Death, what then?" There were good attendances on each occasion, the audiences being attentive and appreciative. On the following Thursday evening, at the Spiritual Lyceum, East Parade, another address was given by this gentleman on "The Origin and Destiny of Man," the subject being chosen by one of the audience. The speaker professed himself the "medium" of his remarks, and for an hour or more treated the subject in an apparently scientific manner, though some of his theories, it need not be said, are irreconcilable to the generally-received hypothesis of the cosmogony of the earth. He stated that this planet was at one time "a mass of molten fire, which had cooled down, and thus become habitable for man." Speaking of the development of man, he argued that the "progression of the soul was possible after the change called death." The audience throughout manifested the most serious attention, and seemed gratified at what they had heard.—*Keighley News*.

Just Published, Handsome Cloth, 164 Pages, price 2s. 6d.

CAREER OF RELIGIOUS IDEAS:

THEIR ULTIMATE—THE RELIGION OF SCIENCE.

By HUDSON TUTTLE.

AUTHOR OF

"ORIGIN AND ANTIQUITY OF MAN," "CAREER OF THE GOD IDEA," "CAREER OF THE CHRIST IDEA," "ARCANA OF NATURE," &c., &c.

This most recent work of the Author is equal to his American editions, which sell at 5s. It is offered as a PREMIUM VOLUME with *Human Nature* for May for 1s. 6d. Send 2s. 2d. in stamps, and have *Human Nature* and the "Career of Religious Ideas" post free in return.

CONTENTS:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"SIMPLICITY OF TASTES." BY REV. C. H. COLLYNS.

We have received a tract of this title, from which we make the following extract: "Simplicity of tastes is the mark of the higher mind; a simple diet tends to the growth of this simplicity; a grosser diet feeds the animal, as opposed to the spiritual, part of us, and thus checks the supremacy of the higher and the nobler portion of man's composite nature. But here it may perhaps be urged that this argument only teaches gross feeding; that moderate flesh-eating is not touched at all by it. To this we answer that all flesh-eating is unnecessarily stimulative; and, therefore, harmfully stimulative. We assert that whereas he who eats but little flesh is less affected by our argument than he who eats more, and he who eats more less than he who eats much, and he who eats much less than he who eats very much, nevertheless as a vegetarian diet is the cleaner, purer, more natural, and less stimulative mode of diet, the vegetarian—other considerations being equal—will come nearer to that healthier and simpler state of mind and soul which is conducive to the highest efforts, both intellectual and moral. We appeal to vegetarians, who have given the simpler mode of diet a sufficiently long trial, having previously had experience of the flesh diet, and who have been at the pains to watch and observe themselves—we venture to ask them whether they have not found the better instincts in them stronger, the worse weaker—whether the mind and soul are not more unclouded, more clear, more simple in their desires and aims—whether the spiritual vision in them be not brighter, more acute, more far-reaching, now than it was in the old days—whether they cannot do better with brain, and pen, and tongue, than they could in years gone by—whether, in short, they do not find that they work with greater simplicity to a more direct and higher end—whether the divine *afflatus*, the breath of Him who breatheth into us, does not refresh them in a way it did not before? For myself, if I may be allowed to speak of self, I confess it is so with me, and I thank God for it."

Dr. Brown, Burnley, says "We are heartily with your suggestion regarding a hall for Dr. Monck in London. We will do all in our power to advance it." A longer epistle bearing on the subject must stand over. Various other letters have been received.

NEW ZEALAND.—The Rev. Allan Webb, of Auckland, has delivered a lecture entitled, "Spiritualism Weighed in the Balances." It is of the usual tissue of misrepresentations and ignorance in respect to the spiritual phenomena. We hope there are friends of the Cause in Auckland to take advantage of such publications and circulate genuine information on the subject. If our New Zealand friends will tell us how to send them a parcel, we will be glad to afford them some publications for free distribution. The author says, "Of the truth of these things (the spiritual phenomena) I can say but little. I have never been admitted nor desire to be in the outer court of Spiritualism." Surely such a person is quite incapable of giving a lecture upon the subject.

MR. COATES IN IRELAND.—Writing from Dublin, Mr. Coates, informs us that he has visited Mrs. McMahon, a widow in humble circumstances yet she contributes a penny a week from each member of her circle for the Spiritual Institution. It will be remembered that some time ago we gave an account of this lady's recovery from a chronic affection, which entirely prostrated her, by direct spirit-action. The spirits used to move the table round the room, she following it, leaning on the top with her hands, and thus she gained strength, and obtained exercise which she was unable to procure in any other form. Mr. Coates had a seance there and received a message which we may publish next week. He attended other seances about which he has made a promise to say nothing. He has also given mesmeric experiments in private, and intends to visit Newry, Kilkeel, Killinichy, and Belfast.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday, October 5, Dr. Carter Blake will open a discussion on "The Difficulties for Inquirers into Spiritualism."

On Sunday, October 7, Mr. Colville will give the first of a new series of discourses. Subject: "What Evidence is there of the Existence of a God."

On Tuesday, October 9, Mr. Colville will again address the meeting; subject for discourse and poem to be chosen by the audience.

On Friday, October 12, Mr. Watts will open a discussion on "Protection versus Free Trade."

The last of the present series of seances with Mr. Herne will be held on Thursday, October 11. Admission by tickets 2s., which must be taken in advance. Another course will be started as soon as there are sufficient names given in.

Terms of membership 1s. per quarter, including use of Library.

CHARLES WHITE, Hon. Sec.

JAMES H. MCGUIRE, in commenting on the letter of "Honesty," suggests that someone describes the objects to Louie through a tube which comes close to her ear. This does not seem probable in her case. The same suggestion was made when the discussion first appeared in these columns.

Q. How far is the human conscience a guide to human conduct?

A. You cannot live in accordance with higher laws than those with which you are acquainted. When you allow your conscience to speak, then you have within you that which will never lead you astray. All those who follow the dictates of their own consciences aright, follow that which they are destined to accomplish.—Mr. Colville's Guides.

CONTENTS OF "HUMAN NATURE" FOR OCTOBER.

Price 6d.

Transcorporeal Action of Spirit. By "M.A. (Oxon.)"—Part II. continued:—Interference with the world of Matter by Spirit—Agency (sequel to Transcorporeal Action)—Another Class of such Interferences is connected with Death—Death-Compacts—Death-Warnings—Conclusion.

Order of Spiritual Teachers.

Essays on Matter, Motion, and Resistance. By Joseph Hands, M.R.C.S.—Essay on Matter—continued.

A Spiritual Thinker—Oersted—continued—The Philosophy of the Beautiful.

Chapters from the "Students' Manual of Magnetism" (from the French of Baron du Potet.)—Magnetic Phenomena. Physical Effects: Spasms—Attraction—Cataplexy—Immobility—Insensibility.

The "Two-in-One." By E. W. Berridge, M.D.

Communications from "Caractacus" and "Wolfstad," Ancient British Chieftains, through A. Duguid.

The Picture in the Eyes of Dying Animals.

Reviews: Animal Magnetism. By the late William Gregory, M.D., F.R.S.E.

On the Connection of Christianity with Solar Worship. A Translation from the French of Dupuis. By T. E. Partridge.

Correspondence:—Spiritualism and Theology. Words and Things. Poetry: Fire Worship.—The Babe.

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

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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

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

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 5, 1877.

FEATURES OF THE WEEK.

"We are too poor." "I am waiting till somebody else is ready." These are the kind of excuses which come from all quarters increasingly when the question of Schools for spiritual study is urged. These excuses are not valid. The very poorest persons have brains, and can spend two hours a week for mutual improvement and spiritual development; they can also subscribe for literature to instruct their minds, even though the subscriptions be as low as a farthing a week. Poverty, then, is no obstacle, and the poor man requires spiritual strengthening and comfort as much as the rich, or perhaps more so. Furthermore, if this method of study were adopted by the poor it would lead them to much practical wisdom, and save them both health and money. We might just as well say that we are too poor to get our breakfast as that we are too poor to improve our minds. We must eat or we would die, and most people contrive to get a little to eat somehow. So it is with the mind and the moral nature; it dies, becomes exhausted from inanition, if not supported; and hence the crime, misery, and misdirection which abound in the world. Some of our poorest classes have become the most eminent moral and intellectual lights, in spite of their poverty, and so might many more if they tried.

As to the other excuse, there is no necessity to wait for anyone before beginning this work. A man may commence in his own family. Even with one companion the School may be established, and if no congenial mind can be found to unite with, a solitary individual may with advantage devote a short time every week, indeed every day, for special spiritual and intellectual exercises. Begin with yourself, with your own family, with your friends; invite them in, and induce them to follow your example in supplying themselves with the means of knowledge, and teach them how to use these means for their future mental enrichment.

This winter promises to be a season of work for Spiritualism. On Sunday evening Doughty Hall was crowded by a more influential audience than has yet congregated there this season. The seats were all occupied, and many had to stand. Mr. Colville's oration was listened to with great attention, and many expressions of appreciation were made by friends at the close. We may say that the lecturing and meeting season commences with this month, and we hope it will do much to promote Spiritualism in many localities. We hope to see Sunday meetings instituted this winter in a great many places where the Spiritualists have not hitherto made their voices heard in public.

Music is a great aid to man's spiritual development. This is wonderfully illustrated by the effect of music in the spirit-circle. Of course there may be a harmony of mind, a silent concord, or music without any audible sounds, and unless singing and instrumental music produces this interior result it misses its aim. Our Yorkshire and Lancashire friends are much better singers than the Spiritualists of the metropolis. The newspapers commend the singing of the Yorkshire choirs at the Leeds Musical Festival lately. The backwardness of London audiences in this respect, has long been a matter of regret. On Sunday evening, the performance at Doughty Hall was far from gratifying, and Mr. Burns made it the subject of remark. He thought it was a disgrace to Spiritualism that so little musical culture was observable in its meetings, and he felt ashamed for any outsider to come in and witness the vocal efforts at the various meetings. He said it cannot be otherwise if those possessed of money, education, talent, and leisure, hold themselves away from the work, and leave it all to those who are far less favourably circumstanced in these respects. He made a forcible appeal to the audience to identify themselves more intimately with the work, and remove the stigma of incapacity

city which was at present so marked a feature of the Spiritualists of London. It is possible that steps will be taken soon to institute a choir and publish a book of tunes. The only redeeming feature about the Doughty Hall services in a musical way, is the excellent performance on the harmonium by Mrs. Ward, who for a very long time has bestowed her valuable services quite gratuitously.

Please observe what the Rev. Thomas Colley says in his report of seance with Dr. Monck, as to the almost instantaneous rapidity with which a pencil (spirit-guided) wrote five words right before his eyes. Then remember that Dr. Slade was indicted as a cheat for having obtained on a slate grasped by Mr. Lankester fewer words, which took a longer time to produce. Time will vindicate the right.

Dr. Monck's discourse, reported in last week's MEDIUM, has caused much appreciative comment. A clergyman thus alludes to it:—"I think Dr. Monck's new style of discourse a happy thought. People are sure to get what they want. I think him very apt in his replies." Progress is being made in finding a hall for Dr. Monck in the west end of London. Next week we hope to give some definite information on the subject. As regards last week's MEDIUM, we have a few dozen surplus copies, which we would be glad to have distributed. Who will undertake the work, and send us just what they can afford in return for the papers?

Mr. Wallis's report gives a good indication of the activity of the Cause in the districts which he has visited. Mr. Wallis is a worker of the right sort, and we should be glad if Spiritualists generally would more abundantly imitate his example. We must form Schools everywhere, and then we would have a class of intelligent inspirational young men to open up Sunday meetings all over the country.

Our columns this week are rich in phenomena, for which fact we are very thankful. Mr. Armstrong, of Newcastle, in commenting on Mr. Ashton's experiences, observes that many Spiritualists are extremely ignorant of the phenomena. This is what we find to be true, and they will never become intelligent on that essential point till they begin to develop mediums in their own homes. We wish our Newcastle friends and other experienced investigators would give us minute accounts of their observations in connection with the development of mediums, up through all the stages of the phenomena. Such narratives are of great value as a guide to those who would investigate for themselves, and it encourages new beginners to persevere, though the results for the time being may be extremely small.

Dr. Monck's communication on the Penge case is worthy of attention. Our readers would do well to get it inserted into as many newspapers as possible.

"LEAVES FROM MY LIFE."—BY J. J. MORSE.

This work, so anxiously looked for, is promised to be ready on the occasion of Mr. Morse's Anniversary *Soirée* on the 17th inst. All friends who desire to secure the book at the subscribers' price, 1s. 7d. post free, should make their remittances before that date.

MR. WHITLEY'S LECTURE ON SWEDENBORG AT DOUGHTY HALL.

On Sunday evening the platform at Doughty Hall will be occupied by Mr. W. Whitley, who will deliver a lecture, entitled "The Gospel of Order according to Swedenborg." Mr. Burns will conduct the service. Mr. Colville will preside at the harmonium, an arrangement which was made before Mrs. Ward's return to London.

On Sunday, October 14, Mr. Morse will be the speaker; and on Sunday, October 21, Mr. Colville's guides will give a discourse on "Swedenborg." Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE PENNY EDITION OF THE "DIALECTICAL REPORT."

The special edition of the MEDIUM containing this work is well on towards completion. A portion of the editorial matter is being supplied by the Committee who edited the report originally, so that it is in all respects an official document and admirably adapted for circulation amongst inquirers. We do not fix the date of publication in this issue, though undoubtedly it will appear during this month. We have to consult the convenience of certain events which will require extended publicity. 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. Orders are being received daily, but we would be glad to have a demand for many extra thousands.

In about a fortnight Dr. Monck will leave London for the continent, and will be absent a few weeks. He will pass through Paris on his way to the residence of the Prince —, whose guest he will be. The visit is not professional, but for the sake of rest which he very much needs after his long spell of work in London. But on his way back he hopes to pay flying visits to continental towns where his services may be in demand. Friends abroad should write at once with a view to making arrangements in advance. His address is 26, Southampton Row, London, W.C.

"THE SPIRITUAL TEACHERS' CALENDAR."

There was issued late last week a new monthly publication, which is being well received by the Spiritualists of the metropolis. It is an illustrated Calendar for the month of October. In the upper portion appears the portrait of Mr. Morse, with notices of his mediumship and his work, "Leaves from My Life," on either side of the engraving. Underneath is a Calendar for the month, each day having printed opposite to it the occurrences which will take place thereon. Thus the Doughty Hall meetings, the Marylebone meetings, the Islington meetings, the East London meetings, in addition to the seances at the Spiritual Institution, and other events, are clearly shown. Announcements of books, and suggestions for practical work, are also given. It is the object of the projector of this publication that the Calendar be circulated as widely as possible by the Spiritualists of London, who are invited to take one or more copies each for the purpose of exhibiting them in windows, or in any position where the public may see them. It should also have a prominent position in every house, for ready reference by the family. It is calculated that if all Spiritualists did their best to show this Calendar, sufficient publicity would thereby be secured to fill to repletion all the meetings in London. The price of the sheet is one halfpenny, and four copies will be sent to any address, on receipt of twopence, by the publisher, J. Burns, 15, Southampton Row, London, W.C.

Special editions of this Calendar can be procured for any locality. Thus the friends in Birmingham, Liverpool, Manchester, Newcastle, or other places, might have an edition for themselves, announcing the meetings in their locality. Our country friends will do well to send for specimens, and consider the matter.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

Since our last list we have received the following. It should be observed that all subscribers to the Spiritual Institution are entitled to the use of works from the Progressive Library. Parcels of books are sent to all parts of the country. London subscribers are entitled to two volumes at a time for an annual subscription of one guinea. Country subscribers can have four volumes at a time for the same subscription; subscribers pay carriage of books. Subscribers for a shorter term have books to the extent of their subscription. These works are available for lending to inquirers.

	£	s.	d.		£	s.	d.		
Mr. J. T. Croal	...	0	5	0	An Investigator	...	0	3	0
Mr. Pearce	...	0	2	0	Mr. John Wake	...	0	1	0
Mrs. Dykes	...	0	3	0	Mrs. Pickering...	...	0	5	3
Miss Pawley	...	1	1	0	E.	...	1	0	0
Mr. Joseph Cotterill	...	1	1	0	M. A. B.	...	0	10	6
Collected by Mr. C. Baker					Mr. Thos. Dewsbury	...	0	5	0
(of Cardiff):—					Mr. Thos. Reynolds	...	0	2	0
Mr. C. Baker	...	3	0		Mr. Pettit	...	0	5	3
Mr. W. Attewell	...	1	0		Mr. Davids	...	0	5	3
Mr. W. J. Pratt	...	1	6		Mr. Delotz	...	0	5	0
Y. E. C.	...	2	6		Mr. John Carson	...	2	2	0
Mr. D. Powell	...	2	6		"Amicus"	...	0	10	0
F. H.	...	2	0		Mr. Kohn	...	0	5	3
R. L.	...	2	0		Mrs. Maltby	...	0	10	0
Mr. M. Williams	...	1	0		Captain Copperthwaite	...	5	0	0
Mr. A. J. Smart	...	1	0		Guy Bryan, M.A.	...	0	5	0
Mr. J. Janes	...	1	0		"Sincerity"	...	0	8	0
Mr. G. Spriggs	...	1	0		Hal	...	0	10	0
A Friend	...	1	6		Mr. Wm. Armstrong	...	0	5	0
Mr. J. Cowing	...	1	0		Mrs. Michell	...	0	10	6
	—	1	1	0	Mr. C. Manby	...	0	2	6
Mr. Wm. Aston	...	0	2	0					

THE MUSICAL SEANCES.

These meetings, on Tuesday and Friday evenings, at the Spiritual Institution, have been attended by select audiences, who have been very much interested in the music of Madame Llanoré. Her medical guides inform us that she is now recovering health and strength, and her musical controls suggest that she can receive invitations to play, either entranced and blindfolded, or inspirational and in her normal state, one or two other evenings in the week, at nice harmonious circles, for the benefit of the Famine Relief Fund, or any object connected with Spiritualism. Should it be desired, Madame Llanoré's guides will play variations on any well-known airs in any key. The themes thus chosen should be stated on paper at the commencement of the seance. Letters for Madame Llanoré may be addressed 15, Southampton Row, W.C.

On Friday evening, Mr. Colville answered questions in a very able manner, and recited an impromptu poem. On Tuesday evening, Mr. Towns exercised his clairvoyant faculty with great success. He described a number of spirits present, and his descriptions were recognised as true by visitors who had come from a distance. Mr. Towns's clairvoyant delineations are likely to become as marked a feature on Tuesday evenings as Mr. Colville's discourses are on the Fridays. Visitors are admitted to these seances on application, but they are specially provided for the subscribers and friends of the Spiritual Institution. To commence at eight o'clock.

MISS BESSIE WILLIAMS desires to offer her excuses for not answering recent correspondence and being unable to see visitors. She has been out of town and since her return has not been able to overtake all the arrears that awaited her attention. She is now located at 65, Mayall Road, Atlantic Road, Brixton, to which address letters may be sent. She will be glad to receive her friends as usual.

Contents of the "Medium" for this week.

	Page		Page
Materialisation past Gainsaying	625	"Spiritual Teachers' Calendar"	633
Indisputable Materialisation	626	Spiritual Institution Subscriptions	633
Missionary Rambles	627	The Musical Seances	633
Astronomical Comparison	628	The Order of Spiritual Teachers	633
A Spirit—Message from Harriet Staunton	629	Hyde Progressive Discussion School	634
Mr. Colville at Doughty Hall	630	Mr. Colville at Langham Hall	635
Clairvoyant Diagnosis	630	Mr. Williams on Spiritualism in Holland	635
"Simplicity of Tastes"	631	Dr. J. M. Peebles in India	635
Features of the Week	632	Complimentary <i>Soirée</i> to Mr. Morse	635
The Winter Season	632	The Veteran Pioneer in Leicester	636
Music at Seances	632	East End Spiritual Institution	636
Mr. Whitley's Lecture	632	Seances and Meetings during the Week	637
Dr. Monck at Doughty Hall	632	Advertisements	638—640
"Leaves from my Life"	632		

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.

"Come now, and let us reason together, saith the Lord."

Isaiah i. 18.

The Spiritual Teacher must not be afraid of Reason. It is the battle-ground of Truth. Everything that is true is reasonable; everything that is good courts examination. Reason is the highest prerogative of man, because it is the power through which he is able to perceive the difference between right and wrong, and the consequences of both classes of actions. The animal, by its instincts, acts in accordance with its nature, and no merit or praise is attached to its conduct. With it there is neither right nor wrong, it has not reason to perceive the distinction. It remembers from experience that certain acts bring it pleasant or unpleasant consequences, and it may have some consciousness of the pleasure or displeasure of those who are kind to it. This is very beautiful, but it is not reason, and we fear it has to stand in the place of reason with many human beings.

The Spiritual Teacher has to keep within the bounds of reason; in truth, his sole duty is to enlarge that domain. All teachings which the reason of man is not prepared to accept are useless, it may be injurious, to him. By attaching importance to these unreasonable or super-reasonable matters, the reasoning powers become vitiated and enfeebled, and the man is rendered a moral cripple and an intellectual slave. Priestcraft has made great efforts to subdue men's reason, but let us be sure that we are working in the opposite direction. It is better that a man should for the time postpone the acceptance of a truth or a statement of fact because his reason cannot grasp it, than that he should shut his eyes and swallow down that which he cannot assimilate. By challenging the stranger in a truthseeking spirit, he will ultimately find him to be a friend, and be strengthened by the conflict and the prize which it brings him.

It is not necessary that man should experience every thing or condition in order that it may be congenial to his reason. The future has not been experienced by any man, and yet the notion of a future is quite reasonable. No man has seen to-morrow, and yet it is quite reasonable to suppose that to-morrow will come in due course. So also it is reasonable to accept the fact of physical phenomena that we may have not witnessed; descriptions of persons or characters unknown to us; historical records of the bygone ages; the various conditions of life in the future state of existence; and ideas of the Supreme Power with its glorious attributes. All of these things or relations are good or bad, just as we entertain reasonable or unreasonable ideas concerning them. What can be a greater curse to mankind than unreasonable, in other words untrue, teachings respecting the Supreme Being and a future life. It does not matter, then, how grand our theme may be, it will profit us not unless we approach it reasonably.

The term reason does not mean materialism, or the foregone and narrow conclusions of so-called freethinkers. Let us at all times be reasonable in our definitions of reason.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the meeting on September 27th Monitor Brain read the 7th chapter from Tuttle's "Career of Religious Ideas," entitled "Man's Moral Progress dependent on his Intellectual Growth." The author proceeds to show that the various Bibles of the world all claim to be of divine origin, infallible, and essential for man's understanding the will of his Maker. The Churches, however, are divided as to the method of the interpretation of the Scripture, Catholicism maintaining the severest logic as it stifles reason at the beginning. He then asks: "How far has the intellectual life of the race been benefited by the Bible?" and points out that its scientific statements are far from being reliable. The moral code of the New Testament was taught long before the Christian era,

while the Bible enforces capital punishment, and barbarous practices, which good men who knew nothing of the Bible abhorred. "Nothing is more obvious," says the author, "than the independence of ethics of revelation." Revelation is only its accidental expression. This is proven by the fact that all moral truths expressed in the Bible were clearly recognised for an indefinite time before its presentation. It abounds in precepts, good of themselves, though not original with it, and he asks, "Can a book bring moral truths to man?" The argument is that all that benefits man is the result of his own development, by a process of intellectual growth, which enables him to understand and maintain his relations to the infinite number of relations which subsist around him.

This reading gave rise to an earnest and prolonged conversation, when the following thoughts were given expression to:—

Is it Mr. Tuttle's belief that intellectualism will alone advance mankind?

At a lecture at Doughty Hall it was stated that man has a higher department of development than the intellect, which is finite, fallible, and misleading.

Another speaker thought that the term "intellect," phrenologically considered, meant certain logical faculties which discussed the merits of experiences derived either from the external world through the senses, or from the superior sphere through the intuitions; but metaphysically considered the term "intellectual" comprehended mind in its fullest sense, or all that the man could be conscious of, affectional and aspirational, as well as perceptive. Tuttle's doctrine was really the same as that taught in the New Testament, which placed the soul of man, the kingdom of heaven within, above every other consideration; and books were only instructive to the individual as far as his interior development was prepared to appreciate the truths recorded therein. Two men might accept the Bible, Christianity, or Spiritualism, and possess all the literature, and yet be very different men as regards moral progress and spiritual development: hence the light is within man, not in the books. Books, however, the Bible included, are useful for moral progress and intellectual growth, as they are gymnasia, so to speak, upon which the mind can exercise itself, a kind of plaster applied to the external organs to call out the spiritual forces within. Thus in our Schools, books are used to bring about the perception of truth within the individual mind, or the intellectual growth of the Teachers is the prime object sought after.

Monitor Robson then read the first chapter of Isaiah. It was perceived that it was divided into distinct paragraphs, which read independent of each other. One portion appeared to be historical, and addressed to the people at a crisis in their history. Another portion was symbolical, alluding to "the oaks." Religion in other paragraphs was shown to be the endeavour to "cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow,"—throwing the burden of spiritual development entirely on the individual, through the intellectual process of "learning to do well." It was remarked that Bibles or sacred books were not at all alluded to in the whole chapter in connection with religious development. Selfish thoughtlessness perverted into grossness and vice are reprobated in the chapter, whereas obedience to the monitions of conscience is commended as a means for the deliverance from evil.

Two books were distributed—the "Alpha" and "Seers of the Ages."

PRACTICAL NOTIONS ON BROTHERHOOD AND JUSTICE.

We make numerous announcements weekly of the operations of societies, committees, seances, &c., throughout the country: indeed, a great proportion of our space is occupied in advocating the claims of local workers and movements, for which, except in isolated cases, we receive no acknowledgment whatever. This is neither right nor proper. These announcements are either of use to the parties concerned or of no use. If they are of no use we should be glad if our friends would have them removed, and if they are of use we ought to participate in the results, seeing that we have devoted our property to securing them. We do not ask pay at the rate of so much per line; we prefer to take a higher ground than that, which on our part is, that we do all we can to promote the objects of lecturers, mediums, seance-holders, committees, societies, &c., without any promise of payment or offer of reward for so doing; our sole object being to help the Cause irrespective of personal considerations. Now this is very beautiful as far as it goes, but "what is sauce for the goose is also sauce for the gander," and if it is well for us to incur heavy responsibilities and devote ourselves unceasingly for the love of the Cause, to render personal and local efforts successful throughout the country, it is also right for those individuals who use us as an organ to do what they can to support that organ. It is true, and we acknowledge it with gratitude, that some certain societies and individuals remember our claims at Institution Week time, or by a small subscription occasionally. But the Institution *per se* requires all that it can get in that direction, because as a public organ of Spiritualism it does a very great deal for the general prosperity of the Cause, and the supply of information to inquirers, and these societies and circles, in their annual offerings, do only a little towards meeting the expense of this public work. But the announcements in the MEDIUM are quite another department, and a return should be afforded in harmony with the nature of that department, which is literature. We therefore make this proposition that all individuals, societies, committees, or circles, who use the columns of the MEDIUM as their organ should do something to promote the literature of Spiritualism. This is very much overlooked. We have made announcements for

parties for years in succession, and never have received a penny of their money in the way of business. They have literally done nothing for the distribution of the literature, which is the business prop upon which we have to depend to meet our expenses and sustain our work in the business department to which the MEDIUM belongs.

We therefore say to all our friends, that we would thank them to take into consideration the subject upon which we at the present time write, and we can assure them that if they adopt our suggestions it will be very much to the advantage of themselves individually and to the Cause in their respective localities, as well as a great boon to us, who have to take on heavy burdens for the benefit of the general body. Our proposition is, that the Book-club principle be adopted in a thorough and general manner by all who are in fellowship and inter-communication with us. Let the principle be adopted, as an undeviating rule, that every member connected with any of the meetings, &c., announced by us contribute some small sum weekly for progressive literature. This money, forwarded to us monthly, and returned to the subscribers in the form of standard books, would keep our affairs in a state of activity, and would also be a means of education to those for whom we work. Those who individually profit by our publicity should, in like manner, return the friendly act by giving publicity to these suggestions, and endeavouring to enforce them in the same way as we insist upon the employment of those who serve the Cause. In short, the principle of brotherhood requires to be acted out. We act upon it already, but brotherhood which is only on one side is not brotherhood at all, but an article of a very opposite kind. Reciprocity, and a kindly interest in the necessities and claims of others, is the only principle of justice which can claim the proud distinction of fraternity; but a grasping, one-sided policy, which makes use of other people to effect its purposes, unconscious of their claims or needs, is a condition of mind so callous and degraded, that no good thing can come out of it. We are of opinion that Spiritualism cannot progress satisfactorily till the principle which we now advocate be adopted by its friends. Then the aid of beneficent powers would be bestowed upon them, and, having thought of the principle of justice, and the requirements of others, their souls would be opened up to the ministrations of the lovers of goodness and truth, and their work would go on accelerated by angelic influences.

On the old-fashioned method of family circles we could speak incessantly and yet fail to exhaust the subject. The following letter is one which we recommend most cordially to the attention of our readers:—

I desire to say a few words concerning our progress. Since we came to Leicester we have opened our house for the good of the Cause, and hold two meetings a week: Sunday service at half-past two and a seance on Wednesday evenings at half-past eight. We have very good discourses through two mediums—my wife and another female. We had Mr. Wallis at our house when he visited Leicester. The first tea-party in connection with our private circle will be held on October 4, and our spirit-guides have promised us a very sociable evening. We hope to do something for Institution week in our circle.

R. WIGHTMAN.

58, Cranbourne Street, Belgrave Road, Leicester.

Society-making has deluged the Movement with difficulties, both in this country and in America. Officers and representatives are chosen who oftentimes turn out to be persons of an unworthy character, and the whole body, whether connected with the society or not, become implicated in the worthlessness of these representatives. All this would be avoided if the method pursued by our correspondent were more universally followed. Should he or anyone connected with the circle misbehave, it would simply be the misdeed of the individual; but if they were elevated to an inflated official opposition, everybody wearing the name of the associated party would suffer by his irregularities.

HYDE PROGRESSIVE DISCUSSION SCHOOL.

This School met as arranged at the house of Mr. Hartley on Tuesday evening last; but, owing to there not being a full attendance, Mr. Hartley's paper "Is the Bible the Highest Standard of Morality?" was deferred until next week. The members present then turned to general conversation, the principal topic being the result of Romish intrigues on political France. It was contended that the Church of Rome had for many generations played an important part in the history of the French nation, and been the cause of many scenes of bloodshed, carnage, and revolution; and in speaking of its present political aspect, it was clearly pointed out, that monarchy still rules in France, but under the name of "Republic." It was also stated that in all State documents the word "Republic" was studiously avoided being mentioned. England in the past had paid many a bitter penalty, through its intrigues with Popedom. France is still unhappy under the yoke, and till it unharnesses itself, it will have a repetition of the past, and will, perhaps, again be made the medium for a bootless revenge. The conversation turned into other channels, and a pleasant concluding half-hour was spent on the theory of re-incarnation and reproduction.

The next meeting will be held at the house of Mr. Hartley on Tuesday evening, when it is hoped there will be a full attendance, ready to criticise and discuss the subject of his paper.

DARLINGTON.—The Spiritualists of Darlington desire to announce to the friends in their district, that their room will be opened on Thursday evenings, during the coming winter months, commencing October 11—Doors open at 7.30 p.m. for 8 o'clock—for the purpose of mutual improvement. All inquiring minds are most cordially invited. See advertisement under the heading "Seances in the Provinces during the Week."

MR. COLVILLE AT LANGHAM HALL.

Last Monday night the third of a course of inspirational discourses was delivered at the Langham Hall, 43, Great Portland Street, through the mediumship of Mr. Colville. Miss Chandos Leigh Hunt conducted the meeting, which was the largest, and most select that has been held during this series. The subject chosen by the audience for the discourse was "The Occupations of Spirit-Life." It was treated in the usual clear and comprehensive manner, the whole furnishing a splendid explanation of the various grades of spirit-life; the unfoldment of man's spiritual development in the spheres being ably set forth in an eloquent address, which lasted for about an hour. Previous to the discourse Miss Leigh Hunt read a portion of "The Spirits' Book," by Kardec, in excellent taste, and afterwards made some remarks relating to the elementary principles of Spiritualism, for the benefit of those present who might be ignorant of the subject. At the close of the address, many questions were offered to the lecturer for explanation upon Reincarnation and other topics, which were answered readily and intelligently, and apparently met with the approval of everybody present. Two impromptu poems were also recited.

The amount of interest exhibited in the proceedings was unusually apparent, but there is yet room for an expression of ardour on the part of the audiences frequenting these meetings that can only be provided by the friends of Mr. Colville coming forward to support him. Mr. Burns, in the course of his remarks as chairman at Doughty Hall meeting on Sunday evening, called the attention of the large audience then present to the services now being held at Langham Hall on Monday evenings, and remarked that he felt somewhat hurt at the way in which Mr. Colville had been treated, in respect to his prospect at the West End. He further advised them to go in a body to Langham Hall, and show Mr. Colville that they approved of his undertaking. This proposition was received with enthusiasm, and judging from the intense display of sympathy extended to the medium by this audience, a large number of them were expected to attend the next evening in response. However, there were comparatively few Doughty Hall people present, nor were they absolutely required on this particular occasion. It should be understood that these Langham Hall meetings were not inaugurated solely for those Spiritualists who attend other halls in London, but are intended for strangers and others unacquainted with the subject of Spiritualism. It is to be hoped, however, that while it is somewhat a matter of difficulty to attract these within the walls of Langham Hall on Monday evenings, the friends of Mr. Colville will not hold themselves aloof. To those friends who attend Doughty Hall Mr. Colville makes considerable reduction in the prices of admission. The meetings at Langham Hall 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 the expenses of the undertaking.

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.

MR. WILLIAMS ON SPIRITUALISM IN HOLLAND.

To the Editor.—Dear Sir,—Thinking an account of my recent trip on the Continent might be of some interest to your readers, I have taken the liberty of troubling you for a short space in your valuable journal.

I had the pleasure of being greatly favoured by fine weather, and had a very enjoyable time. I went through Paris *en route* to Switzerland, where I spent a very pleasant fortnight with a dear old friend to the Cause. From Switzerland I returned, partly by way of the Rhine, to Cologne, and from thence to the Hague, and, as this is the sixth yearly visit to Holland, I think I may be regarded, as some authority, on our progress of Spiritualism in that country.

The Dutch, as a nation, have been for a long time regarded as a people whose rapidity of action would not be calculated to move the world out of its ordinary course; but from my personal observations, I consider that, were other nations as zealous in the advancement of the Cause, Spiritualism would soon become the general belief of the world.

My visit to the Society Oromase gave me great pleasure, inasmuch as it proves the energetic manner in which the members of that society (especially Mr. Riko and Dr. Becht, a physician of the Hague), agitate their fellow-countrymen to the investigation of the wondrous truths of Spiritualism. The researches of the society are carried on in a sensible, praiseworthy manner. They are content without rushing at hasty conclusions, which oftentimes spoil the quiet reasonings of our minds, to investigate a subject in which the most suspicious appearance of fraud should always be treated in a very delicate manner.

I was also pleased at the amount of correspondence the society obtains in other countries. I need not say that Dr. Slade's sojourn in Holland has been the cause of awakening a great interest, a fact which proved itself by the numerous investigators I met while there. I should advise mediums, or those interested in the science, who are desirous of visiting Holland, to address Mr. Riko or the Society Oromase, who I feel confident would give them a hearty reception. In short, I cannot speak too highly of the friends to Spiritualism in Holland.

I trust my visits have been the means of making some converts and keeping up a lively interest in the investigation of Spiritualism.—Yours faithfully,

CHARLES E. WILLIAMS.

61, Lamb's Conduit Street, W.C.

BYERS GREEN.—Mr. W. Newton desires to express the thanks of the circle for a second parcel of books from Mr. John Scott, Belfast.

MR. ALFRED MONK begs to acknowledge a large parcel of books from Mr. Scott, of Belfast; also a parcel of MEDIUMS from some friend at Halifax. Any other parcels will meet with his thanks.—23, Devonshire Street, Islington.

DR. J. M. PEEBLES IN INDIA.

Three weeks ago we announced the arrival in Madras of Dr. J. M. Peebles, formerly an American Consul in Asiatic Turkey and the author of several books. During the period that he has been in Madras he has been most industrious in obtaining information from all sources, and the chapters of his forthcoming work, devoted to Southern India, should be most interesting. Dr. Peebles sails on Monday next by the *Suffolk* for Natal and Cape Town, *en route* to England. The Doctor, during his short stay here, has exhibited that push and energy which is characteristic of Americans. Though he has been, as we have said, hardly three weeks in Madras, he has managed to visit the famine camps, the Leper Hospital, the Museum, libraries, all the public buildings and burning ghauts. He has witnessed the clever feats of magicians, seen the devil-priests professedly cast out demons, looked into a higher class of psychological phenomena, difficult to get at and more difficult to comprehend, and met a good many native gentlemen of various castes. He has also received from the Chief Secretary to Government much kindness in the way of a sight of public documents, and in every conceivable way has had the opportunity of seeing all sides of our social life. Dr. Peebles was at the breakfast in the Banqueting Hall yesterday in honour of the Viceroy, and was charmed with the almost Republican freedom evinced. They have nothing of the kind in the West, he says, and he thinks that he has a wrinkle from the ancient civilisation of India to bring before the century-old Republic of the New World. We shall look forward to the publication of Dr. Peebles' forthcoming work with interest.—*Madras Times*, Sept. 1.

FUNERAL EXHIBITION AT CROYDON.—From October 8 to October 13, there will be a unique exhibition of funeral appliances, contributed by Messrs. Vigers, 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.

KENNEDY'S Scottish Entertainments at St James's Hall, Regent Street, are being much appreciated. At first the audience were rather "unco," and the "bairns" were somewhat nervous, but their "faither" being an old stager was genial and self-reliant from the first. Now the cockneys are getting somewhat educated to the style of the thing, and the genuine sons of northern soil are coming out in eager multitudes, and St. James's Hall is a gathering place of enthusiastic crowds, particularly in the higher class seats. Mr. Kennedy is supported by his two daughters and three sons, and their efforts produce a moral as well as a musical treat. Such a boon is of great use to society, supplying that educational excitement to the domestic and patriotic affections which is so scantily supplied in ordinary life. The "Jacobite night" on Monday was the most successful of the series. The devoted love for "bonny Prince Charlie" or "guid-man" as the Scots lovingly called the king in song, is a beautiful sentiment which Mr. Kennedy stated is participated in warmly by Queen Victoria, who, in her Highland home, has some of these ditties performed for her pleasure. On Friday evening (to-night) there is to be a "Nicht wi' Burns," and we can promise that the race will be represented by living specimens. We can heartily recommend Mr. Kennedy's Monday, Wednesday, Friday, and Saturday evenings at St. James's Hall to our metropolitan readers of whatever nationality. The series will last only for another week.

THE "CLERGY LIST" REVISED AND CLASSIFIED.—Under the title of "The Clergy List Revised and Classified," a young lady, says the *Rock*, has produced the most entertaining brochure we have met with for many a day. To Shakspeare's question, "What's in a name?" she replies by showing us that a very great deal may be made out of names of the clergy when subjected to her clever manipulations. Thus she analyses their "colours," and finds there are 70 White to 4 Black, and 2 Blacker; only 4 Blush, though 3 are Pink and 2 Scarlet; 64 are Green and 76 are Brown. There are 2 Ushers and 19 Bishops to 11 miserable Boys; 2 Flints to 8 Steel. Under Anatomy we find 4 Bodies, though with only 3 Heads; there is however one additional Pate; 11 Temples have only 2 Hairs and 1 Lovelock; there is 1 Boniface, but with only 4 Teeth (N.B. Mr. Tooth of Hatcham is one of these); 3 Bones to 4 Backs; 1 Heel to 5 Feet, 5 Hands and 3 Legs. Only a solitary cleric has any Blood in his veins. All must admit that the "Parties in the Church" are very unfairly represented by their names, for we find only 1 Broad, 2 Low, and 4 Dry. Of High there is not a trace. But we learn that there are already no fewer than 14 Abbots, 7 Priors, 4 Monks, and 8 Nuns. Hoods and Capes abound, while there are also 9 Garlands, 2 Banners, 3 Images, 12 Crosses, 1 Crucifix, and 1 Crozier (among 12 Bishops). In the column devoted to "Useful Clergy" we find Pitchers, Potts, Canns, &c. The Kings, of whom there are 38, outnumber the Knights by nearly 2 to 1. The "Qualities of the Clergy" open a very wide field. Here we find both Old and Young; some are Bright, others Moody, 5 are Blind and 2 Cross, 6 are in Bliss and 6 in Pain, 11 have not ceased to Hope, but there are 4 Crokers, of whom our authoress takes no account. There are also 3 Guys and 1 Bogie, 1 Wildman and 1 Wiseman. The Clerical Aviary is very well furnished, for there are 2 Crows, 9 Ravens, 1 Daw, 5 Rooks, 1 Jay, 1 Nightingale, 1 Gull, 1 Bunting, 1 Robin (to 3 Wrens), 5 Sparrows, 6 Finches, 28 Martins, 1 Swallow, 2 Doves, 3 Eagles, 3 Falcons, 1 Hawke, 1 Stork, and 2 Parrots. For "The Clergy at Table" a most liberal provision is made. Under this head—we begin of course with the Fish—we have 5 Salmon, 3 Haddocks, 2 Herrings, 2 Smelts, 4 Cods, 5 Whiting, 1 Grayling, 1 Pike, 3 Roach, and 2 Crabbes. For *pièces de résistance* we have 16 Bullocks, 7 Kids, 2 Veals (with 8 Bacon, 3 Tongues, and 2 Bad-hams), 8 Lambs, 14 Harts, 1 Stag, 3 Bucks, 1 Doe, 9 Does, 7 Hinds, 2 Fawns, and 1 Eland. For Game and Poultry we have 7 Hares, 2 Rabbits, 1 Cock, 1 Hen, 1 Duck, 20 Drakes, 1 Gander, 3 Goslings, 6 Swans, 4 Pheasants, 4 Partridges, 7 Woodcocks, 1 Coot, 1 Teal, 2 Cranes, and 1 Heron. The supply of vegetables is very scanty, being limited to 2 Beans and 1 Onion. The clergy are not generally fond of made dishes, and accordingly we find only 2 Curries. The supply of sweets is more liberal and includes 4 Pies, 11 Rice (puddings, we presume), 2 Jellies, 3 Moulds and 1 Cake-bread. For condiments we have 2 Pickles, 7 Salt, 1 Mustard and 1 Pepper. For dessert there are provided 3 Peaches, 8 Pears, 1 Orange, 1 Sweet-apple, and 8 Nuts. Nor is the cellar department to be despised, for there are 3 Bins, with a dozen and a half of Perry, the same quantity of Hollands, 1 of Ginn, 1 of Port, and 1 of New-port.

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*.

EAST END SPIRITUAL INSTITUTION.

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.

On Sunday morning last Miss Young, attended, and her guides, after giving an excellent discourse, gave several tests that were very clear and unmistakable. In the evening the platform was occupied by Mr. E. W. Wallis, when his guides spoke on "What are the relative merits of Orthodox Christianity and Spiritualism," a subject chosen by the audience, which was a large and attentive one.

Next Sunday the platform will be occupied by Mr. Wallis—in the morning at eleven, and evening at seven. Mr. Colville will speak on Sunday, October 14.

Mrs. Olive will give a seance at 15, St. Peter's Road, Mile End, in aid of the East End Spiritual Institution, on Monday evening, October 15, at 8 p.m., admission 1s. It is hoped that many friends will take the opportunity of sitting with Mrs. Olive, and at the same time aiding her in her benevolent intention. A seance will be held at her own rooms on Thursday, October 18, for the same purpose.

ISLINGTON SPIRITUAL INSTITUTION.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday next, October 7th, Mr. Starnes will read a lecture delivered by Mrs. Tappan, entitled "The Hope of the World." Your attendance and attention are courteously invited, as this lecture will be worthy of a good audience. Mr. Starnes is widely acknowledged as an excellent reader, and in his hands the lecture will be rendered almost equivalent to the delivery of Mrs. Tappan herself. Spiritualists who attend should bring a friend or two, and endeavour to patronise this small but comfortable hall, thereby stimulating further efforts. Commence at 7 o'clock. ALFRED MONK, Sec.

THE VETERAN PIONEER IN LEICESTER.

Mr. Burns.—Dear Sir.—I have great pleasure in informing you that we have had Mr. W. Wallace staying a few days in Leicester. He gave an address under control at the Spiritualists' Room, Silver Street, on Sunday evening last, to an appreciative audience; he has also given several parlour seances, which have given great satisfaction to all who had the privilege of attending them. We heartily wish him God-speed on his tour through the North. We would highly recommend him to the notice of all friends to the Cause. E. A. B.

As to the Spiritualists' meeting in connection with the Vegetarian Banquet at Manchester on the 24th instant, it may be noted that the annual meeting of the United Kingdom Alliance takes place on the 23rd. Manchester is full of Progressives that week.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, October 7, Spiritualists' Hall, Newgate Street. Evening at 7. Subject: "Elements of Cosmic Philosophy: The Spirit-Man." Monday, October 8, same place. Evening at 8. Subject: "Gods False and True." Pertinent questions at close.

SOUTH SHIELDS.—Tuesday, October 9, special visit to Excelsior Circle. SUNDERLAND.—Thursday and Friday, October 11 and 12, Hall School, Toward Road. Evenings at 8. First night, subject: "Spiritualism: its Origin and Utility." Second night, subject chosen by the audience.

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.

STOCKTON-ON-TEES.—Sunday and Monday, October 21 and 22.

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.

SPIRITUAL INSTITUTION.—Friday evenings, at 8.

EAST END SPIRITUAL INSTITUTE.—Sunday, October 14th, at 7 p.m.

DOUGHTY HALL.—Sunday, 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.

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.

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.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR OCTOBER.

Sunday, October 7. "Elements of Cosmic Philosophy—The Spirit-Man." Mr. J. J. Morse.

Monday, October 8. "Gods False and True." Mr. J. J. Morse.

Sunday, October 14. Trance Address. Mr. James Dunn.

Sunday, October 21. "Curious Experiences with a Planchette." Mr. J. A. Rowe.

Sunday, October 28. Inspirational Address. Mr. W. Westgarth.

Admission free. Collection to defray expenses.

Sundays, commence at 6.30 p.m. Week days, at 8 p.m.

AN EVENING WITH THE PORTS, by Miss Ella Dietz, will be given at Angell Town Hall, Gresham Road, Brixton, on Friday evening, October 12, at 8 o'clock.

NOTTINGHAM.—On Sunday, October 7, a tea-meeting will be held in the Meeting Room, Church Gate. All friends cordially invited. Tea on the table at half-past four.—Mrs. STORY, 32, Hedderley Street.

OSSETT SPIRITUAL INSTITUTION, NEAR GREAT NORTHERN STATION.—An entertainment will be given in the above place on Saturday evening, October 13th: consisting of readings, recitations, duets, solos on the violin, &c. Admission: children 1d., adults 2d.—I. O. KITSON, C. S.

On Sunday next, the 7th inst., Mr. Wood will deliver two trance-addresses at 3, Lower Tweedale Street, Rochdale. Afternoon at half-past two; evening at six o'clock. Usual collection for expenses. All cordially invited.—JOHN WHITELEY, Sec.

MR. T. BROWN writes that he will be at Stockton-on-Tees on the 14th of this month, and at Darlington about the 21st. He will call at Malton on his way. Letters should be addressed care of Mr. Hull, stationer, Finkle Street, Malton.

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.

LANGHAM HALL, 43, GREAT PORTLAND STREET.—Every Monday Evening, at 8 o'clock, W. J. Colville, will deliver an inspirational oration. Questions invited at the close; followed by an impromptu poem, subject chosen by the audience. Reserved seats 2s. 6d., unreserved seats 1s. Admission free.

PROF. L. N. FOWLER commenced 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.

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

—a BOTTLE of

ENO'S FRUIT SALT.

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

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

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

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

ENO'S FRUIT SALT.

IT is the BEST PREVENTIVE of and CURE for BILIOUS-

NESS, Sick Headache, Skin Eruptions, Pimples on the Face, Giddiness, Feverishness or Feverish Colds, Mental Depression, Want of Appetite, Constipation, Vomiting, Thirst, &c., and to remove the effects of Errors of Eating and Drinking. It is invaluable to those who are Fagged, Worn-out, or Worn-out, or any one whose duties require them to undergo Mental or Unnatural Excitement or Strain. If its great value in keeping the body in health were universally known, no family would be without it.

Notwithstanding its medical value, the FRUIT SALT must be looked upon as essential as breathing fresh air, or as a simple and safe beverage under all circumstances, and may be taken as a sparkling and refreshing draught, in the same way as lemonade, soda-water, potash-water, &c., only it is much cheaper and better in every sense of the term, to an unlimited extent. Being a genuine product of nature, it is a true or natural way of restoring or preserving health.

On that account it is impossible to overstate its value; and if its great value in keeping the body in health were universally known, no family would be without it.

To Europeans, who propose visiting or residing in hot climates, I consider the FRUIT SALT to be an indispensable necessity, for by its use the system is relieved of all poisonous matter, the result of eating to nearly the same extent, and of too rich food, as they do in a colder country, while so much heat-making food is not required in the warmer climate. By keeping the system clear, the FRUIT SALT takes away the groundwork of malarious diseases and all liver complaints, and neutralises poisonous matters.

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

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

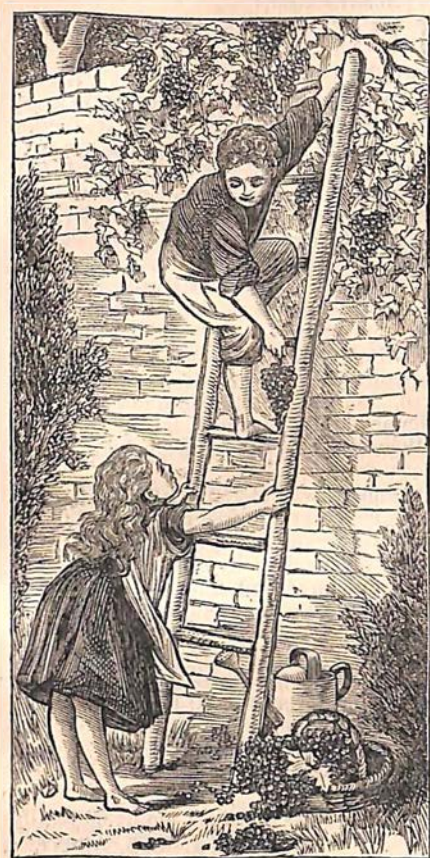
"I feel quite certain if your FRUIT SALT was known in INDIA and the COLONIES, that the sale would not be limited to thousands of bottles per annum, but MANY MILLIONS. India alone would use more than all England."

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

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

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

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



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

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

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

"W. B. BECKETT."

"August 30, 1877.

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

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

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

FRENCH HYGIENIC SOCIETY,
40, HAYMARKET, LONDON.
ELECTRO-DOSIMETRIC INSTITUTION.
TREATMENT OF ALL CHRONIC DISEASES
PRONOUNCED INCURABLE

By the Combined Therapeutic Methods of

DRS. BURGGRAEVE AND P. A. DESJARDIN.

Hours of Consultation, 3 to 5 p.m. Treatment by Correspondence. Mondays, Wednesdays, and Fridays, Consultations free from 10.30 to 12. Chemical and Medical Analyses made. Depot for Continental Hygienic Productions.

Rings and Magnetic Bracelets specially made for the Society, upon Dr. Desjardin's Method, for the Cure of Facial Neuralgia and Nervous Palpitation.

The dosimetric system of medicine is the connecting link placed by Dr. Burggraeve between the old, or Allopathic, and the new, or Hahnemannian, or Homeopathic schools.

This system, which is now well known and much used by doctors in Europe and South America, where it is steadily gaining ground, consists of a treatment that is at the same time convenient, agreeable, and sure. It depends upon the purity of the medicine and exactitude of the doses, and is applied to the nature and causes of diseases both chronic and acute. In a word, it is the realisation of the hopes and researches of the alchemists of the middle ages.

These medicines are administered in the form of granules, which are taken by all, even children, easily and without the least repugnance.

It is, above all, in chronic diseases (the "non possumus" of the old schools), premature exhaustion, rheumatism, gout, dyspepsia, liver complaints, affections of the spleen and kidneys, paralysis, consumption, scrofula, &c., that the system of Dr. Burggraeve, combined with that of Dr. P. A. Desjardin, gives the most remarkable results.

A large number of cures, obtained in a comparatively short time, highly confirm the therapeutic value of the electro-dosimetric system.

If we consider that chronic maladies are caused by a diathesis, which always produces a change in the vital and nutritive organs, and if, on the other hand, we consider carefully the electro-magnetic phenomena, and the subtle nature of that

agent, which, if it be not life itself, is one of its most active and important principles, we easily perceive the therapeutic value of a method which acts directly upon the vitality of the patient, by employing those agents which are essentially vital.

It is thus, that in charging the electric currents, which penetrate directly into the organism, with molecules of Iodine, iron, gold, &c., we can, almost instantaneously soothe pains and spasms, dissipate nervous impotence, re-establish or stimulate the circulation of the fluids, and restore that equilibrium of which health is the result.

But it must be understood that for a treatment of this kind a wide experience is necessary: the usual means of ordinary medicines are utterly insufficient, an extensive attention being demanded for this speciality.

In establishing the "Electro-Dosimetric Institution of London," we fill up a chasm, and thus render a signal service to all doctors, who will find with us the readiest and most active concurrence in the treatment of that unfortunately large class of persons afflicted by chronic diseases.

**GOUT AND RHEUMATISM
CURED IN THREE DAYS**

BY THE USE OF

DR. DESJARDIN'S SALTS.

A BASE DE SALICYLATE DE SOUDE.

In a Report to the Academy of Medicine of Paris, Dr. G. SEE, the eminent Clinician of the Hotel Dieu (Hospital) says:—

"The Cures by the SALICYLATE DE SOUDE, are Undeniable. Out of fifty-three Cases of Acute Rheumatism, only one was not successful. The pains are removed in Three Days, the Articulations perfectly free."

GOUT AND CHRONIC RHEUMATISM yield to the remedy in a period of a week. These SALTS are very easily taken by Patients. No smell or odour, and the taste being that of Sugar of Milk. Sold in boxes of Thirty Doses. Price—3s. 6d.

FRENCH HYGIENIC SOCIETY,
40, HAYMARKET, LONDON.

Every box bears a Government Stamp and Dr. DESJARDIN'S Signature.

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

SUNDAY, OCT. 7.—Mr. Whitley at Doughty Hall, 14, Bedford Row, at 7.
WEDNESDAY, OCT. 10.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, OCT. 11.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 9, 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. 10, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, OCT. 11, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 55, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, OCT. 12, 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.

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

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

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

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 7, KEIGHLEY, 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, Horsedgate Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, OCT. 9, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, OCT. 10, 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. 11, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
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. 12, CARDIFF, Frederick Street. Discourses at 7.30.

ANGELIC REVELATIONS

Concerning the Origin, Ultimatum, and Destiny of the Human Spirit. Illustrated by the Experiences in Earth and Spirit-Life of TERESA JACOBY, now known as the Angel "Purity."

Frontispiece: Photograph of Direct Spirit-Drawing.
Vol. I. Price 6s.

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

Just Published, price 7s. 6d.

THE SOUL, AND HOW IT FOUND ME;

Being a Narrative of Phenomena connected with the Production of

ENGLAND AND ISLAM,

By EDWARD MATTLAND.

TINSLEY BROTHERS, Publishers.

[Advertisement.]

PURE SOLIDIFIED CACAO.

AGENCY CIRCULAR.

The introduction of the PURE SOLIDIFIED CACAO to many of my friends and customers has given so much satisfaction that I feel it to be my duty to give the article the greatest publicity in my power. Though Cocoa, of which the PURE SOLIDIFIED CACAO is probably the only genuine and unadulterated preparation, is not used on all occasions in most families, yet it is almost universally held in demand on certain occasions in every family. I therefore may rely upon your patronage for the PURE SOLIDIFIED CACAO, as it is genuine and unadulterated, and consequently is certain to be most economical, and the best in every respect.

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

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

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

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

JAMES BURNS, AGENT.

P.S.—The terms on which I supply the PURE SOLIDIFIED CACAO are as follows:—Cash with order, at the rate of 3s. per pound, or 7 lbs. for £1. The article being pure and genuine, the profit is necessarily small, allowing no margin for the losses and inconvenience incurred by the credit system.

PURE SOLIDIFIED CACAO

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

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

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

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

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

THE CHEAPEST (as well as the best) ARTICLE IN THE MARKET.

Besides being an excellent corrective and an aid to digestion,

SOLIDIFIED CACAO

IS A MOST NUTRITIOUS ARTICLE OF DIET,

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

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

Persons of a Highly Sensitive Temperament.

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

The Solidified Cacao is adapted for universal use in cases where tea, coffee, wines, spirits, malt-liquors, and other costly beverages are so frequent, which often become the bases of tyrannous habits and the cause of much suffering.

By the use of Solidified Cacao money may be saved, strength maintained, health restored, bad habits prevented, appetital pleasure enjoyed, and the manifold purposes of life carried out with more effect.

TRY IT, AND YOU WILL USE NO OTHER.

Price 3s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

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

J. BURNS,

PRACTICAL PHRENOLOGIST,

15, SOUTHAMPTON ROW, W.C.

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

MR. BURNS gives his *Psycho-Organic Delineations* on the following terms:—
For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.
For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.
A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

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

PROF. J. SCHOLFIELD, PHRENOLOGIST AND MESMERIST, North Pier, Blackpool.

PAINTLESS DENTISTRY.

MR. HOWARD GREY, Annet's Crescent, 290, Essex Road, Islington has had extended experience in Hospital and Private Practice, Indestructible Teeth on Vulcanite, 2s. 6d.; on Coralite, 5s.; Sets from £3 3s. complete.

PHOTOGRAPHIC STUDIO,
151, Upper Street, Islington.—W. L. CANEY.
First-class Work. Low Prices.

IMPORTANT NOTICE

To Mediums and Sensitive Persons.

SILK SHIRTING, manufactured expressly for the above-named persons, may be had of Mr. JOSEPH BAMFORD, Silk Manufacturer, Pool Street Mill, Macclesfield.

EFFICIENT AND RELIABLE!!!

FIELD'S PODOPHYLLUM ESSENCE.
(Registered)

THE EFFECTUAL REMEDY

FOR a Weak Stomach, Impaired Digestion, and all Disorders of the Liver, this medicine is invaluable.

BILIOUSNESS. Dr. Morgan, in his work on "Derangements of the Stomach and the Liver," in speaking of this remedy, says:—"I know of no medicine within the wide range of either the Allopathic or Homoeopathic *Materia Medica* that exercises so direct and beneficial an influence over a torpid condition of the liver as this drug. It has in my hands proved to be the veritable blue pill of the vegetable world."
"I know of no other substance," writes Dr. Gardner, "which so certainly produces bilious evacuations when the liver is full of bile. Whenever I have deemed it desirable to evacuate or stimulate the liver—as in headache, &c.—I have used this medicine with highly satisfactory results."

Prepared only by
A. W. FIELD, CHEMIST, &c.,
39, South Clerk Street, Edinburgh.
Sold in Bottles, 1s. 1½d., 2s. 9d., 4s. 6d., and 8s.
By Post, 2d., 3d., and 4d. per Bottle extra.

N.B.—The public are requested to ask for "Field's Podophyllum Essence," it being the strongest and most efficient preparation, entirely superseding both Tincture and Pills. Great saving is effected by taking the larger sizes.
London Agent: J. BURNS, 15, Southampton Row.

MANCHESTER.—VEGETARIANS
and INQUIRERS should call at the Sanitary Depot, 31, Burlington Street (opposite Owen's College), where are always on hand a Carefully Selected Stock of **FARINACEOUS FOODS**, including all Dr. Nichol's Specialities; Works on Sanitary and Social Science, &c. Agent for the **SOLIDIFIED CACAO**, Hooker's **CREAM MILK**, Bell & Co.'s **TEMPERANCE WINES**.
T. GELDART, Proprietor.

PSYCHOMETRY.—For Delineation of Character and Information or Development. Consult (if by letter, enclosing Photo and P.O.O. for 10s. 6d. as Fee) Mr. JOSEPH SKIPSEY, Ashington Colliery, near Morpeth.

MISS C. ROSS gives Delineations of Character from Photographs or Hand-Writing. Fee 2s. 6d. Address—Care of Mr. BALISBURY, 429, Oxford Street, W.C.; or J. BURNS, 15, Southampton Row, London, W.C.

MISS MANCELL, SPIRITUAL CLAIRVOYANT.—No. 71, Pocock Street, Blackfriars Road, S. E.
N.B.—Appointments by letter in first instance.

VISITORS TO LONDON.—HOME FOR SPIRITUALISTS & OTHERS.—The comforts of an Hotel, with the privacy of Home. Terms Moderate. Near to Hyde Park, and close to Rail and Omnibus to all parts of London.—37, Powis Square, Bayswater.

SIX ROOMS TO LET, Unfurnished, Together or Separate, with or without Attendance.—36, Edith Grove, West Brompton; close to Boats, Bus or Rail.

Published at 6s.; to the purchasers of *Human Nature* for June, 4s. 4d.; post free, 4s. 9d.

A NEW WORK BY THE AUTHOR OF
"WILL-ABILITY."

HOMŒOPATHY

AND OTHER MODERN SYSTEMS

CONTRASTED WITH ALLOPATHY

By JOSEPH HANDS, M.R.C.S. &c., &c.

CONTENTS.

1. Prefatory Remarks and Quotations.
2. Dedication.
3. Introduction.
4. Homœopathy compared with Allopathy, or the Old Course of Medical Practice contrasted with the Successful Employment of the new.
5. Hydropathy, being a Dissertation on its Sanitary Effects.
6. Therapeutic Hydropathy.
7. Electricity and Magnetism, their Health-Promoting Effects represented by:—
 8. Frictional Electro-Magnetism.
 9. Mineral Electro-Magnetism.
 10. Chemical Electro-Magnetism.
 11. Thermo Electro-Magnetism.
 12. Inductive Electro-Magnetism.
 13. Vegetable Electro-Magnetism.
 14. Animal Electro-Magnetism.
 15. Therapeutic Animal Electro-Magnetism, or the Remedial Sequents through Manual Appliances.
 16. Therapeutic Electro-Magnetism.
 17. Therapeutic Thermal Electro-Magnetism, as in the Employment of Steam and Heat.
18. Kinest-Therapeutics, or Cure by Movements.
19. Isopathy, or like added to like, as formerly advocated.
20. A Disquisition into Dietetics, with New Views relative to the Physiology of Digestion and the Assimilation of Aliments.
21. Vaccination, being an Address to its Opponents.
22. The Non-Contagion of Plague, Typhus, Yellow Fever, and Cholera proved.
23. Index.

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

Contents of

THE TWENTIETH CENTURY,
An Illustrated Journal of New Ideas.

EDITED BY A COMPREHENSIONALIST.

PART II.—AUGUST AND SEPTEMBER.

Price One Shilling.

During August and September. Sixpence.

Frontispiece.

The Alphabet and Numerals Monogrammed

in one continuous line.

Our Poet's Corner.

Apotheosis on Charles Dickens.

Explanation of the Fanfarade in Part I.

Robinson Crusoe (with Design).

Our Swiss Tour—Part II.

The Blue, the Square, and the Eight.

The Yellow, the Triangle, and the Three.

Triadation (with Illustration of the Evil Eye).

Chromatic Geometry.

Suggestions and Exceptions.

Explanation of Frontispiece to Part I.

Hospital Pictures.

The Compass (with Design).

The Installation. The Editor's Report.

Music. The Theatres.

The Re-Adjustment. Opinions of the Press.

London: Sold by J. BURNS, 15, Southampton Row.

WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

By FRITZ.—PRICE 3s.

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

Just Published, 2s. paper covers; 3s. cloth.
LIFE BEYOND THE GRAVE:
A SPIRIT-COMMUNICATION THROUGH A WRITING-MEDIUM.

E. W. ALLEN, 11, Ave Maria Lane, London, E.C.;
sold also by J. BURNS, 15, Southampton Row, W.C.

THE SCIENCE OF LIFE.

A Pamphlet

addressed to all Members of the Universities of Oxford and Cambridge, and to all who are or will be Teachers, Clergymen, Fathers.

Price 6d.

"All that you have advised and exposed is wisely said, and bravely told."—PROFESSOR RUSKIN, in the Preface.

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

Price Twopence.
THE DIETETIC REFORMER:
A Monthly Magazine of Facts and Information concerning Food and Diet.

May be had of J. BURNS, 15, Southampton Row.

BLACKPOOL.—Visitors will find a Comfortable Home at Mrs. BUTTERFIELD'S Medium, Lillian Cottage, Lord Street, North Shore Easy terms.

MAGNETIC HEALING AND ADVICE
Gratis, by P. A. PICKERING, 23, High Duncombe Street, Middlesbrough. Send Stamped Envelope for Reply.

MR. J. HAWKINS, 11, MOUNT PLEASANT, EAST ROAD, CITY ROAD,
MAGNETIC HEALER, open for Engagements to start Circles and Developing Mediums.

✕ **Miss Chandos Leigh Hunt,** ✕
17, Brunswick Square, W.C.

Teaches Mesmerism, Healing Magnetism, &c.,—Personally Three Guineas; by post One Guinea.
Treatise on "All the Known Uses of Organic Magnetism," post free 2½d., containing Synopsis of Instructions.

DR. MACK has returned to America, but he has left at 15, Southampton Row, London, W.C., a supply of Magnetised Paper for the use of his Correspondents:—A Packet, 5s.; subsequent supplies, 3s., post free or it may be obtained from Dr. MACK, Banner Office, 9, Montgomery Place, Boston Mass, U.S.A.

MRS. OLIVE, TRANCE & HEALING MEDIUM,
15, AINGER TERRACE, KING HENRY'S ROAD, N.W.
(near Chalk Farm Station.)

Private Seances by Arrangement. Seances for Spiritualists on Tuesdays, 7 p.m.;
Fridays, 3 p.m.

A FREE SEANCE FOR HEALING

on Mondays at 11 a.m.
Materialisations (with other Mediums), on
Wednesdays, 8 p.m.

Admission by previous Appointment or Introduction.

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

MR. J. W. FLETCHER,
Trance and Clairvoyant Medium,
No. 2, Vernon Place, Bloomsbury
Square, W.C.

Business and Personal Questions answered by Letter; Fee One Guinea.—Mr. FLETCHER is also open for calls to Lecture. Hours—12 till 5.

FRANCIS W. MONCK,
26, Southampton Row, W.C.

Generally at home from 11 a.m. till 2 p.m.

MEDICAL CLAIRVOYANCE.

Miss BELL TILLEY (formerly with Dr. Mack) is now giving Sittings for Medical Purposes only. Will attend Residences, or receive Visitors at Home. Hours—12 till 5.
Address—Anglesey Villa, 10, Prospect Place, Kilburn, N.W.

JOSEPH ASHMAN, Ps. P.H.,
14, Sussex Place, Gloucester Road, Kensington, W., and 254, Marylebone Road, N.W.

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

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is prepared to receive calls, to lecture in London or the Provinces. All letters to be addressed to him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

W. J. COLVILLE, INSPIRATIONAL MEDIUM AND PUBLIC LECTURER, delivers ORATIONS AND POEMS on subjects chosen by the audience in any part of the United Kingdom. For address see list of appointments.

SEANCES FOR TESTS AND CLAIRVOYANCE, Tuesday and Friday at 8 p.m.—J. BRAIN, 29, Duke Street, Bloomsbury.

CURATIVE MESMERISM.—PROFESSOR ADOLPHE DIDIER, CONSULTING MESMERIST (32 years' established), attends Patients, and may be consulted daily, from 2 till 5, at his residence, 10, Berkeley Gardens, Camden Hill, Kensington. Pamphlet on Curative Mesmerism, 1s. post free.

A CARD.

MR. JAMES COATES, PRACTICAL MESMERIST AND HEALER, can be Consulted, personally or by letter, at Reynolds's Gallery of Illustration, 12, Lime Street, Liverpool.
"A successful mesmerist."—Wm. Hitchman, M.D.
"Really wonderful mesmerist."—Daily Post.

ASTROLOGY.

"Worth its Weight in Gold."

EVERY adult person living should purchase at once "YOUR FUTURE FORETOLD," a book of 144 pp., cloth, only 2s. 6d.
London: BERGER, Newcastle Street, and J. BURNS; or post-free of E. CASAR, High St., Watford, Herts.

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

ASTROLOGY THE SIGNS OF THE TIMES.

TO ALL PERSONS WHO REQUIRE

ADVICE upon all Matters of Life, Health, Sick ness, Gain or Loss, Friendship, Love, Marriage Trade, Office, and Employment, and the "Funds," and all things proper in Life.—send Stamped Address for Prospectus and Terms, to "Elion," care of Mr. Voyce, 34, King Street, Huddersfield.

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, LONDON, W.C.
October 5, 1877.

EDUCATIONAL SPIRITUALISM.

THE FORTHCOMING SEASON.

The events of the last twelve months have convinced the thoughtful adherents to the Cause of Spiritualism, that a more intellectual method of studying the subject must be adopted, by which spiritual culture and an understanding of principles will be coincident with the development of remarkable phenomena, which, of themselves, have failed to build up the Movement in a satisfactory manner. To this desirable end, the labours of the Spiritual Institution have all along tended, especially by the circulation of the standard literature. During the last four years upwards of 16,000 volumes have been put into use through a system of publication, described below, which has been supported by the most eminent Spiritualists in this country and abroad. The good work done by these volumes has been continuous and incalculable. Spiritualists in this or in other countries are earnestly invited to combine together, to give it fuller and more effective expression in the future. The following methods of operation are suggested:—

1. THE PROGRESSIVE LITERATURE PUBLICATION FUND.

To produce a continuous supply of new and standard works at cost prices, a Progressive Literature Publication Fund has been formed, which has been the means of bringing out the 16,000 volumes already alluded to. It is desirable that this fund should be raised to £1,000, which would enable the list of works here-with appended and others to be issued.

Any person may secure the works offered at cost price, by becoming a depositor in the Progressive Literature Publication Fund. £1 or upwards may be thus deposited, and its value may be obtained at cost price, in such works as are issued by aid of the capital thus subscribed. A date will be given, up to which a new deposit will be available for any forthcoming work or new edition.

Those who require a certain work may deposit 5s., or whatever the sum may be necessary to obtain the smallest quantity of the works at depositor's price. Thus, three copies of Mrs. Berry's "Experiences" (published at 3s. 6d.) may be had, when ready, for an immediate deposit of 5s.

Depositors are recommended to obtain the co-operation of neighbours and friends to take part of the books subscribed for, and thus introduce the literature into an increasing number of families.

2. THE ORDER OF SPIRITUAL TEACHERS.

Schools have been established in London and some parts of the country, which meet one evening in each week at the house of one of the friends. A small weekly subscription is made, which is returned to the subscriber in books. The possession of instructive books, and the study of them at the weekly meetings, have a fine educational effect, and secure a high influence for the development of mediums and spiritual culture generally.

Spiritualists who can afford to become depositors may thus procure works on the best terms and, by aiding in the formation of Schools and Book-clubs, confer substantial advantages on their poorer brethren by supplying the books at cost price. By this means one class can help another, and yet maintain their independence.

The following works and new editions are in preparation. Cash deposits are much needed to push on the work of printing, which can be economically done at this season of the year.

NEW EDITIONS AND NEW WORKS

OFFERED AT GREATLY REDUCED PRICES

TO DEPOSITORS IN THE

PROGRESSIVE LITERATURE PUBLICATION FUND.

The books are grouped into small lots at Depositors' Prices, that all classes may be enabled to avail themselves of these favourable terms for obtaining useful information.

Book-clubs and Schools of Spiritual Teachers will at all times be supplied with four copies of one book for the price of three.

Will be published during the month.

Dialectical Committee's Report for One Penny, comprising the General Report of the Committee, the Reports of the Sub-committees, and Minutes of Seances, extending to seventy pages of the well-known volume, and including everything which the Society's Committee did in the way of practical investigation. All this will be issued in a special number of the MEDIUM, price 1½d. Twelve copies, 1s. post-free; 100 copies 8s., carriage paid.

Now ready.

Illness: its Cause and Cure. A Complete Family Medical Adviser, requiring no drugs or medicines. This work has been a blessing to thousands of families. The fourth edition (the twelfth thousand) is about to be published. Price 6d. to Depositors, seven copies for 2s. 6d.

Will be published on October 17th.

Leaves from My Life. By J. J. MORSE, with Photographs of the Author and his Spirit-guide; supplemented by a selection of the Author's Trance-Orations. A handsomely-bound volume, price 2s.; to immediate subscribers, 1s. 6d., post-free 1s. 7d.

Will be ready shortly.

The Philosophy of Mesmerism and Electrical Psychology. Eighteen Lectures by JOHN BOVEE DODS, including the lecture on "The Secret Revealed; so that all may know how to Experiment without an Instructor." This new and superior edition is the third during the last twelve months. Price 3s. 6d.; to Depositors, four copies for 10s.

To be published To-morrow.

Christianity and Solar Worship. Translated from the French of DUPUIS. Price 1s.; to Depositors, six copies for 4s.

Ready in a few days.

Vol. 1, Anacalypsis: an Attempt to Draw Aside the Veil of the Saitic Isis; or an Inquiry into the Origin of Languages, Nations, and Religions. By GODFREY HIGGINS, Esq., F.S.A., late of Skellow Grange, near Doncaster. Price of Vol. 1, 12s. 6d.; to Depositors, 10s. 6d. The work will be completed in sixteen parts at 2s. 6d each.

Re-issue—To be ready in a few weeks.

The Spiritual Harp and the Spiritual Lyre, containing upwards of 500 hymns. The largest and best collection in the world. Price 2s. 6d.; to Depositors, three copies for 5s.

New edition for the extension of the Cause.

Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful Mediums; with Photograph of the Author. By CATHERINE BERRY. Price 3s. 6d.; to Depositors, three copies for 5s.

In preparation. A Tale from the MEDIUM.

Intuition. By Mrs. Frances Kingman. In response to the many demands for this tale, it will be published in a handsome volume, price 2s. 6d.; to Depositors, three copies for 5s.

In preparation. New and revised edition.

Scenes in the Spirit-World; or Life in the Spheres. By HUDSON TUTTLE. A handsome volume, in cloth, 2s. 6d.; to Depositors, three copies for 5s. Preface:—This little volume contains my earliest published impressions of the Life, Occupations, Ideas, sources of Happiness, Causes and Effects of Misery, and Degradation of Disembodied Spirits. It was first issued twenty years ago, in the dawn of the great Spiritual Movement, and was received with flattering favour, but has been for some time out of print. At the suggestion of my friend, A. J. Davis, who thinks its work not yet accomplished, I have revised it in the light of the impressionable culture of these score of years, and offer it again to the public.

Re-issue for the forthcoming season.

Miracles and Modern Spiritualism. By ALFRED RUSSELL WALLACE, F.R.G.S. 5s.; to Depositors, six copies for 21s.

New edition. To be published immediately.

Jesus: Myth, Man, or God; or the Popular Theology and the Positive Religion Contrasted. By J. M. PEEBLES. Paper wrappers, 1s. 6d.; to Depositors, five copies for 5s. Cloth 2s. 6d.; to Depositors, three copies for 5s.

Nearly ready. New edition with seventy engravings.

Lectures on Mental Science, according to the Philosophy of Phrenology, by the Rev. G. S. WEAVER. A new edition, with Supplement, by J. BURNS. This work is illustrated upon a new principle, to enable the student to find every phrenological organ accurately without the aid of a teacher. Price 2s. 6d. to Depositors, three copies for 5s.

Third edition in preparation.

Psychopathy, or the True Healing Art. By JOSEPH ASHMAN, with Photograph of the Author by Hudson, showing healing aura over his hands. New edition, price 2s. 6d. To Depositors, four copies for 5s.

New and much-improved edition in preparation.

Experimental Researches in Spiritualism. By Professor HARE. Thoroughly revised and carried down to the present time. Price 10s.; to Depositors, three copies for 21s.

In preparation. An English edition of

Startling Facts in Modern Spiritualism. By N. B. WOLFE, M.D., 550 pp. Many illustrations. Price 7s. 6d.; to Depositors, 5s.

Re-issue for the ensuing season.

Researches in the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. Sixteen illustrations. Price 5s.; to Depositors, five copies for 10s. 6d.

During the Winter. A new edition, revised by the Author.

The Arcana of Nature; or the History and Laws of Creation. By HUDSON TUTTLE. Many parts re-written numerous new illustrations. Price 5s.; to Depositors, four copies for 14s.

Depositors who keep a sufficient sum to their credit can at all times claim certain works at Depositors' Prices by taking them in parcels as announced.

All remittances should be made, and communications addressed to—

J. BURNS.

15, SOUTHAMPTON ROW, LONDON, W.C.