



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

SPIRITUALISM.

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THE CREATION, FALL, AND REDEMPTION OF MAN.

A Discourse, delivered at Doughty Hall, by J. Burns, O.S.T., on November 17, 1878.

The Universe viewed from the Sphere of Effects is called Nature, and the Universe viewed from the Sphere of Causes is called God. An epitome of the phenomenal universe is called the Book of Nature—that which we gather from a sensuous acquaintance with the external world. That which is communicated to us respecting the world of Causes is called the Word of God, and the one "Book" is complementary to the other. They follow the one on to the other as a necessary sequence.

PART I.—THE RECORD.

All nations which have come to that plane of intellectual development as to have a written language and literature, have a "Word of God," as the Christians call the book that we have just been reading from—the Bible; and all these holy books or scriptures are extremely difficult to comprehend, and very liable to mislead. They are regarded, for the most part, by their devotees of the less educated stamp in a purely literal sense; and though it is generally acknowledged by the more learned that there are two or more senses in which these "divine" writings should be understood, yet few people profess to have a key to unlock any one of these inner meanings. We have it written in the book itself that "the letter killeth, but the spirit giveth life" (2 Cor. iii. 6). The voluminous writings of Swedenborg are a marked instance of an attempt to open up the spiritual meaning, but his books in turn may require more opening up than the book upon which they are founded. The Christian Church, as well as other churches, ancient and modern, has given birth to immense mountains of literary commentaries upon the "Word of God," to make it plain to the ordinary reader. The Jews had their Targums, and the ancient Hindoos had their Puranas, and Chinese, Persians, and Mohammedans have not overlooked this matter, and thus we have attached to every version of the "Word of God" a great variety of human words, the object of which is to reduce that Word of God to ordinary comprehension.

Now, evidently the great error that is fallen into respecting the "Word of God" is, that this divine knowledge which refers purely to the spiritual universe is twisted round so as to make it apply to the material universe; hence it is that "the letter killeth." When you apply a form of knowledge to external things that pertains to interior things, you necessarily wring the spiritual life out of it; and therefore, if you dwell meditatively or depend upon that external manner of reading for spiritual knowledge, instead of being spiritually fed you will be spiritually starved, and necessarily are brought down to the gates of spiritual death. As an illustration of this state of spiritual inactivity and incapacity, we have the Christian world really and literally teaching that God manufactured the globe, with all that it contains, between Monday morning and Saturday night of one week. That is a very harmless absurdity, and one which is now abandoned by all but the most ordinary minds; but we have men of intellect, not what you may call the childhood of the Church, but men of manifest scientific and literary eminence, endeavouring to show that instead of these

being six literal days, they mean six ages or epochs. But, nevertheless, the grand error is still retained by these men that they try to bend spiritual teaching round to fit a material result, and hence the failure of their efforts, and the small amount of instruction ordinarily derived from all of that form of cosmogonical speculation.

But we may ask—Why is it necessary that the "Word of God" should be so difficult of comprehension? When it was first communicated to man, or expressed in human thought, it was received by a certain class of mind, that is, minds capable of appreciating its spiritual significance; but, as all knowledge in its expression is phenomenal, that is, must be clothed in mundane forms, and as the words used in a language are symbols derived from external nature, so this "Word of God" had, when embodied in speech, to take on the vesture of material things and become part of the world of effects. The expresser of these spiritual thoughts, the writer of these words or symbols had, no doubt, a correct idea of their spiritual meaning, but not necessarily those that came after him and read them. The relations between the symbol and the truth it represents may be illustrated by a reference to algebra, in which we have a purely subjective or mental process or operation externally represented by a, b, c, x, y, z , accompanied by other symbols and arithmetical figures, which, taken by themselves, give to an uninitiated mind no idea of what is meant by them. The objective forms on the paper differ vastly from the subjective operation which goes on in the mind of the mathematician. The "Word of God," reduced into the objective or human sphere, suffers from a similar transmutation, and, though the algebraic symbols are intelligible to an algebraist, who regards them as milestones pointing out a mental journey, to the ordinary reader they are just so many Arabic figures and signs.

If, instead of symbols and ideas of a mathematical class, we enter that department of thought which has reference to life in its various phases, we must in like manner express our subjective ideas on spiritual existence in objective forms to be found in the lower manifestations of life around us. The phenomena of nature become the alphabet in which spiritual truths reach the external intellect; but the ordinary reader who has no knowledge of the spiritual significance of that alphabet, would regard the symbols as the things intended. Hence, to this day, by the great majority, the sign or symbol used to express spiritual truth is worshipped instead of that which it signifies.

In this way there has arisen a great deal of difficulty respecting the best means of recording and imparting the "Word of God," and hence it is that all these ancient religious books are written in a narrative form with heroes, heroines, scenes, and tragical situations, regarded by most writers who do not belong to that particular sect as heathen myths and fables, but which are to be understood as entirely symbolical, before any real knowledge can be derived from them. Bunyan's "Pilgrim's Progress," written in the "similitude of a dream," is an instance of spiritual literature of the symbolical kind written almost within the present literary period. The "Pilgrim's Progress" when read by children is accepted by

* The term "divine" does not mean the act of a personal God, but it has a similar origin to the word "day," meaning "light," and is applied to interior illumination or teaching which leads man in spiritual and godly ways. The same idea is given in John i., "The true light which lighteth every man."

* Bunyan imitates Hosea. In chap. xii. ver. 10 of that book the "Lord thy God" is supposed to say: "I have spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Through "the ministry," or "by the hand" of the prophets, or spiritually developed ones, the wisdom of the spiritual sphere is communicated to man, but in the process of being communicated it has to be transformed into visions and symbols. In other words, the spiritual or abstract becomes the mundane, or concrete—the subjective, the objective.

them literally. They really believe that all these scenes, valleys, cities, and mountains still exist, and that these desperate encounters took place; but a more expanded mind knows that Bunyan's "Pilgrim's Progress" is a fable depicting the phenomena attending the development of the human spirit from a state of sensuality to a state of spirituality.

Taking the Bible as an example of the "Word of God," let us inquire why it is so, and what is meant by the term "plenary inspiration." Introductorily, we must carefully distinguish between the Bible itself, and the claims that a class of men have made on its behalf. It is a collection of spiritual and other literature stretching over thousands of years of historical time, and curiously enough, does not contain within itself the claims that are made for it by Priestcraft. It was the Romish church which made it the "Word of God" in an authoritative sense. It is an absurdity to suppose it possible that the "Word of God" can be enforced authoritatively by any church or human method. Truth must be self-evident to carry weight, and when that is the case, it requires no authority to back it up. The series of spiritual teachers sketched in the Bible did not rely on the methods of enforcing spiritual truth which the modern Bible apologists employ. They had no Bible at all, no written word, no objective symbolism of a sharply defined and hard and fast kind, but like the flexible features of the human face, they made their spoken Word of God adapt itself to the living Word which welled up from divine depths within their own souls. They were ministers of the inspiration of "the Spirit," not of the printer—"the letter." "Written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 3). The grandest spiritual teachings of antiquity have never been committed to paper. They were "unwritten work," inexpressible mysteries, and the reason for this is that the "Word of God" cannot be produced in writing or words; it can alone be apprehended by the cultured and developed spirit of man. The symbols alone can be registered, but to the spiritually uncultured they convey no spiritual meaning. Writings are "plenarily inspired," not because every statement they contain is literally true, as orthodox theologians absurdly suppose, but because, when spiritually understood, they are "filled" (plenary) with all that it is necessary for man to know in order to teach him the way of salvation. But a critic comes along, and finds a great many physical, chronological, moral, and other incongruities in the Bible or other form of the "Word," and he says, "There is no inspiration here at all." No; not in the letter. The vulgar and unspiritual mind imagines that God wrote the Bible in the same way as a man writes a letter, and that therefore every word and sentence is an expression of the divine mind as binding as the terms in a lawyer's document. As I have already shown, it is the spiritual significance alone that is "divine," that part or inner meaning that spiritually enlightens, not the symbolism, narrative, or phraseology, which are human or mundane, just as much as man and the external world are so; yet the products of a divine cause. Because the Bible contains divine inspiration, because the Bible is a form of the Word of God, because the Bible contains all matter essential to salvation, it does not follow that it teaches anything whatever respecting mundane things, respecting cosmogony, history, or ethnology. These matters are extraneous—the algebraic signs and symbols, illustrative myths, kindred fragments of literature, and veritable histories of the custodians of that kind of knowledge,—therefore purely incidental, and no part of the "Word of God" itself. The personal history of a medium is not necessarily Spiritualism, though it is an illustration of its operation or procedure. Much that has been introduced into ancient books may have been manufactured by priestly expositors through ignorance, as is the case to this day, or to hide the strict truths from the uninitiated, or possibly to multiply mystery, to enhance the "trade interests" of the priestly class.

The Book of God, in whatever country it is found—the Word of God, in whatever language or imagery it is penned, What does it contain?—What does it teach? Its subject-matter is the origin, the nature, the incarnation, and the future destiny of man as a spiritual being, and it is only when viewed in this light that any form of spiritual literature can prove of use to man as a spiritual guide.

I take this ground: that the writers of the earliest portions of the Bible were well acquainted with the immortality of the soul, and thoroughly understood the spiritual philosophy, long before the Jewish Church was thought of, which was evidently a corruption of a purer and previous form of spiritual knowledge. The Jewish Church was a worship of the symbolical kind, and therefore non-spiritual. The real "Word of God," or essentially spiritual portion of the Bible, might be compressed into very narrow limits, and these are the oldest or pre-Jewish parts of it; and I maintain that the writers thereof had a thorough knowledge of man's spirituality, a philosophy of pre-mundane existence, a scientific conception of the relation between man's spiritual nature and his physical organism; had a clear view of the uses of earthly life, with all the evils, troubles, and triumphs which it embraces, and also understood the relations of physical existence to the future, and the means whereby the sin-stained soul of man would ultimately attain radiant development and deific felicity.

The Bible was not written complete, as we find it, all at one time, but parts were introduced from time to time, as ideas and illustrations struck its editors. Much of the presumably older parts were written since the New Testament era; and the New Testament theories, which are confessedly regarded as complementary to the Old Testament system, were composed with strict

reference to harmony the one with the other. This fact, evident to the learned critic, has given rise to the imputation that those writings, instead of being a veritable record of facts, have been manufactured to serve a purpose. Exactly so, for this became a necessity, seeing that the purpose intended was not to give an account of mundane incidents, but in visions, similitudes, and personifications, to set forth the history not of a nation, a people, a religion, or a Church, but the human spirit itself in its immortal career of development.

The object of religion—the object of the "Word of God," wherever expressed, is to impress man's mind with the spirituality of his origin, with the source from which all evils that impinge on his character come, and with the ultimate good that is to arise out of his existence, and the means whereby it is to be obtained.

PART II.—THE FIRST ADAM.

The Christian Church of the present day teaches that man in the first instance existed in a perfectly pure and holy condition, but that by committing certain acts he fell. From that time he perpetuated his race in a state of great sin and misery, but through the merits of "Christ" he is saved from the "fall," and is rendered acceptable to his Maker, and fit to take his position eternally before the throne of God. All this is substantially true, but being taught in the "letter" it does not have the spiritualizing and instructive effect which it is capable of imparting when it is understood truthfully—that is, spiritually.

There are two ways of looking at the creation of man: first, the primary origin of man upon earth as a race; secondly, the way in which mankind come upon earth at the present day as individuals. Now, all spiritual laws are universal. Spiritual truth is the same to-day as it was a million years ago, or what it will be a million of years hence; and thus the exact process or means by which spirit operates to produce certain results is the same in all time and in all places. Vary the circumstances, you simply vary the phenomena, for God, being without variableness or shadow of turning, His method of working is always the same.

Viewing the creation of man as applying to the early history of the race, we have presented the evolution theory. The inferior forms of life preceded the advent of man, "who was formed of the dust of the ground," and "God breathed into his nostrils the breath of life, and man became a living soul." This product of divine spirit and physical form was called "Adam," the forefather of the race of mankind, properly consisting of two distinct and essential elements: the element derived from the earth, and that derived from God; that is to say, there is that in Man which gives him a place in the sphere of effects, and there is that in his nature which allies him to the great and Eternal Cause. Thus he is in the image and in the likeness of God, being causative in his nature, and therefore immortal, endowed intellectually with the ability to comprehend causation, and trace the relations between cause and effect, which no other form on earth is capable of.

As to the nature of man before he became incarnated in the physical body, we cannot be said to know anything; but, logically, we must come to the conclusion that the unincorporated divine germ contains within itself all the possibilities of man, not only in time but in eternity, the divine germ being an epitome of the great causative principle, God; it has within it all the comprehensiveness of Deity, which will enable it in the untold eternities to extend its development throughout all phases and all planes of spiritual excellence. The unborn soul, then—but why call it "soul" until it comes in contact with body? Man becomes "a living soul" when he is surrounded by that vital periphery which relates his inner spirit to phenomenal existence. We are taught by some spiritual philosophers that man, as a pre-physical being, descended from the purely deific sphere downwards and downwards through ethers of increasing densities till at last he took on the physical form, which is denser than any. Corroborative of this theory, we know that the human body contains within itself a series of magnetic ethers or psychical envelopes, the innermost of which were the covering of this divine germ before it lived in the body, and which relate that divine germ to the external body in which it dwells and controls during earth-life.

Man in that pre-existent state, or as a divine germ, could not suffer from the consequences or conditions of earth-life; hence sin, pertaining as it does to the life of the body, could not be imputed to man when he had no body. Here we have an explanation of the sinless state of man—that state in which he was not related to those influences which thwart him as in every-day life. There was no "good," there was no "evil," which are relative terms pertaining to phenomenal existence. There may have been man and woman;† there may have been society; there may have been reproduction, but that was on a plane in which the deific germ was more clear-seeing, and more adapted to live in accordance with the divine nature of its construction, than man is capable of doing in his present condition.

A babe is born into our world; that little vitalized clod of clay contains within itself a divine germ which is capable of compassing more in the eternities than all the great and giant intellects of earth ever produced. That child is perfectly innocent; that child is perfectly sinless; but whenever it begins to notice, it misapprehends things; whenever it begins to act, it commits blunders. It sees the fire, and wants to get at it and catch hold of it. It does not

* Man did not become a "soul" till God breathed into "Adam," the physical tenement; hence souls succeed earth-life, do not precede it. The pre-existent man I call the "divine germ."

† Woman being created from a rib taken from Adam, seems to infer that, primarily, the sexes were joined in one personality.

know it would burn its hand by so doing. It sees an object; that object may be poisonous, but it will put it into its mouth if it can lay hold of it. The very first thing that a child does is to err. It begins to eat of the "tree of the knowledge of good and evil," and in doing so it brings the consequences upon itself. The animal appetites and passions peculiar to the flesh completely dominate the spirit, which for the time being is "fallen," buried in the flesh, and has no power to guide and enlighten. The grovelling, dust-eating "serpent" has full control, and tempts "Eve," the vital principle, to all kinds of excesses and perversions. The appetite being perverted, and the vital functions degraded, "Adam"—the Will, agrees to follow suit, and all kinds of excuses and exculpatory theories are invented to give a scientific and philosophical air to human delinquencies. Man having thus given himself up to passion indulgence, both "Eve" and "Adam," the vitalic and mental parts of man, are no longer felicitous and innocent, but find themselves in a hard world which they cannot understand, and beset with vices which they cannot control. The mental tendencies and physical habits of the parents become congenital in their offspring. That which is a careless act or floating sentiment in the father and mother, becomes tissue in the child born of that father and mother. The epiorganic becomes the organic, and thus from bad to worse the downward course extends itself, till nations and races are swept from off the earth.

Man thus situated is a fallen being, all his arts leading him further into the power of destruction. The light from the divine germ is wholly blinded by animal passion. The affections, so beautiful in their purpose, are made a snare whereby men and women become deadly enemies to each other, and their offspring aliens and conspirators against their welfare. The philosophies of the intellect are silly sophistries built upon the ruins of a perverted animal nature, wherefore it is said that man thus situated is the "child of the devil"—that is, instead of being the product of the divine germ—the image of God, he is the product of the organic evils which have accumulated around his true nature and covered it up. He no longer "knows the Lord," and the "Word of God" is to him a dead letter. He makes his God in his own image, and stoops to idolatry and gross sensuality. He promotes religion with the sword, and protects his idea of the truth by cruelty and persecution, and the longer that this reign of selfishness and terror exerts itself, the lower does society become. But through the thickest of the gloom the light of the spirit glimmers. Inspired teachers proclaim the truth that man will not always be thus degraded. A great deliverer is foretold. The Messiah of God, redolent with the unction of divine glory, will come and rescue man from his state of peril. The Adamic race were otherwise lost. They have no power of themselves to elevate their nature. The knowledge and schemes of the sensuous-minded man are all short-sighted and corrupt; and unless this glorious hope of succour to come be realised, man must eternally abide in a condition so deplorable that annihilation would be preferable.

PART III.—THE SECOND ADAM.

There are two distinct elements in the Gospels: principally there are the words and acts of the Spiritual Teacher, and accompanying and preceding them opinions which the authors of the records entertained respecting that Spiritual Teacher and his parentage. It is well to observe that, according to the ancients, all spiritually endowed persons had a miraculous conception, so that Jesus does not stand alone in that respect. Many silly and disgusting things have been said in explanation or in ridicule of this event; but viewed symbolically all is clear. Of the mother of the Adamic race—those ruled by their animal impulses, it was said, "I will greatly multiply thy sorrow and thy conceptions; in sorrow thou shalt bring forth children, and thy desire shall be to thy husband, and he shall rule over thee" (Gen. iii. 16). Mankind was thereby regarded as the fruits of a sensual desire, which in time became a sexual tyranny, whereby man was "conceived in sin and shapen in iniquity." Parentage was not regarded as a spiritual act at all, but only as a mode of personal gratification, the grand uses of the relationship being unknown or overlooked.

The Parentage of the Messiah—the God-anointed child—is of exactly the opposite kind. The mother is a chaste virgin, and the first suggestion as to her being a mother proceeded from the angelic, not the animal part of her nature. Her husband, Joseph, as representing the physical man, was not the father of the child, hence Joseph and Mary literally did not know each other in the usual sense, their motive and acts being superpersonal, and ruled by a spiritual purpose and attraction, and not as is usually the case. The "holy thing" that was born was Emmanuel, God with us—the divine germ in all its integrity, and not, as in the case of the "first Adam," enshrouded in the tomb of the flesh. So his name was called Jesus because "he saves his people from their sins," or, as Luke has it, "a Saviour, Christ the Lord."

Thus the babe was born, and when he became a man he for a short time did wonderful spiritual works, and taught most radical truths, but few regarded him as aught but an imposter. He did not come as a potentate in the anticipated manner, and was so out of harmony with the prevailing notions, that he was put to death; and the belief is that through that death, or the spiritual work being done for man by him in heaven, all that believe are saved and rendered fit for a condition of happiness after the death of the body.

That is the letter—What are the teachings of the spirit? We have no concern as to the "historical facts" in any of these matters. Jesus is said to be a name of the sun, in its relations to spiritual ideas. There may have been just such a man as the one called

Jesus in the Gospels, but it is not quite likely that such was his name. In truth there were many such men in that age, and yet one in particular was no doubt made the lay figure upon which the spiritual symbol was impressed. At that time there was a great spiritual outpouring and awakening of spiritual life which vivified the atmosphere, and was represented in a great number of individuals, just as we find a spiritual awakening and stirring up now in expectation of that which will possibly become congenital—organic, born into, and expressed through, some man and woman, or men and women yet to be born, or already on the face of the earth.

The matter-of-fact considerations, which have so much exercised some Spiritualists and millions of theologians, do not concern us. Even if we had all the historical and personal facts correctly they would not serve us spiritually, so what we have are as good as any others. The truth that is intended to be conveyed, is: The first Adam is he who is under the dominion of his animal nature; the second Adam is the one in whose life the spiritual reigns, and leads to spiritual issues. The teaching pertains to the life of man generally—the career of each individual of us, from grossness and spiritual blindness to purity and interior enlightenment. The race, like the child, may have had a similar career, and before the present race there may have been another in whom spiritual truth dwelt in fulness, and from whom we have derived the most ancient traditions of spiritual things which our oldest Scriptures contain. These, however, are philosophical, not spiritual considerations, and with the spiritual we have alone to do on this occasion. Let us learn what is spiritual truth now, and we will not require to grope unto the past.

PART IV.—JESUS AND CHRIST.

These two terms are not synonymous. Of the first Adam we need say no more. Jesus represents the second Adam, God with us, he who saves the people from their sins. In him we have the spiritual part, the God-germ, fully expanded and expressed through the organism of the physical body. It is said that this Jesus hungered as a man hungers; he endured all the physical disabilities that affect men; he suffered from mental cares and anxieties; from spiritual agony till his sweat fell like great drops of blood, and he prayed the Father, if He would be willing, to allow the cup to pass from him; it was more than he could bear. Jesus had all those frailties and sufferings, and what we would call human necessities, which we have ourselves. In other words, Jesus is a type of ordinary humanity, but with this difference, that his motives were attuned most harmoniously to the light of the divine germ within him. The image of God which was breathed into the first Adam when he became a living soul, but which became covered up by the animality of the earthly part of his nature, was in Jesus fully represented by every action, and every motive, and word, and deed of his life. It is taught that he could work miracles, that is to say, his spiritual nature could work spiritually beyond the environment of the body. He could create food, he could walk upon the water, he had clairvoyance and had intercourse with the spiritual world. We have the narrative form interspersed with parables and illustrations, but the biography of Jesus himself tells us but of what you and I may become—what mankind will become when the physical part of their nature is perfectly related to their spiritual necessities and alone do that which is imposed upon them for spiritual purposes. It is said that this Jesus was crucified for the sins of the world. There are a great many versions of this theory. Some make him a sacrifice to appease the anger of God—that God felt his wrath propitiated by the voluntary offering of his son on behalf of humanity; others have a more spiritual way of putting it. But let us take it this way—that God permitted his son to be put to death as a sacrifice for sinful humanity. What does that mean? It means this: unless man could extricate himself from the conditions which physical existence brought upon his soul, he would be lost for ever. He would simply be for all time in the state in which he is now, which would be intolerable if it were to exist to all eternity. We do not want any worse hell than we are living in now, and if there were to be an eternity of hell it would not require to be worse than a life like the present, viewed in its immoral aspects. To extricate man from such a state God accepted the sacrifice of his son "Jesus," which means the sacrifice of the physical nature of man. If you want to save your soul you have to crucify your body. What is it that wars against the soul but the debased and perverted appetites and functions of the body. Crucify them, then, and God accepts that crucifixion as an atonement for the misdeeds which these perverted organs have brought upon you. The race is saved spiritually by (as a preliminary step) the crucifixion of this physical body; not that the personal sufferings of a man 2,000 years ago atone for your shortcomings, but that the "Jesus" in you must be crucified, and the "Jesus" in everybody else must be crucified if they wish to win favour with the offended spiritual laws that the perversions of the body have outraged. This is taught in the Gospel records, where it says, "If thine eye offend thee pluck it out; if thine hand offend thee cut it off and cast it from thee"—that is, crucify these physical members, the extreme and perverted action of which endanger the welfare of the soul. It is better to go into the spiritual state blind of an eye, halt, or maimed, than to be cast into hell-fire—that is, to go into the spiritual world with all the appetites and passions of the

* It is not to be understood that the organs of the body themselves are to be destroyed, but that the purely sensual tendencies of them are to be sacrificed to higher uses. The temperament completely changes, and the attractions and tendencies of the mind are "renewed in the whole man."

earthly nature clinging to you, which would be hell indeed, for it would be a continuation of the incongruities we suffer from on earth.

So much for Jesus; now what of Christ? As "Jesus" is symbolic of the perfect or spiritualised physical man, so "Christ" is the symbol of the spiritual nature of such a man. "Christ" is really the son of God, a part of the Godhead in "Jesus," because "Christ" is that divine germ which was breathed into Adam to make him a living soul. This divine germ was in the course of time lost, but it is found in "Jesus"—that is to say, it had no influence over the life of Adam and the Adamic race, but it has full influence and full expression in the "Jesus" race. In other words, when the divine part of man predominates over the physical, then the man is saved. When, on the other hand, the physical and animal predominate over the spiritual, then the man is lost. It is in "Christ" that all mankind are saved, because "Christ" is the symbol of the spiritual and moral part of man, which, by its divine intuitions, is capable of directing aright and to worthy issues all the actions of man on earth.

Viewed in this light, we regard the teachings of the Gospels as if they were spoken not by the individual, who is styled by theology the son of God, but as if they were spoken by the human spirit itself, which is the son of God, whether it is yours or anyone else's; for all spirits are alike the sons of God. But men are peculiarly called sons of God when they have lived the life of the spirit, when they have permitted the divine part of their nature to have the ascendancy in their lives, and when they are so constituted by organic and parental circumstances that it is possible for them to do so.

Jesus, in whom the spiritual predominated, always speaks of himself as consonant with the Father: "I and the Father are one." All the time he speaks with authority—he speaks conclusively. There is no ratiocination, there is no inference, there is no logical process in coming at his conclusion, because the voice of the spirit within is the voice of God. It is intuitional; it is the eternal Cause within man asserting the truths of its power in the outer sphere of human life.

The Unitarians are wrong in their estimate of this theological character, because really he has no historical characteristic. He is simply a personification of the unfolded divine germ, as Adam is a personification of the hidden divine germ. These characters are all personifications—not to teach us biography and history, but to teach the phenomena of man's spiritual development. The Trinitarians are also wrong. They teach the letter rather than the spirit, and they are continually making speculative monstrosities out of their divine personages. And some Spiritualists are also wrong, because they say that "Jesus" was a medium, or "Christ" was a medium. Now, no doubt, all such characters are mediums; but there is very much more involved in the Gospel personification than mere mediumship. Man's body is not only the instrument through which spirits can manifest, but man's spiritual faculties may be so developed that he is, even while tabernacled in the flesh, the companion of the highest and most exalted spirits, and takes his place with them as a brother and as an equal, and does not require to put himself under "control," or give up his body to any spirit for a temporary purpose. His own spiritual faculties are so radiant and so perfectly related to his own organism, that the full glory of the spirit-world, the miniature of the divine image within him, is manifested around him in all his incomings and outgoings. Such an individual requires no medium, nor to be a medium. Such an individual requires no spirit-control. Such a position is the highest object of spiritual effort and development.

At the same time, we are taught in the Gospel narrative that this personification was ministered to by angels, and could command legions of angels—not to be controlled by them, but all as brethren together.

Before Spiritualists can have full satisfaction in spirit-communication, they must meet worthy spirits as brothers; they must ascend up to that plane of liberty and light, of purity and wisdom, that worthy spirits exist upon, and they must meet them as equals, as fellows and brethren, and not shut their eyes to all those spiritual requirements, and allow themselves to be the instrument of any spirit who may come and impose his influence on them.

PART V.—SALVATION THROUGH THE BLOOD.

We might say a word or two about the "blood of Christ." The "blood of Christ" is a very different thing from the "blood of Jesus." The blood of Jesus, it is said, was shed on the Cross. What does that mean? It means this: We must pour out, shed the blood or gross attractions of our physical nature—crucify it, that we may, by putting our lives to spiritual uses, practically carry out the purposes of our existence, and overcome the flesh and the world. The "remission of sins" is through the blood of "Jesus" thus shed. The "blood of Christ" was never shed on the Cross. The "blood of Christ" is the symbol of that regenerating and enlightening influence which radiates from every being—let them be in the physical or spiritual world—who has attained to the life of the spirit; that state wherein he is capable of being actuated by purely spiritual motives, and of subjecting his lower nature to the direction of spiritual principles. Whenever you meet with a person of that kind—let the person be in the flesh or out of the flesh—you are able to have a washing in the cleansing and regenerating and the purifying "blood of Christ," which means the magnetic fluids which are sent out in a luminous halo from the individuality of such a person, be he mortal or be he immortal. Now all such spiritually developed individuals collect together or gravitate to a distinct sphere in the spirit-world, and the occupation of such

spirits is the "salvation of man"—their whole work by night and by day is to guide mankind individually and collectively—exercising an elevating, spiritualising, enlightening, and inspiring influence upon all minds that are capable of receiving such influence. They are, as it were, fighting against the influences that arise from spirits of a lower degree of development that exist in the earth's atmosphere, those spiritually blind ones that retain all the passions and vices they had in earth-life. These legions of spirits in the lower spheres are operating towards reducing all mankind to their own level.

There is an army of earth-bound spirits constantly attacking all who are in any way subject to their influence, and were it not that men are protected by cohorts of bright ones from the exalted spheres, it would be impossible for man to maintain his position at all. These ascended luminous spirits, then, are the saviours of mankind. They are of the quality of the developed divine germ of man, and whenever man attempts to call forth the powers of his interior nature, these spirits throw forth their influence upon such souls, and that influence is the "blood of Christ." This is the life-blood or vital magnetism of these exalted spirits, which they throw down like refreshing dew upon all capable of accepting it, and it clothes those who receive it in the beautiful and luminous robes which these exalted spirits wear.

We will conclude with a very few practical words upon this subject as related to Modern Spiritualism. The so-called scientific Spiritualism will never produce any permanent result, because it endeavours to understand spirit by purely physical, material, nay, mechanical methods. By weighing, and tying, and chaining, and locking, and by all sorts of physical, mechanical, and tricky appliances, it endeavours to become acquainted with spiritual things and promote spiritual purposes. But we find that all who have persisted in such a method have brought failure upon their efforts and disgrace upon the Cause. I grant that in its proper place, in a certain degree and stage of development, mechanical devices for insuring a certain form of phenomena are allowable, but only in that stage. If persisted in, they will bring death to the spiritual, because they burthen the spiritual with the physical, which is the "letter which killeth."

We find further that if we would succeed in spiritual things we must associate with the spiritually cultured. If we go forth towards the spirit-world in a state of vice, and perversion, and spiritual blindness, we go right into the jaws of the enemy. We are in that state evil, blind, and perverted—devils in the flesh, and we reach out in our blindness towards the spirit-world and go right into the arms of spirits of the same tendency as we are ourselves. But let us aspire, endeavour, and seek earnestly to improve ourselves, and by improving ourselves to obtain the help of the spirit-world to carry out our purposes, and then we are safe. That is the only salvation there is in the attempt.

It depends altogether upon our methods and upon the purity of our aspirations as to whether we are safe or unsafe, as to whether we shall be successful or unsuccessful and arrive at satisfactory or unsatisfactory results in our work connected with Spiritualism. I do not wish to mislead you by saying that everything will go on smoothly and beautifully during your investigations; on the contrary, there will be many struggles and trials. Whenever a man starts out to do the right thing, he is surrounded by enemies and persecutors and those who labour to misrepresent him. It is so on the physical plane: the better the man, the more he is despised by his own neighbours, and even by his own household. Those in the spirit-world desire to retain in their influence people of the same class as themselves. Those you try to raise will endeavour to pull you back. You will have many a struggle, but the effort is worthy of the toil. You have to make a struggle spiritually, or remain in the present position, and therefore lost to all the good that is to be obtained from the higher life. The wisest course, then, whatever be the consequence, is to make a deathless attempt to improve our spiritual position, and save ourselves from the consequences of the lower condition in which we at present exist.

Man cannot save himself, and yet without his own effort he cannot be saved. We save one another, and in doing so aid in our own development. There is hope for all, even though assistance be undeserved. The Love of the higher heavens asks no such questions if a suffering soul can be brought to light and peace.

Some Bible apologists maintain that no religion but Christianity presents a scheme of spiritual regeneration and ultimate redemption. This is not so. All religions teach the same doctrine, otherwise they would not be religions at all. We moderns are very ignorant of other religions, as indeed we are of the real nature of our own. We are also unused to the symbolisms of other religions, and do not appreciate them. There is, indeed, only one religion, but from the realm of symbolism it is expressed in many forms. "Buddha" and "Christ" are in essence the same, and the "Nirvana" of the Buddhist is identical with the "Heaven" of the Christian.

The prime fact in all religious teaching is, that man is the "living Word," and contains the image and the will of God within himself. When man is truly revealed to himself he sees God everywhere, and instead of one version of the Word of God he has many. Religion therefore teaches that one God is the impartial Father of the great family of mankind, and has in His love and wisdom made suitable provision for all.

We have been requested to announce that on Sunday, Dec. 1, a seance will be held at 70, Mark Lane, for the benefit of a medium in poor circumstances. A well-known medium and other mediums will be present. The time fixed is 7 p.m. for 7.30.

HISTORICAL CONTROLS.

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

EDWARD IRVING.

October 15th, 1878.

I had a young friend present at this seance. As soon as the medium went under control he said to my friend, "Come nearer to us; I wish to speak to you; yes, I wish to speak to you. At your age, when upon the earth, I started in the race of life full of the highest hopes; of a good family, unenthusiastic, in other words, a plain matter-of-fact, every-day sort of people were all that were connected with me; born of a good Scotch family, not ennobled, but far above the yeoman class. A Scotch parent's highest boast—I am wondering why you repeat all I say" (I may state that I have got into the habit of repeating what comes from the medium; so I told him that I did so to take all down accurately)—"is to have one member of the family in the Kirk: a son who wears the clerical gown, after passing the usual college routine, passing it creditably, believing in the same amount of faith as the majority located there, never going beyond, nor seeking originality in believing less. The strongest remembrance of my life at this age comes clearly to me anew. A desire of fame by any honest means to be obtained; a something done, or to be attempted, that should raise me above my fellow-creatures, and render me worthy." Here the medium began looking at and examining his own hands very carefully, opening and shutting them, and feeling with one hand the hard lumps of skin caused by hard labour. He continued, "Pray to what use is this body put to obtain a livelihood, and what is his name?"

I told him the name and his occupation, "a labourer."

"To continue: this came out of the clearest thought I had, but when at your age, I had but little opportunity of obtaining my desires; I was elected to take charge—superior over a small congregation closely adjacent to this spot, and it was an offer that I felt unwilling to accept. My mind was perfectly clear respecting the Deity—of His supreme government in the affairs respecting all, and of the welfare of all His creatures I felt not the slightest doubt: but respecting the Nazarene's mission—the God personified in the flesh, with a power co-equal in existence, which had been His eternally, and the doctrine which had arisen, which had been taught in the past, which was the doctrine of my time on earth, which constituted and still is the doctrine of to-day—I had read deeply and earnestly the solemn and philosophical works in the past, and this high philosophy, which all tended to an acknowledgment of a Supreme Governing Power, yet by its deep reasonings and bold arguments, placing Him on such a high pedestal that it seemed to me that they would have been placed in a similar position to myself, considering it a degradation to His majesty to locate Him in a perishable body. I could not grasp this faith. I felt an unworthiness in professing it. Like those great minds of old, mine could grasp the realisation of the soul breathing into the human body,—a germ like the seedling, requiring but careful and attentive conditions to enable it to aspire to the loftiest hopes, and realise also how inferior the conditions were surrounding millions of souls of my fellow-beings. Still the preaching at my chapel went on, and there were times in my earth-life during my teaching that I have to thank God—man's forgiving Father—in refusing to bruise my conscience in teaching the theology of an Atoning Sacrifice. I felt I could not,—that the bright deeds of a man's life, even from its earliest boyhood's days to the last day that closes his earthly career, that his good deeds alone will be the solemn accepted sacrifice for his shortcomings. Remember, remember this: How different from the theory, how different from the doctrine now in vogue amongst men. No eleventh hour repentance; no blotting out infamous deeds of a misspent life. And still the preaching went on. The highest expression of God in men was when Christ Jesus was on earth—when Christ walked this earth-plane. Thus far went; I stood at that admission, and went no further.

"The people that formed my congregation consisted of members so well to do in the world's stores that the amount of money contributions collected for various purposes was, for the size of the place, unprecedented. These contributions I thought fit to place aside for the erection of a larger edifice, and from this neighbourhood I moved more westward. In the interval from the vacating the chapel here to the finishing of the one in the course of erection, I took the opportunity of visiting once more my native home, and then occurred the most remarkable series of events that had befallen any soul in my day. They are occurring now, and men smile, and pity and ridicule the believer to-day as they did in my day.

"It was in Dumfriesshire that occurred the first of these remarkable events. A bad man was dying; knowing that I was revisiting my home, they begged me to offer the dying man the consolation to be afforded by an earnest religionist. I could not be Christ's minister; but, as a believer of God and His attributes, I could join my prayers to his, that in the future life awaiting his soul his misdeeds should receive mercy from Him who is Mercy and Justice combined. He had been a drunkard, a poacher, a tui-turn unsocial soul; no man's friend and no man befriending him; yet he was dying, and his soul was immortal like my own. There were other young ministers there, and some students from the various Colleges, and they formed an united band round his bed, on their knees, praying to God to show him His mercy in the future. In broken utterances, caused by emotion, I prayed with them. Scornful ridicule was expressed in his face as he looked from one to the other of us: 'Meddling fools; it would be more peaceful for me without them,' and again he looked round the

circle of suppliants until his eyes rested on me. In his weakened state, his face quite cadaverous with fasting, being unable to take the nourishment that was by his bedside; with his thin, attenuated arms he lifted himself in a sitting posture, still looking at me, and he asked me a question,—fiercely asked it, as if every angry feeling of his nature had been rudely awakened: 'Why this mummerly? I am too poor a man for you to profit by your tricks on my credulity.' I asked him, amidst looks of general astonishment around me, I quietly asked him—I especially refer to this absence of any emotional feeling on my part to prove to you my unenthusiastic nature, that I was not easily led aside by a nature too easily to be convinced —'What are you referring to?' was my answer to him; and his answer to me was, 'I am a dying man, and a man in such a state should be safe from such showmen's tricks as you are now performing.' I thought his illness had deprived him of his reason until he continued, 'You have accurately arrived at my mother's features though you are a stranger to me; your puppets are moved doubtlessly by mechanism, for she beckoned to me.' Again I asked him what he meant, but it was no longer the doubting soul hurling defiance at all fears for himself, but in subdued tones he murmured, 'There is a life—a life beyond, for she speaks to me,' and his look changed from his careworn, heart-broken form to one of hope, of joy. Placing his hand on mine, he said, 'They do not see her; do you see her?' I answered I had not yet grasped what he meant. He answered: 'During your prayer, from directly behind you, where you were kneeling, arose the form of my mother. I thought it was some delusive trick; but when she spoke to me, the sudden knowledge of an after-life seemed to change my soul. Read to me from the Bible, dear sir.'

"He listened attentively to the passages that were read to him. His voice had often been heard previously in oaths of blasphemy, but now that soul was changed without the aid of an atonement, changed by the actual knowledge of a life immortal. We that had come to teach remained to learn, for sentences at first, and afterwards a continued address came from his unconscious lips, purporting to be the revelations of a soul that had died in peace with mankind, and a soul which had a life service to offer for his Eternal Father's acceptance. There were some amongst us who, in consequence of these things, ceased their visits. Unorthodox, unsound doctrines, and false conclusions was the cry, but I was one who stayed, and so thoroughly convinced did I become that God in His mercy had permitted a soul removed from the body to revisit her son still in the flesh, and that by and through this visit a contrite soul had entered spirit-life in lieu of a different one; and then in my own home I held prayer-meetings in consequence of this death-bed scene, and it was at this meeting that God permitted His Spirit to be made manifest to many that attended them. The majority of those controlled were at first taken hold of by an excess of feeling amounting to ecstasy, and, in grateful praise, would offer up extemporary prayers to Almighty God, and others again would be praying, evidently praying, yet in a tongue unknown to any. I have learned since I have been in the spirit-spheres that these controls were the invading Gauls some centuries before Christ—that Germanic Gallic invasion that invaded Rome; therefore the language the unconscious bodies were made to utter was a language that was unknown. 'The power of the spirit,' this was the name that we gave to this remarkable manifestation. I firmly believed that they proceeded from the Almighty God, not that they were His utterances, but that they were permitted by His omnipotence for a purpose which, in due course of time, unravelled itself, but which, at the time of occurring, remained an inexplicable mystery to me.

"I removed to my new chapel, and my congregation removed from its former vicinity to my new chapel. I had not made public these remarkable manifestations, for the world and myself were on thoroughly good terms. I looked for a good living on earth as well as a little of God's love, and I could not see the necessity of giving publicity to these events to my own detriment. But they broke out despite my precautions. The most staid, and the most respectable, and the least likely became subjected to these strong and unexpected influences; beautiful impromptu poems on God's mercy would be given by several of the most illiterate of my congregation, and on the other hand the coarsest and the most ungrammatical expressions of praises to God would be given by those who had received the most liberal education. Five or six of them in different parts of the congregation would commence singing in unknown tongues, using the same words and keeping the same time. The result was that, from a most limited congregation, in respect to the convenience of the sittings, my chapel became crowded in its every seat, along its aisles, and in its capacious galleries, and I recognised whilst on earth what has since been spiritually confirmed—that thousands of my fellow human beings were rescued from a state of gross materialism and unchangeable atheism to become deists or believers in the Supreme—in the mercy, in the goodness, in the love of their Maker. I was expelled from the ministry for consenting to these manifestations, my instructions received being to expel as members of my congregation those who were so affected, which I refused to do.

"How far the atomic formation of my body tended to these manifestations I know not, but this I know; that calmly and dispassionately I urged the possibility of its being an influence caused by over-excited imagination, by excited and weakened intellect, or by insanity, until at last, being unwilling to surrender all the advantages of my ministry, I yet was compelled to acquiesce in the truthfulness of these things, and became at once a believer and a protector. Edward Irving bids you farewell."

"ALFRED WILLIAM ELDRIDGE."

Mr. Editor,—Having noticed the communication of a correspondent, "who has been 36 years in the Australian colonies," and who states that he never heard of any such law as that alluded to, in the control of "Alfred William Eldridge," in the *MEDIUM*, No. 449, "that a white man marrying an aboriginal woman was thereby entitled to land." I may say that I resided twenty-three years or so, in the Australian colonies and in New Zealand, and the first two or three years of my colonial life were spent in South Australia, of which colony the city of Adelaide is the capital and the seat of Government. Whilst there I have frequently heard it stated that in that colony such a law as the one alluded to did exist; namely, that any white man marrying an aboriginal woman was thereby entitled to a grant of an eighty acre section of land from the Government. I cannot vouch for the truth of this; but have often heard young, single men, at that time, joked on the subject by way of encouragement to settle in that colony. In reference to that part of his communication in which he says that "the settlers abhor native blood," I may say that I have seen a number of half-caste young men, women, and children among the natives in this and other of the Australian colonies—such are even more numerous amongst the Maories of New Zealand. These, in justice, I must say are mostly the offspring of a lower moral class of white men, who by no means "abhor native blood." I also knew a half-caste of similar habits and character to those given in the description of "Darky Brown," but cannot remember his name, nor that of his white father, whom I saw many years ago in a cutter, trading up and down the gulph between the peninsula, Port Adelaide, and other places in that neighbourhood.

You did right to correct the word "Laurence" to the river Torrens, in the publication of "Historical Controls." "Margbill," I believe, is also misnamed for another place answering to that description of the locality where the old man died. Similar prices to those named for harvesting and sheep shearing were formerly paid, but a much lower figure I believe has been of late years current out there.

The fair way to judge of things is from general laws, not isolated particulars—particulars are imperfect, generals only are perfect. I have more faith in the general truthfulness of a description in these cases of control than in details of minor accuracies or inaccuracies. If the Belfast reverend critic would allow us to deal with the contradictory particulars in the four Gospels in the same way that he deals with "Historical Controls," neither he nor any one in Christendom could stand. This would, of course, be a superficial and unfair way of judging; and they would be the first to insist on the recognition of the principles of the Gospel rather than the imperfect particulars in the four narratives. Why not also judge of Spiritualism in the fair light of general principles?

4, Eden Villas, Croydon Road,
Penge, Surrey, Nov. 24.

WILLIAM YEATES.

MR. COLVILLE'S GUIDES ON THE FUTURE.

It will be remembered that a report appeared in the *MEDIUM* of Mr. Colville's last reception in Manchester, at which his guides spoke of the immediate future of Spiritualism. It was supplied to us by a reporter on one of the Manchester dailies, but in condensing it the statements have been somewhat distorted. We thought it was not quite in Mr. Colville's style, and two weeks ago took exception to one of its statements, in which we find the guides cordially agree with us in the letter which follows:—

Dear Mr. Burns,—I was surprised to find quite a misrepresentation of the utterances of my guides at my last reception in Manchester, in the issue of the *MEDIUM* bearing date October 18. I cannot imagine how such a report found its way into your paper; I can entirely believe the writer was truthful and sincere, but strangely mistook the drift of the remarks. The spirit who controlled me on that occasion requests you to print the following correction.—Yours fraternally,

W. J. COLVILLE.

8, Davies Street, off Washington Street,
Boston, November, 1878.

With reference to our utterances respecting Jesus, the Bible, and the New Dispensation, we desire to state that we never said that Jesus was the highest being in the universe next to God, for the simple reason that there are inhabited spheres beyond the limits of any experience of ours, and, until we have investigated the whole universe, we decline to pass an opinion respecting who are the highest beings in it. We did say that Jesus was the ruling spirit of this earth for the present dispensation now drawing to a close, and stated that we were quite convinced of his personal existence because we had seen him and held converse with him. The "Christ principle" we regard as impersonal, and capable of manifestation, everywhere and through all ages. Jesus lived a pure and noble life, and thus the spiritual element in his nature shone out through the material, thus was the Deity manifested, for the soul of man is divine. We do not regard the Jewish and Christian records as exclusively or entirely the word of God, any more than we regard any other inspired writings as such. The word of God is spoken every time a true and noble word is uttered possessing power to uplift the spirit, and is confined to no age and within the covers of no book. All spiritual records have an inner sense which, when understood, conveys instruction to the mind and draws attention to general principles of right which are essentially God's will; in obeying the laws of life, we honour the law-giver, and whatever acquaints man with the laws of his being, is a divine message. We stated that there were intuitive people who could draw sustenance from sacred books apart from outward demonstration of spiritual presence, and these, by following the truths contained within them, would find them guides to heaven. But we applied our remarks to no one book exclusively, though our opinion is that taken as a whole, the Bible is superior in some respects to other ancient inspired records.

With regard to the New Dispensation, exact science demonstrates that the year 1881 will be a remarkable one; and great spiritual epochs are always inaugurated with the upheaval of conditions on earth. We do not fix any exact date for the appearance of a certain man and woman, but contend that the present wave of spiritual light washing the shores of earth will probably, ere long, reach to the height of its power; the highest conditions for the exercise of spiritual gifts will then be present, and not through man only, but through man and woman joined in the bands of spiritual union, will the highest intelligences, who are to take the rule of the earth, manifest their presence to mankind; through materialisation doubtless we may realise all and more than all that has been stated in the report.

We do not offer these remarks as a refutation of the views of others, but simply as a statement of our own. We trust our explanations of a mistake will be kindly received by the readers of your valuable and impartial paper in the same spirit in which they are offered, simply with the earnest desire to utter truth as plainly as possible, and to the utmost of our ability, the avoidance of ambiguous phraseology capable of misconstruction.

GEORGE RUSH, Controlling Spirit.

P.S.—We desire to state that our medium is in excellent health, and has derived great benefit from the change of climate; conditions here are favourable for our work, and during the present winter season we confidently hope to accomplish much through his instrumentality. We take this opportunity of thanking you and all our many friends in England for their repeated efforts to facilitate our work, and in a short time our place amongst you will be again occupied as in days now past, when we bring our medium back to the mother country with renewed energy and vigour to prosecute our work. There are many amongst you whom we can influence more or less directly, so we cannot feel that we have left your shores, as space is nothing to the spirit; the chords of sympathy can extend through incalculable leagues of space, and having sympathy with your efforts to spread the Truth, no ocean wave divides us. That you may receive all the sustenance you need, and be refreshed by the consolations of the angel-world, is our earnest prayer on your behalf.

The following verses accompanied the above communication:

THE WORD OF GOD.

(Poetical improvisation by W. J. Colville, under influence of "Mrs. Hemans.")

On earth when my spirit was sad,
When all things seemed darksome and drear,
And my heart was o'erwhelmed with fear,
I flew to the Bible, that blest book of old,
And found in its pages, more precious than gold,
The balsam that made my soul glad.

When a word from a kind true friend
Was spoken in fond, perfect love,
Like a message from bright spheres above
It came, as a star of God's promise, a ray,
And I heard a sweet voice all divine; on that day
My griefs and my troubles did end.

When I rose to a region 'bove earth,
And entered the bright spirit-land,
Encircling me was a bright band
Of spirits redeemed from earth,
Made joyful and pure through new birth,
And they spoke glad tidings of worth.

I asked them of spiritual things,
And straightway they opened a door,
A gate to be closed nevermore;
I beheld the blest spirit of love
Descending to earth like a dove
On its pure and swift snowy wings.

I saw it alight on the head
Of an old man who laboured and wrought
In a cold lonely garret; he sought
To reveal to the earth in its thirst
The waters of life which shall burst
In a full tide; the blessing was shed.

I saw a sweet maiden in bloom
Of her youth and affection so rare,
Beside her old parent make prayer
For the spirit of grace, and it came
With a sudden and translucent flame,
And she saved him from error's doom.

Now I know that the word of God
Is spoken by each faithful soul,
Who striveth to make sad ones whole;
For God's holy spirit descends
To accomplish beneficent ends
On all who are striving for right,
Who against error manfully fight.

DEBATE ON SPIRITUALISM.—In connection with the Sheffield St. Paul's Mutual Improvement Association a debate has recently taken place, on the proposition, "Are the alleged effects of Spiritualism due to supernatural aid?" The arguments affirmative and negative were conducted in excellent fairness and with animation. A good deal of the time was occupied in discussing the term, "Supernatural aid," and none of the speakers insisted on its implying divine aid in the case in point. When the proposition above given was put to the meeting, it was decided in the affirmative by a majority of one.

CASE OF HEALING.—TUMOUR.

My dear Dr. Mack.—Justice compels me to write this humble acknowledgment of your valuable services, in the hope that others seeing it may be encouraged to make trial of your wonderful powers of healing.

Some two years ago I was troubled with bad breasts, which humoured and caused me intense pain; to relieve this, my breasts were cut. My right breast never properly healed, and there has always been a weakness, and for the last year a lump has been forming, causing me pain and great weakness in my arm; and we became alarmed, being informed by our spirit-friends that a tumour was forming, of which there was every symptom. I sought your advice and skill, knowing that in similar cases you have treated persons successfully. You told me on entering, without my ever mentioning a word to you, what was the matter with me. After one treatment the swelling abated, and part of the soreness left; and by the use of your magnetised paper and flannel, and five treatments in all, the lump has entirely gone, my breast is thoroughly healed up, the weakness has departed, and my whole system is improved, and I feel stronger and better than I have been for the last two years. Thanks for your treatment.

In conclusion, Sir, I beg to tender you, and hope you will accept, my sincere and hearty thanks for the benefits I have received at your hands. Trusting you may be spared long to exercise your wonderful powers, and assist suffering humanity.—I am, Sir, yours obediently.

16, Venour Road, March 21, 1878.

M. A. LAMBELLE.

P.S.—You may make any use you choose of this note; too much publicity cannot be made of the facts.

DOUGHTY HALL, SUNDAY EVENING, NOV. 24.

The services of the evening were conducted by Mr. Iver MacDonnell. Our new speaker referred to by us last week. Owing to the November character of the evening, which was anything but inviting, the attendance was under average. The subject of the address was: "The Coming Christian Religion." The speaker viewed humanity in its four aspects—savage, barbarian, civilised, and Christian. In the first the teachings of Christ were unheard, in the second, or barbarous, the soil was rocky and stony, and but for a spot here, and a spot there, the precious seed would have been lost altogether. The civilised man was a rationalist, regarding the divine doctrine of human fraternity as chimerical and impracticable—its loudest professors being its most flagrant perverters, Christianity never producing a body of men, be they ever so small, nor even an individual, who acted out the dictates of self-denial for good of others. The Christian was yet to come; already hopeful indications appearing of the moral sun rising on the civilised horizon, the bright rays of which were illuminating the intellectual world, and darting their cheerful beams into the regions of barbarism still under the poisonous shadow of early miasmatic mists. A strong appeal was made to Spiritualists to be faithful to their superior knowledge and privileges; and, in the words of our great exemplar, the comforting promises of a glorious future were presented as an incentive to courage and perseverance.

Some questions were asked at the conclusion by an orthodox gentleman present, as to Paul's teachings being overlooked, and were answered in a clear and conclusive manner. Another asked as to the wisdom of propounding an impracticable scheme of doctrine to mankind; this was also replied to in a satisfactory way.

PROGRESS AT THE PEAK.

Were it not for Spiritualism we would be in a dead-and-alive jogg-trot condition at this part of Her Majesty's dominions. What a good thing that we are able to find any principle to enliven us up a bit! Trade is dull, the weather is dull, and many of us were getting dull, but something has come to stir us up and infuse a little of new life and energy into our midst. Men of knowledge and men of no knowledge are beginning to take an active part in discussing the question of Spiritualism, and intelligence, as also a want of it, is very apt to boast and see therein a scare. Each week there is an eager rush for the local newspapers, and, like the celebrated Mr. McCawber, they are all on the look-out for "something to turn up," and very often they are not disappointed; but, somehow or other, they are not in any particular mood to investigate with honest intentions or unprejudiced opinions, else they might become observers of latent wonders, and also learn "how it's done." Investigation will do no harm to us; criticism will produce investigation. Prejudices, however great or rampant, must succumb to impartial inquiry. Truth is a rock upon which prejudices fall, but only to disintegrate and crumble away. Truth can wait patiently; it need not hurry. Warped intelligences may dance and flutter around true principles, their fluttering being evidence of their nervousness; true principles are not injured thereby. That which doesn't progress is unreal, and progressive truth is alone abiding. Hence our willingness at all times patiently and calmly to encourage our feeble brethren to stand fast, immovable as a rock, against all the taunts and jeers of those whose valour is much greater than their discretion, and whose pious humility (?) would fain create discord, dissension, and confusion, when a spirit of true charity, brotherhood, and harmony should predominate. Light is gradually dawning upon us, and light begets light, just as love begets love; and though the storm may be severe, and the tempests rage, yet we behold the "still small voice," whispering "Peace, be still," coming from out the chaotic elements of society, encouraging us in our feeble efforts to be "up and doing," thus helping on the principles of truth, which alone rest upon a solid and lasting foundation.

On the night of Thursday, the 28th inst., one of our Methodist local preachers is purposing replying to Mrs. Balfie's recent address. However much he and his friends might choose to cause an annoyance, he may at least anticipate a fair and candid hearing from the Spiritualists, even though the weight of argument might possibly go in his favour. This remains to be seen. I understand it is the purpose of the Spiritualists to go on the platform, and thus aid the conditions of our friend Mr. Wright, who will doubtless reply through his spirit-guides. What a glorious thing for Witley Bridge, that the principles and aims of Spiritualism should thus unintentionally be disseminated in our midst!

J. THOMSON.

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

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

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

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, 1878.

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

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

VISITORS FROM THE COUNTRY AND FROM ABROAD

Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps, guides books, &c.

LECTURES AGAINST SPIRITUALISM.

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T.
Spiritual Institution, 15, Southampton Row,
London, W.C.

FRIENDLY WORDS AND ACTS.

A LADY, who is the regular subscriber of a larger amount, writes: "I enclose twelve stamps as a subscription to the Spiritual Institution, as you are asking for 6d. subscriptions. I hope all your friends will help." We may remark that we did not suggest this 6d. subscription. It was introduced by Mr. Jones, and it has been taken up with much keenness. There is really a better feeling springing up in our ranks. The great need is for all Spiritualists habitually and regularly to do some little to help on the work, and teach their children to do so. We require good Practices as well as sound Principles.

My attention was drawn to the plan pointed out by our friend, Mr. Jones, towards helping the Spiritual Institution; therefore, as an individual, I am indebted to the Spiritual Institution. I send on my wife and that of Mrs. Brunskill also, as our quarterly subscription, in all, 1s.

—R. BRUNSKILL, Cockfield, Nov. 19.

OBITUARY.—Mr. Caleb Ogden, of Manchester, passed away from his earthly tabernacle of flesh on Tuesday last, Nov. 10, in the 69th year of his age. Although he occupied no prominent position in social life, yet he was a quiet and unobtrusive Spiritualist in the best sense of the word. Till within the past few years he was a "nihilist," but coming in contact with the phenomena he was induced to investigate and became a devout and earnest student of the philosophy (so far as he could understand it) which unfolds, and the facts which demonstrate, the continuity of life beyond the grave, which resulted in changing his character and supplied him with an inner consciousness and communion that had been previously unknown to him. His illness was brief, and he accepted the call to "come up higher" without the slightest fear or anxiety, and fell asleep calmly and gently to awake in another state where he will be more useful in imparting light to those who walk in darkness; which was his delight while on earth, so far as opportunity presented. —W. OXLEY.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 29, 1878.

INSTITUTION WEEK THOUGHTS.

Institution week begins on Sunday. Arrangements have been made for some seances, and we think we hear many friends say: "Well, if we could give a seance we would gladly do so for the benefit of the Spiritual Institution, though ever so little was collected; but having no medium, we do not know what to do or how to act in the matter."

Do this, kind friends; hold a meeting of some sort on one or other of the evenings of next week. There is surely some one or more sympathetic souls that every reader of the MEDIUM could invite in. If not, meet with the spirit-world. And act thus: Man is an immortal being; the evidences derived from Spiritualism; how can we know more of this great truth? how can we communicate our knowledge to others? how can we elevate our own souls, and become wiser, purer—more God-like. Let the consideration of these thoughts occupy the mind, and you will require to adjourn your meeting again and again, and in twelve months hence you will one and all exclaim: "Thank God for Institution week! it has opened up to me a source of pure and holy delight."

Then to give matters a practical shape, let us consider how we be brought into the adoption of habits that will accelerate our own spiritual improvement and help on the Cause.

Let us suggest to ourselves such matters as these:—

Can I spend half-an-hour daily in quiet meditation and spiritual development?

Can I collect around me one evening in the week a few select friends for singing, spiritual conversation, reading, and comments, ending in development of the spiritual gifts of some mediumistic sitter, who is sure to form one of the party? In short, can I form a School of Spiritual Teachers?

Can I unite with others and form a book-club, so that we can become possessed of valuable books and have at all times a trifle in hand to expend on the enlightenment of the public and furtherance of the Cause?

Can I, besides my local efforts, co-operate with the Spiritual Institution, London, aid in extending the circulation of the MEDIUM and spiritual literature, and have my name on the books as a representative of the Institution, even though I only pay sixpence a quarter? You can have down books from the library to read in return.

How thankful we would be if all our readers would work out some of these considerations! This is spiritual union of a free and unsectarian kind. No profession of faith is demanded; no set payment exacted; no strict obedience enforced, but all are free to work in their own way, and as their strength will enable them. No body on the face of the earth has such privileges; let us not value them lightly, but for our own happiness and that of others make the most of them.

Lastly, we ask every reader to endeavour to get the collecting-card filled with names, though they may be small. We want to have the names and good wishes of many friends recorded on our books. To produce the MEDIUM and do other work through the year has cost a vast sum of money more than has been received, and to ease off this cruel burden will afford great relief to the workers, and every helper will be benefited by the act. Do something for the Cause, and the spirit-world will not fail to return the compliment. Do not, however, make the contribution a leading consideration; but hold a meeting, even though only a farthing should be tendered. It may bring a blessing.

Most fervently do we desire that we all as a spiritual brotherhood may prove worthy of the glorious trust that has been placed in our hands, and that, united with the spirit-world, we may elevate our souls above all petty hindrances to our own welfare and to the advancement of others.

FEATURES OF THE WEEK.

THE control given this week, though referring to recent events, is "historical," as indicating the opening up in modern times of intercourse with the spirit-world. As the report states, a witness was present in addition to the gentleman who reports these utterances, and the manuscript having been read, in addition, by various friends of A. T. T. P., a request has been made that this communication from "Edward Irving" appear in print, otherwise it is possible that some other of the many narratives thus received, would have this week occupied a place in these columns. The leading incident recorded therein is important as indicating the great value, in a religious sense, of spirit-communication, or any evidence which will impress men's minds as to the reality of the spiritual state. We may also observe that a correspondent adduces evidence somewhat confirmatory of the statement made by the spirit "Eldridge," and which had been questioned by another correspondent. Allusion by the spirits to these obscure points, of which not one person in ten thousand has ever heard, is well worthy of notice as indicating the spiritual origin of the matter contained in these communications. It is at all times well not to judge too hastily of the truth of statements thus made; at the same time criticism is welcomed, as it tends to bring out more fully the salient points made by the spirits. Since the foregoing was in type, another letter on the same subject has been received, which will be given next week.

RESPECTING remarks that have reached us, we have to say that there is no evidence that Dr. Monck made any confession to anyone at Huddersfield, or indeed did any of the things with which he was there charged. The uncorroborated statement of any individual, whose object it is to convict another, cannot be regarded as "evidence." The evidence as to Dr. Monck's having a box with apparatus in the seance-room, to simulate phenomena at Huddersfield, also broke down, which was the main point, one witness testifying that after the struggle below the medium ran upstairs with nothing in his hands. Anything appears to be evidence to those minds who desire things to be regarded in a certain light. Our sole aim in all these matters is truth, we desire neither to attack mediums nor defend them.

It will be remembered that it was Mrs. Hall whose spiritual magnetism Mr. Burns spoke so highly of in the article recording his recent experiences at Manchester. Another phase of spiritual work is set forth in Mr. Hall's letter printed this week.* It appears more and more evident that there are two distinct classes of people, and representatives of them may be found in Spiritualism, namely: those who love to do good, and to engage in its diffusion, and those who love to do evil and spread evil reports—which is in itself doing evil. We notice that those Spiritualists who have the ability to do good spiritual work refrain from the habit of disseminating evil respecting their fellows. Too many Spiritualists think they are elevating mankind by continually enlarging upon the reported faults and failings of accused persons, and holding representative individuals up to public odium. Let such mistaken individuals learn a lesson from the experiences at Mr. Hall's circle, for that which is unkind and demoralising to spirits out of the flesh cannot be good for those who yet abide with us.

We are encouraged by the many expressions of approval which have reached us in respect to our treatment of the scandal question in Spiritualism. And yet, strange to say, that class of mind which offends by magnifying the imputed faults of others endeavours to immerse us in the dark wave in which they have baptised their victims. We can assure all such that our comments are wholly free from personality. We deal with these public manifestations of passion from a sense of duty, and to aid the misdirected ones in finding the light. No doubt the "police news" form of Spiritualism has its uses, or it would not exist, and possibly the leading use is to exhibit its own deformity, and horrify well-regulated minds into a wholesome detestation of its methods, and create a desire for something higher and better. Is it not a fact that the morbid minds are those who gloat over reports of the police cases? If so, why should we, as Spiritualists, cultivate an appetite for that class of thought and practice?

We print this week a lecture by Mr. Burns, which contains many ideas, some of which may run contrary to general opinion. As our columns are free to the "discovery of truth," we gladly give place to the lecture without any apology for the views presented therein. The lecturer almost attempted too much in one discourse; and being given entirely impromptu, and from the hurried nature of its after-preparation for the press, it is not presented in a form so perfect as could be wished. We are on the eve of great changes, the symbolism which has so long "killed" must give place to the spirit from which alone "life" can proceed. That the lecture may lead to useful investigation in that direction is our sole motive in giving it publicity. We may also observe that Mr. Colville's communications are somewhat in the same strain, showing that a radical change of thought is anticipated by more minds than one.

Look on our last page for Institution Week arrangements. We call particular attention to the attractive series of meetings to be held at the Spiritual Institution.

* At the last moment we find that Mr. Hall's interesting letter must stand over to another week. It is of such a nature as not to be affected by a few days' delay.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

During his visits to the country Mr. Burns gives private Phrenological Delineations when time will permit.

To IPSWICH.

THURSDAY, NOV. 28. Lecture and Music Hall, Tower Street. Phrenological lecture—"How to Read a Man like a Book."
FRIDAY, NOV. 29. Same hall. Lecture on, "Every Man his own Phrenologist." Each lecture will close with public Phrenological Examinations. To commence at 8 o'clock.

To LOWESTOFT.

SATURDAY, NOV. 30. Daybreak Villa, Baccles Road. Social meeting of friends in the evening.

SUNDAY, DEC. 1. Public Hall. Lecture, afternoon at 2.30, and evening at 6.30.

To FRAMLINGHAM.

MONDAY, DEC. 2. Temperance lecture. I have been asked to call at Peterboro' and Cambridge on this tour, which I regret will be impossible, as I return by the Colchester line.

To BISHOP AUCKLAND.

MONDAY, DEC. 9. Debate with Rev. W. Baitey.

Mr. Burns contemplates visiting Accrington, Kirkcaldy, Peterborough, Derby, Sunderland, Shildon, Darlington, Bradford, Halifax, Yeovil, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, Birmingham, Wolverhampton, Leicester, and other places as opportunity permits. To promote organisation and place the Movement on a self-sustaining spiritual basis will be the main object of these visits.

TO MY COUNTY DURHAM FRIENDS.

I will be with you again in a few days, and hope to meet many of you at the debate with Mr. Baitey. I have been unable to report my last two visits to you. Our Editor has been so occupied with contentions about mediums that he has not permitted me to speak of those who love peace. I will, however, report when I return from my forthcoming trip, for I am sure there is no place I visit where there is so much to observe and comment upon in connection with our Cause.

J. BURNS, O.S.T.

MR. McDONNELL AGAIN AT DOUGHTY HALL.

On Sunday, Dec. 1st, Mr. Iyer McDonnell will again deliver a discourse, the subject being "Public Worship." This will prove a very interesting topic, and no doubt attract the sincere lovers of spiritual progress. To commence at 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

A NEW THOUGHT ABOUT THE MEDIUM.

During the ensuing year we mean to take such steps as will double or treble the circulation of the MEDIUM, and thereby pay all the expenses of the Spiritual Institution. In this matter our readers can be of great service. It may be made a topic for Institution Week consideration. One or more agents amongst the booksellers should be found in each town, and all the orders taken to him. Get him to show it in the window, if possible, also a contents placard. If the MEDIUM were freely offered for sale all over the country, it would do more for the Cause than all the public meetings now held, and prove a great help to our work. Some friends have done much in this department already, but now is the time for a fresh spurt.

CAN DOUGHTY HALL GIVE INSTITUTION WEEK A SUNDAY?

Sunday week, Dec. 8th, would be a very appropriate date; but who will come forward to conduct the service, and add to the interest of the proceedings? On that day Mr. Burns will be absent in the north of England. It seems rather discouraging that there is no Spiritualist in London able or willing to come forward and conduct a Sunday meeting. The Spiritual Institution deserves well of the Doughty Hall movement, for in the MEDIUM there is continually a gratuitous advertisement of the services from one year's end to the other. A very interesting service might be held by the trance and clairvoyant mediums in London coming forward and giving a general seance, at which they might all harmoniously exercise their gifts. This would, no doubt, bring out a large and friendly attendance, which would contribute to the results of the meeting, both spiritually and materially. If this arrangement cannot be carried out on Sunday week, possibly it might be successful on Dec. 15th, on which occasion Mr. Burns will be in London, and could take part in the exercises. We shall be glad to hear from mediums or others who desire to take part in this arrangement. Surely the occasion is of such importance as to elicit the sympathies of all, and it ought to be a representative meeting addressed by our leading workers and mediums as one harmonious brotherhood. The Doughty Hall services are not in any way sectarian; they belong to no clique or party, and are the only permanent Sunday meetings in London. We shall see whether London Spiritualists have any interest in such a matter.

THE SOCIAL SITTINGS.—On Friday evening the company produced a very heavy influence, most unfavourable for the work of the evening. "Daisy," however, gave eight persons tests which they could recognise, and some of them were really very good. Mrs. Waterman and a lady visitor favoured with songs and music. There will be another meeting of the same kind this evening, at 15, Southampton Row.

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VACCINATION INQUESTS.

The cases of death soon following vaccination, which occasionally crop up in various parts of the country, would appear to suggest the necessity of some more exhaustive inquiry on the part of the Government than can be expected to take place at the instance of local coroners assisted by the class of men usually acting as jurors. The inquest jury will naturally be guided, under the direction of the coroner, by the medical evidence before them; but, unfortunately, in almost all cases the surgeon, who alone is responsible for having performed the operation properly, and selected lymph of pure quality, is the only authority available, unless—as at the Sunderland inquest recently reported—his "nearly qualified" apprentice has officiated in his absence. We need not say that it is highly desirable to secure the testimony of independent witnesses, in fairness to the operator as well as to the parent.

At Sunderland the injury culminated in diarrhoea; in the Hete-nam case, it was bronchitis; recently, at Nottingham, erysipelas supervened, as also in the Misterton cases; in a Thetford case it was convulsions, and so on.

It may be inferred that inquests are held only in a few instances, and therefore that those mentioned are representative cases. Is it, then, possible to imagine that deaths caused by vaccination are or may become as numerous as deaths from small-pox itself? The suspicion that such might be the consequence of indiscriminate enforced vaccination, would of itself compel a repeal of the law. We do not see, therefore, how a searching, independent inquiry can be avoided, unless vaccination is to be given up altogether, or left to the option of each individual.

In Mr. Hopwood's return, No. 433 of last session, the Registrar-General has told us that in 1876, as compared with 1847, there was a very large increase in the infant death-rate from several (at least eight) specified causes, and in the worst of these (syphilis) the proportion was four times as great. It is now admitted by the highest medical authorities that this loathsome disease may be communicated by vaccination from a syphilitic vaccinator.

The recent quarterly report of the Registrar-General shows an increase in the infant death-rate under one year, of 9,000 per million of births during the third quarter of 1878, as compared with the average of the eight previous corresponding quarters.

We think, therefore, that a Commission of Inquiry must be appointed if the law is to be maintained, and that it must be itinerant in its inquiries.

MR. WALLACE'S MISSION TO THE WEST OF ENGLAND.

The announcement that we had received as to promote this object has called forth a very kind letter from Mr. Rowster, of Torquay. His communication is brimful of glad tidings. The many spiritual periodicals which he has circulated in the district have caused the institution of many circles in Torquay and other towns.

In Torquay a society has been formed, and a considerable sum already subscribed to bring down Mr. Wallace, who is expected before Christmas, and a tea-meeting is proposed to accord him a hearty reception. We are sure mission work in the South-West would be well received. We have visited South Devon repeatedly, and always found useful work to do. Mr. Wallace starts for Dorsetshire next week.

NOTTINGHAM.—An animated discussion on Spiritualism is being carried on in the *Daily Express*. Now is the time to introduce a public lecture on the scientific explanation of the phenomena.

LEEDS.—We have had Mr. J. M. Brown with us for a fortnight. On two Sundays he has given very interesting lectures, and much valuable advice during the week. I, myself, have received very good counsel. I should like Mr. Brown to be better known.—H. L. E.

BRIXTON.—To the Editor.—Sir,—Our usual meeting was held yesterday, November 17, at 23, Cranmer Road. Mr. Wallace, the missionary medium, being the instrument used for the occasion. The time was taken up in asking and answering questions on various phenomena, such as we read of in the MEDIUM. Some of the answers given by the control were quite a lecture on Analytical Chemistry, and deeply interesting throughout. We understand that Mr. Wallace intends taking a tour as far as the Land's End. Persons who wish to become acquainted with Spiritualism cannot do better than secure the services of Mr. Wallace on his journey.—S. PADOKE, 47, Cranmer Road, Nov. 18.

NO. 1 INSTITUTION SEASON, Nov. 28.—After giving a reading from "Hafed," 46th sitting, Mr. Towns was controlled by a Persian spirit, who gave a logical discourse on "Three Gods that Rule the Universe"—Thought, Principle, and Action. It was attentively listened to; and at the conclusion the control did not hesitate in stating that each one made his own god from his own standpoint, he also elucidated the many wrong points that had been conceived of a personal God. Mental questions were put and answered. One of our inner circle, who had attended the Friday evening circle, was there told that a spirit was with him, wearing a black silk skull-cap. He asked our control if he could inform him what relation it was. The answer was quite right, and admitted by our friend.—J. K., O.S.T.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTION.

63. Inquirer would be obliged if any reader of the MEDIUM, &c., would inform him of the names of any spiritual publications in which allusion is made to the teaching of Christ, with special reference to the want of originality. It is said that the Lord's Prayer and the beatitudes, &c., are taken from works extant before our Lord's time. If so, will anyone kindly indicate the names and dates of publications which prove the truth of such statement? Thus doing so will oblige an

INQUIRER IN SEARCH OF TRUTH.

THE "Old Oriental," to whom A. T. T. P. replied last week, presents the following on a post-card from the Continent:—"To have liberated Dost Mahomed in the spring of the year previous to the disaster, would have frustrated the chief object of the war,—that of replacing him (Dost Mahomed) by a friendly ruler, Shah Shuja. I think he was released a year or thereabouts after our retirement from Afghanistan. He would certainly not then have been set free if Shah Shuja had continued on the throne of Cabool. The latter was assassinated shortly after our departure. I hope A. T. T. P. will gratify us by-and-by by the publication in book-form of all his interesting communications, published and unpublished."

PROGRESS AT SYDNEY, NEW SOUTH WALES.

To the Editor.—Dear Sir,—Since I last wrote Mr. Thomas Walker has given a lecture on, "The Life and Labours of Thomas Paine." It was one of the most powerful lectures that I ever had the pleasure of listening to. The control took the writings of this great reformer for the theme, and portrayed the beautiful reasoning that characterises the works of Thomas Paine. The lecturer was very often applauded, and judging by the enthusiasm, he carried the sympathies of the entire audience, which must have been over 2,000 persons.

On September 25, a re-union of Spiritualists was given to Mr. Walker (for the benefit of the Lyceum) on his leaving Sydney for Melbourne, which was attended by about 500 persons. The proceedings commenced by a short Lyceum session, followed by a few songs and a glee by the choir. Mrs. Britten was present, and gave a short encouraging address to the members of the Lyceum; also she thanked Mr. Walker for his being the cause of the Lyceum commencing in Sydney; also for braving the opposition hurled against him by persons who style themselves Christians, but who are not much thought of by their brethren in Sydney. She also thanked him for clearing the path and making it smoother for her and others to follow in his footsteps. She gave him an excellent character, and concluded her address by telling the members of the Lyceum to be strong in the noble work in which they had commenced; telling them that they would be pointed at with the finger of scorn by the ignorant of the community, but they were to persevere and they would be conquerors in the end. The musical portion of the programme was over about 10 p.m., and the rest of the evening was spent in dancing, &c., to the delight of the many present.

Mr. Thomas Walker is (as I told you in my last letter) contemplating a visit to England, after a short stay in other parts of the colony. Mrs. Emma Hardinge-Britten is now giving three lectures per week in Sydney. The two lectures on the Sunday are pretty well attended; she is only having a short stay with us. I do not know how long she will be with us; she attended the Lyceum on Sunday morning last, and gave a very encouraging address to the children, which was listened to with very great attention. Mrs. Britten's lectures have been a treat, and are very much appreciated by the free-thought people of Sydney.

Mr. Jesse Shepard, the musical medium, gave a seance in the Temperance Hall, when about 200 persons were admitted. Since then he has given a few private seances, which, I hear, have been highly spoken of; some of the persons present got some very good tests; he is still in Sydney.

Mr. and Mrs. Garforth, Spiritualists from Halifax, Yorkshire, have arrived in our midst in very good health. We were very glad to see them. They have attended the Lyceum choir practice, and will, no doubt, be a good help to the choir.

The Lyceum is still progressing although its promoter has left us for a time, whose influence we have already missed, but this will soon be replaced if we all work and make it easier for our leaders by giving all the attention to their kind instructions we possibly can. The Lyceum has many good friends of the right kind, who are not afraid to help both with their presence and scrip. The requisite is seen to be short; the order is, get it, and send the bill to my place. So you see, Mr. Editor, there is nothing like friends of the right kind. No expense has been spared to make our Lyceum a success—thanks to these benevolent persons.

I see, according to the MEDIUM, that the Sowerby Bridge Spiritualists have had their anniversary, and I am glad to see that it was a success. Go on, friends; we are often with you in mind, and remember with pleasure our connection with the Sowerby Bridge Progressive Lyceum. With best wishes to all,—I am, dear sir, yours respectfully,
HENRY LORD.
Sydney, N.S.W., October 10, 1878.

MR. C. HALLOATH sends us a letter of sincere thanks to A. T. T. P. for his kind donation of books to the Lyceum, which, with past favours of the kind, amount to over £7 in value.

MR. A. DUGUID, of Kirkcaldy, brother to Mr. D. Duguid, of Glasgow, "Hated's" medium, will visit Newcastle on Sunday, Dec. 29, and would be glad to address a meeting in the vicinity if arrangements could be made. Write to Mr. A. Duguid, 17, Nicol Street, Newtown, Kirkcaldy.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, Nov. 26, Mr. Reimers delivered a very eloquent and intellectual lecture on "The Childish Attacks on Objective Phenomena by Science-ridden People." Describing the claimed authority and position of the above-named people, bringing forward their objections and attacks upon spiritual phenomena in a satisfactory and just manner, he then, with great ability and force, acquired by his long and scrutinising investigation into the spiritual phenomena, utterly demolished their position and objections, evidently to the satisfaction of all present.

On Sunday, December 1, Mrs. Treadwell. Trance address at 3.30.

On Tuesday, December 3, Mr. J. Hocker will deliver a lecture on "The Future of Labour," at 8 for 8.30. W. O. DRAKE, Hon. Sec.

QUARTERLY TEA MEETING AT MARYLEBONE.

The quarterly tea meeting of the Marylebone Association was very comfortable and well-provisioned, but the company was rather small. After tea, Mr. Whitley presided. Mr. White gave a statement of accounts, from which it appeared that nearly £30 had passed through his hands in the quarter. The society is now nominally free from debt, owing to the kindness of Mr. Whitley in remitting part of a sum which was owing to him. The services of Mr. White as secretary were highly spoken of, and much regret was expressed at his retirement. Mr. Drake was installed in his place with acclamation, he having been originally joint secretary with Mr. White. The society owes much to the exertions of these two gentlemen. Much business was discussed, of a routine kind, after which Mr. Ashman, psychopathic healer, at the call of the chairman, delivered a short address, in which he stated it as his opinion, that we required more in Spiritualism than phenomena, and that we had to deserve better, and work for it before it would become ours. He recommended a more serious attention to the higher claims of the Movement, instead of patronising a suggested dancing class. Mr. J. Burns, on being called on, said the worldly-ist was an imitator, and was made up of the incongruous elements of society with which he came in contact. The Spiritualist was inspirational, and took his stand upon principles as revealed by his intuitions, hence when he danced he did not do it after the common fashion, but instituted for himself a Children's Lyceum, and there exercised to music in a pleasing and refreshing manner as a part of his Sunday exercises. The demand for social recreation was legitimate, and the speaker said he would be glad to see a Lyceum started, and more attention given to vocal music. The services of a competent teacher should be engaged in preference to spending all the funds on mediumship. To put all the work on the secretary was not organisation at all, but officialism. True organisation was where everyone did his part, and if someone would take command each evening in the week, the secretary would have less slavery, and the society would be stronger. Mr. W. Wallace spoke of his practical acquaintance with the Cause, and of the value of healing, mentioning the case of a child which had been restored after the doctor gave it up.

OPENING OF SUNDAY SERVICES AT LADBROKE HALL.

On Sunday last there was inaugurated a series of services in connection with Spiritualism in the above hall. The morning service was but thinly attended, but the influences and spiritual sympathies were all that could be desired. The evening meeting was a complete success, not in point of numbers, but in the desire for truth, and was presided over by Mr. Pearce, Mr. Dale officiating at the harmonium. These meetings will be continued successively until further notice; and the proceedings of Sunday last bespeak for them a round of success in that rapidly-increasing district. The morning meetings are chiefly intended for inquirers, and will consist of an address with questions at the close. The subject for next Sunday morning will be, "What is Spiritualism?" to be followed by others on the "Teachings of Spiritualism." The evening meetings are the same as those held in Doughty Hall. It is hoped that friends in the West End district will attend and introduce others to those meetings, so that they may produce that amount of good which they are capable of accomplishing. The meetings are addressed by Mr. W. H. Lambelle (trance medium), who will be assisted from time to time by other mediums and speakers as opportunity affords. Several friends were too late for the services in consequence of their having taken train to Notting Hill Gate instead of Notting Hill, and it will be well to remember the difference in future. The meetings commence at 11.30 and 7 prompt. On next and following Sunday evenings select sacred songs will be given by juvenile voices. "VIATOR."

H. BUXTON.—You had better address your remarks to Mr. B. W. Burn; they concern him entirely.

SUNNYBROW.—Sir,—The tide of Spiritualism keeps flowing on its irresistible course, uprooting the dogmas and superstitions that have enthralled and bound the soul and mind of humanity for centuries past, and which still retain a tenacious hold on the present age, but which sooner or later must give way before the powerful and philosophical teachings of mediums like Mr. Dunn, who delivered two lectures here on Sunday, 23rd inst. He spoke in the afternoon from a text given by one of the audience, on the appearances of Jesus after His crucifixion. The guides speaking on "Materialisation," gave a philosophical and splendid discourse on the phenomenon. In the evening, the subject was: "Morality: is it Inductive, or is it Intuitive?" The guides showed that morality, according to the organisation and mind of man, had been both inductive and intuitive; that in some minds that were materialistic and practical—minds such as J. S. Mills and Bentham—it had been of the inductive cast; but there had been those of a high spiritual cast of mind, whose morality had been purely intuitive, who had come as messiahs to the human race in all countries. The teachings of those great leaders of thought had shot across the horizon of mind. Like meteors in the gloom of the darkened and grovelling state of man. Their organisations had been the receptacles of impressions and teachings of the bright angelic hosts whose mission is to carry out the designs of the great omniscient fountain of light, life, and love.—EDWARD PICKFORD, Nov. 26.

MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

GATESHEAD-ON-TYNE.—November 30. Temperance Hall. Evening, 7.30.
NEWCASTLE-ON-TYNE.—Sunday and Monday, Dec. 1 and 2. See Society's list below.

STOCKTON-ON-TEES.—December 3.

GLASGOW.—Dec. 8 and 9.

PRESTON.—Arrangements pending.

BLACKBURN.—Sunday, December 22.

CARDIFF.—Dec. 29 and 30.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address, 1, Englefield Road, Kingsland, N.)

GLASGOW.—Nov. 24 to Dec. 2, inclusive.

BARROW-IN-FURNESS.—Dec. 3, 4, 5, and 6.

SOWERBY BRIDGE.—Dec. 8.

MIDLAND COUNTIES.—Work for District Committee, Dec. 9 to 15.

LONDON.—Marylebone Association, Quebec Hall. Tuesday evenings, Dec. 17, 24, and 31, at 8 for 8.30 prompt. Subjects to be chosen by the audience. Doughty Hall, December 22 and 29.

MR. T. M. BROWN'S APPOINTMENTS.

(Address, Howden-le-Wear, R.S.O. Durham.)

MANCHESTER.—Sunday Dec. 1 at 2.30. Grosvenor Street Temperance Hall. Subject: "Man Needs a Guide, but who shall Guide him?"
Address from Nov. 30.—Care of Mr. E. Rhodes, 42, Frema Street, Everton Road, Chorlton-on-Medlock, Manchester.

Derbyshire and Nottinghamshire.—Will friends make their arrangements for public or chamber lectures before Mr. Brown leaves Manchester, that he may go straight on?

EAST CHESHIRE AND NORTH DERBYSHIRE DISTRICT.

MR. WRIGHT'S MEETINGS.

NEW MILLS.—Dec. 1, 8, 15, 22, and 29, at 2 and 6 o'clock.

FURNESS VALE.—Dec. 11. 9, Furness Row, at 7.30.

STRINES.—Dec. 4. Wood End, at 7.30.

HAYFIELD.—Dec. 9. Mr. Lithgow's, at 7.30.

WHALEY BRIDGE.—Dec. 18. Mechanics' Institute, at 7.30.

NEW TOWN.—Dec. 3 and 17. At Mr. Wright's.

Tea Party at New Mills on Christmas Day.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR DECEMBER.

Sunday, 1, at 2.30 p.m. "Spiritual Diseases." Mr. J. J. Morse.

" " at 6.30 p.m. "The Kingdom of Heaven." "

Monday, 2, at 8 p.m. "The End of the World." "

Sunday, 8, at 6.30 p.m. "The Reclamation of Moral Wastes." Mr. John Hope, Junr.

" " 15, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.

" " 22, at 6.30 p.m. Trance Address. Miss E. A. Brown.

" " 29, at 6.30 p.m. (expected) " Mr. Alex. Duguid, of Kirk-

Monday, 30, at 8 p.m. " " " [caldy.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—Form Manifestations. Spiritualists only.

Tuesday, " at 8 p.m.—Physical Manifestations. Members only.

Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.

Thursday, Seance at 8 p.m.—For Members only.

Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

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

THE MIDLANDS DISTRICT COMMITTEE.

BIRMINGHAM.—Templars' Hall, Ladwood Road, Sunday, Dec. 1 at 7. Mr. R. Harper. Dec. 8, at 7, Mr. R. Harper. Dec. 15, at 2.30 and 7, Mr. E. W. Wallis.

SHEFFIELD.—Cloak Room, Temperance Hall, Monday, Dec. 9, at 7.30, Mr. E. W. Wallis.

BELPER.—Spiritualists' Meeting Room, Tuesday, Dec. 10, at 7.30, Mr. E. W. Wallis.

NOTTINGHAM.—Templars' Hall, Churchgate, Low Pavement, Sunday, Dec. 8, at 7, Mr. Mahony. Wednesday, Dec. 11, at 7, Mr. E. W. Wallis.

LIVERPOOL.—Lecture Hall, Silver Street, Thursday, Dec. 13, at 8, Mr. E. W. Wallis.

WALSALL.—Temperance Hall, Sunday, Dec. 1, at 6.30, Mr. Mahony. Friday, Dec. 13, at 7.30, Mr. E. W. Wallis.

All communications for the above Committee to be addressed to the Hon. Secretary, J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

"THE SPIRITUAL OFFERING," the only monthly magazine in America devoted to Spiritualism, is now published at Rochester, N.Y. It continues to improve and has been considerably enlarged.

SUMMIT.—Mr. E. Wood will deliver two trance addresses on Sunday, Dec. 1, at the residence of Mr. John Dearden. Commencing at 2.30 and 5.30 p.m. All who feel interested are cordially invited.

EVILS.—In discoursing on popular evils W. Boswell alludes to drinking alcoholics, and is glad to perceive that in temperance halls attention is being directed to dietetics as well as intoxicants. The waste caused by gluttony would feed many that now starve. Extravagance in dress our correspondent regards as contributing to the development of selfishness, and a perversion of the means of comfort which should be within the reach of all.

THE FOOD REFORM RESTAURANT (opposite the Oxford Music Hall).—Arrangements are in progress for opening the above restaurant and dining rooms (experimental) about the end of November. The novelty of the *menu* consists in the fact that butcher's meat and fish are excluded, their absence being made up with what is equally nutritious and palatable. The promoters hope to present some attractive dishes on hygienic principles, with sufficient novelty to captivate and satisfy customers. The Food Reform Restaurant is so popular at Manchester, that the customers have to wait and take their turn to be served.

"THE RHYME OF THE LEARNED PROFESSOR," appears in a recent number of *Pan*. It thus commences:—

I owe my pupils for these rhymes the humblest of apologies,
For I'm a learned teacher, please, of all the abstruse "ologies."
We've made a study of the science called the psychological
(To puzzle the unlettered with this name a clever dodge I call).

The hit at the term "psychological," is significant of the discussion respecting that term which has appeared in these columns. For once we fancy we see almost eye-to-eye with our contemporary.

By the author of "Illness: its Cause and its Cure."

SIMPLE QUESTIONS & SANITARY FACTS FOR THE PEOPLE. 1s.

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SPIRITUALISM.

**Public Hall, London Road,
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J. BURNS, O.S.T.,

Of the Spiritual Institution, London, will deliver

TWO DISCOURSES

in the above Hall, on

SUNDAY, DECEMBER 1st, 1878.

SUBJECT:

"Communion with the Spirit-World: its Methods, Objects, and Results."

Doors open at 2 o'clock, Service to commence at 2.30.

"Spiritual Gifts: What are They, and How to Exercise Them."

Doors open at 6 o'clock, Service to commence at 6.30.

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Now is the most favourable time for the production of literature, and New Works and New Editions of Standard Works on Educational Spiritualism are in active progress. To enable this work to be prosecuted with the greatest advantage, and secure the widest diffusion of the volumes at the lowest rate per copy, it is proposed to raise

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Interview with Edwin Forrest.
Metempsychosis. By Lord Lytton.
Two Christmas Carols. By Charles Dickens.
The Story of the Great King. By Hans Christian Andersen.
Chateau in the Midst of Roses. By George Sands.
An Opium-Eater's Dream of Heaven. By De Quincey.
Spirit-Flowers. By Fanny Fern.
Statesmanship from a Spiritual Standpoint. By Secretary Seward.
The Spirit-Bride. By Mrs. Gaskell.
Rich Men of New York: Vanderbilt. By Judge Edmonds.
Personal Experiences. By George Smith, Assyriologist.
My Passage to Spirit-Life. By Abraham Lincoln.
Death by Fire. By Charlotte Cushman.
Reform in Spirit-Life. By Charles Kingsley, Author of "Alton Locke."
Lone Star: An Indian Narrative. By Fennimore Cooper.
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A LECTURE DELIVERED BY J. BURNS, O.S.T., OF LONDON,

At the Alexandra Hall, Manchester, on Sunday, July 7th, 1878.

CONTENTS.

Introduction. Memorial to Manchester City Council.

God and Man.

What is Religion?

The Nature of Man truly stated.

Devil, Disease v. God, Health.

A Physiological Trinity in Unity.

Vegetarians, Hydropathists, and Disease.

The law of Diet.

"Organic Food"—What is it?

How Englishmen may possess England.

The cause of Disease.

What does Nature mean by Disease.

Vaccination condemned by our Text.

The Religious Rite of Cleanliness.

The duties of Courtship—Marriage Responsibilities.

How to treat Small-pox, and prevent Pock-pitting.

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5. The Minutes of the Sub-Committees: a Record of Remarkable Physical and Intellectual Manifestations.

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7. Essay, by "Phoenix": Spiritualism Militant, or the Dialectical Experiments v. the Conjurors and their Disciples.

Part I. The Libellous Theory. II. Science Dishonoured. III. Spiritualism in the Opinion Market.

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9. Useful Books for Investigators, and Particulars of the Essays on "Miracles and Modern Spiritualism," by A. R. Wallace, F.R.G.S., and of "Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S.

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

SUNDAY, DEC. 1.—I. McDonnell at Doughy Hall, 14, Bedford Row, at 7.
TUESDAY, DEC. 3.—Select Meeting for the Exercise of Spiritual Gifts.
WEDNESDAY, DEC. 4.—Lecture on Phrenology by Mr. Burns, at 8. 1s.
THURSDAY, DEC. 5.—School of Spiritual Teachers at 8 o'clock.
FRIDAY, DEC. 6.—Social Sittings, Clairvoyance, &c., at 8. 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 3.—Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, DEC. 3.—8, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, DEC. 4.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, DEC. 5.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.
Mrs. Pritchard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, DEC. 6.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 1. ASHTON-UNDER-LYNE, 155, Fleet Street. Public, at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
KEIGHLEY, 2 p.m. and 6.30 p.m.
LIVERPOOL, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 29, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 10.30 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 183, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BAILEY, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, DEC. 3, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, DEC. 4, ASHTON-UNDER-LYNE, 25, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
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.
DEBBY, Psychological Society, 9, Full Street, at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
NEWCASTLE-ON-TYNE, Psychological Society, Improvement class, at 7.45
THURSDAY, DEC. 5, GRIMSBY, at Mr. T. W. Asquith's, 213, 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 Mansforth's, St. John's Road, at 7.
NEWCASTLE-ON-TYNE, at Psychological Society's Rooms, Weir's Court, Newgate Street, at 8 p.m.; Seance, for members only.
FRIDAY and SATURDAY, Newcastle-on-Tyne, at Psychological Society's Rooms, at 8 p.m. Developing circle for members and friends.

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