



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

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SPIRITS AND MEDIUMS.

By WILLIAM OXLEY.

Of all the phases of phenomena accompanying the great modern movement known at present as Spiritualism, there is none more remarkable, or that calls for study and reflection by all thoughtful minds so much, as the attitude of many who think themselves Spiritualists to those who possess the precious gift of mediumistic power. Instead of being prized and recognised as the portals which open out into the great Beyond, and through whom the "mighty dead" (as styled by an ignorant and gainsaying people) can again return to earth and relate the story of their exit from one state of existence and entry into another, and thus demonstrate the fact of a continuous and conscious individuality in other than embodied conditions, mediums are too often regarded as charlatans and impostors. Their character, reputation, and feelings are simply ignored, and upon them alone is laid the burden of establishing the fact not only of their own honesty and truthfulness, but also of the action of a power and intelligence outside themselves.

Some who claim to be spiritual scientists seem to be ignorant, or are forgetful, that the organism of a medium is the most sensitive living instrument in the world, and according to the skill or otherwise of the operator, the sounds emitted therefrom are harmonious or discordant.

Surround such an organism with pure and loving thoughts and affections, and allow them to pass into the state of unconsciousness as to their outer being, with full confidence that their personality will not be rudely treated or the anticipated manifestations violently interfered with by profane hands, and then conditions are afforded for the display of power and harmony which will ultimately, but gradually, attract all dark ones, embodied and disembodied, to the light which dissipates ignorance and reveals the nature, and quality, and latent power inherent in every human being.

On the contrary, allow sceptical and hostile influences to prevail in the composition of a surrounding circle, and the manifestations will be doubtful and unsatisfactory. Bagging, gagging, sealing, tying, grabbing, and strangling, with all the &c.'s, are worthless, except to the merest tyro in the school of spirit philosophy; but to those who wish to gain knowledge in the still unexplored field of supra-mundane science, the sooner these childish appurtenances are abandoned the better for themselves and humanity at large; for who that have spent much time and care in the preparations and applications of tests have not seen their doubts confirmed and loopholes left at the conclusion of such seances, through which a whole regiment of doubts, with their followers, can march?

The best detectives of fraud are a loving heart, sympathetic mind, passive temperament, a quick eye, and vigilant outlook, not so much for the purpose of trying to discover fraud in the medium and questioning the origin of the phenomena, as to search out our own failings and weakness, and seeing that we present suitable conditions which can be utilised by a high-toned intelligence for the giving forth and exhibition of pure truth and artistic skill.

This factor in the problem—that is, the states and qualifications of those who compose an intended seance—is as a rule ignored, but until it is recognised and dealt with, no great advance can be made.

There is no law so evident and well attested in the world of spirit as the law of attraction and repulsion. Like attracts like, opposites are repellent: hence all who are present at circles are living magnets who draw those disembodied atoms in accord with their own states of development or otherwise. So long as there are

those on earth who would rob or try to rob the spirit-world and its inhabitants of their share in life and its manifestations in all spheres, even the earthly as well as the spiritual and heavenly, just so long we shall be without a fraud-proof medium; and the vitiating doctrine of a scapegoat is applied to the unoffending medium, who is made the sin-offering, instead of the egotistical, sceptical, and self-sufficient investigators and exposers, who themselves supply the elements which result in so-called fraud and imposture.

The possession of mediumistic power is a fascinating, albeit a perilous one to its possessor, and none know so well as mediums themselves the sufferings that are involved in its development and exposition; they are targets for all sorts of hostile and scurrilous weapons, hurled by sceptical and ignorant critics, and no wonder if at times they are struck in their weak and vulnerable parts, and by loss of reputation, and, it may be, of ways and means, are offered up as a sacrifice for what too frequently are the sins of others rather than their own.

Every now and again we are startled by the publication of "exposures of fraudulent doings by mediums," who, it may be for years, have been used for the production of physical phenomena, and, in some cases, those who have witnessed and been satisfied regarding the supra-mundane origin of such phenomena, are led away by the apparent justice of the charge, and accept the generally loose and superficial evidence offered in support of such a charge as a testimony for truth and loyalty to the Cause. But he is a shallow and unreliable investigator indeed, who allows himself to be a party to the condemnation of a medium, without knowing the constituent elements composing the circle at which such alleged fraudulent disclosures are made.

The history of some of these "exposures" has been written and recorded (and more have yet to be published), and in many, if not in all, the offending party has been found to be not the medium, or mediums, but others, who succeed for a time in masking their ignorance and incapacity, or it may be their vindictive personal or general hostility, under the garb of a high conscientiousness and regard for honesty and truth, at the expense of the medium.

But, assuming for the moment, the charge of fraudulent practices by certain mediums to be true, who is responsible, and who are the culpable actors upon whom punishment should be inflicted?

It has now become the fashion amongst many who cannot deny the genuineness of spiritualistic agency, to assert that fraudulent (at physical seances) practices by or through well-known mediums are manipulated by "tricky spirits," but as these cannot be caught and punished, the mediums in the mean time have to suffer instead of their tormentors. However even in this admission, a point has been gained, inasmuch as it is allowed that spiritual as well as mundane beings, can perform tricks and impose on honest and well-intentioned searchers after truth. For the sake of those who delight in retribution, it is to be hoped that the spiritual tricksters will be caught and visited with condign punishment by the law-courts pertaining to their own domain, and having paid the penalty for the mischief they have wrought, they may "go and sin no more."

The phenomenon of materialisation is yet in its infancy, and we cannot afford to have those mediums who are used as instruments for its production (in whatever state of development they may be), maltreated and spoiled by unnecessary cruelty, or leave them to the sport of unskilled investigators, or self-elected judges of occult science or spiritual agency, which they are ignorant and incapable of utilising for the good of themselves or their neighbours: rather, let us extend the help and the sustenance in the spirit of sympathy

which is so much needed by the actors on the one side, and the mediums or instruments on the other, or our side.

A larger question underlies, and that is—Why are so-called spiritual phenomena so doubtful and so frequently accompanied by manifestations that leave room for scepticism and the imputation of fraud on the part of mediums?

If they are doubtful and unsatisfactory, the cause is not with those who, in the world of spirits, are operating into the world of nature; and the fault, if any, is not in the manifestations, but in the inability of the unprepared and uninstructed mind to understand and appreciate the laws which pertain to spirit and its action. All the spirits who participate in the production of physical manifestations admit that they are acting under instructions, and propelled by a power interior or higher than themselves; and, as a rule, these spirits are but one state in advance of mortals or embodied spirits, consequently best adapted for the work they have to perform; and this accounts for the fact that such a class of spirits never give forth utterances of a higher order than the spiritual mental average of the sitters—in short, one is simply a reflex of the other, as the spirits supply the motive power, and the mortals yield the vitality and substance requisite for the manifestation.

When the law which operates in spiritual manifestations is better understood, questionable and apparently fraudulent phenomena will disappear, for the value of mediumistic power will be better appreciated; and, instead of being compelled by the necessities of their worldly position to come in contact with unfriendly, and, at times to them, repulsive spheres, they will be carefully surrounded by judicious selection, by those whose organs and mental and spiritual states are suitable for the development and perfection of the special quality of power existing in the medium; for the medium is only the instrument, and its right use depends upon the skill of the operator to utilise the material placed at his disposal, and which is supplied by those who surround the medium while the manifestations are being made.

In the meantime, mediums must pay the same penalty (though, thanks to the improved state of mankind, it may not be heavy as in times gone by) that all pioneers have to pay; they sink their own individuality for the time being, in order that others may be benefited, and their sustenance must be the possession of an inner consciousness, that they are the willing instruments of a wise and beneficent power which is controlling the present mighty Movement, and in which an accident (as generally understood) has no place.

I trust that the time is approaching when the possession of mediumistic power will be estimated at its true value, and when those who possess it, if not already in a position to be protected by a good family or social status, will be placed above the temptation to "assist" or dissimulate, by those who have the means to support and the will to aid in the development of mediums who are not in such favourable circumstances as to give their time and powers without recompense.

This is one of the lessons to be learnt by the past humiliating and painful experiences,—humiliating not to the mediums, but the body of those who are called to take part in aiding the efforts of those wise and beneficent spiritual beings who are engaged on the other side of life in this great work, and who allow their mediums to be subjected to the caprice and judgment of those who cannot discern the difference between a conjuring trick and an occult phenomenon.

Higher Broughton, Manchester, Sept. 30.

HISTORICAL CONTROLS.

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

September 28th, 1878.

EMMA LYONS.

"Oh, may I come? Yes, I will come. In earth-life, by mere strength of my own will-power, I entered society far beyond my birth and breeding. Life, to some souls in the body, runs on like the placid flowing of a river; to others life is so overcrowded with strong events and situations that have a tendency only to the rise of miserable, despondent feelings. You were poor once, and I was poor. Born the child of unlawful love, my mother a serving maid, illiterate and uneducated,—her only boon, and that boon a doleful one, her beauty; and he that implored her, lusted after her charms, deceiving her by promises of future care, succeeded in carrying out his desires. My mother fell his victim, my birth being the consequence. God hath had mercy on me. Oh, where is he that brought me into being? Nature's promptings are in some souls governed by sensual bodies—meaning by sensual—bodies that are healthful, bodies that have been carefully attended to, bodies in which dissipations have not laid their claims, when the much-dreaded monarch known as decay, has with care been held aloof, when the bloom on the cheek when old age has been arrived at is still present, when the greatest proofs existent are visible—a good set of teeth proving undeniably that the body has been carefully attended to; eyesight perfect; faculties in their entirety; bodies in which old age hath rendered to them no obedience. Those are sensual bodies that still retain the passions of vigorous manhood, denying the inroads of age, not only to feel these more youthful passions, but to carry them out, in consequence of the morality which they have observed throughout their companionship with their bodies. Therefore the crime is not a crime, considered from the strict point of feeling still predominant, in consequence of observing Nature's laws. But he that was my father went

many steps beyond the carrying out of his desires. Abandonment followed, and then came death in destitution of her whom I had learned to love,—the closing scene in the perpetration of this, my father's only crime, 'desertion.' Nature, they say, cries aloud in the hearts of all; but my father's heart was formed of adamant. He heard not my pleading cries for paternal care. Thrown on the world motherless, fatherless, and friendless, endowed by Nature with a form of body rendered famous by Romney, who, some few years after my start in life, was enabled to depict me in attitudes, some full of grace and virtue, and other attitudes that would make the chaste matron blush for very shame. Oh! if gentlemen, noblemen, could realise that for every dastardly, cowardly, and unnatural act, their souls will be held responsible, they would not dare commit the acts which will fall down on them sure retribution. My mother had but one sister, and my aunt had but one son, and with this son I formed a friendly relationship, being the only relation with whom the same blood flowed in our veins. God help me! I had, since leaving Obed, gone through many vicissitudes; first, acting as lady's maid. My name on earth was Emma Lyons. After that, pursuing the situation of barmaid at an inn. It was there my cousin wrote to me, saying he had been pressed—could I come and see him? I had had no other gift bestowed on me but my virtue that I had retained; but when I heard his pleading voice, setting aside my incapability for want of power to procure his release, he said: 'Oh, see the captain; he will listen to you for your very beauty's sake, for you are as beautiful as an angel.' Oh, why linger on that interview? He, an Englishman, a nobleman, a gentleman, proposed to me such infamous terms to procure the release of my cousin, that I started back at first in dismay. Under the strong impulses of this desire that possessed him, he would have bartered away his very name, fortune, and position, to have gratified his passion. He wrote the release of my cousin, and, by dint of soothing, bright promises held out to me, a poor, friendless, motherless girl, he succeeded, and I became his mistress. I was happy. Moralists can urge there is no happiness in unlawful love; but I was happy, and I loved him—to find, in the course of a few weeks, the plaything I had been to him. Then came a series of years in which my heart was filled with but two feelings: ambition and avarice—to make money and gain a name; but I looked round me in vain for the necessary starting, until at last hunger and starvation approached me nearly, and then I became one of those unfortunates that are so truly represented in the world's history.

"There were wantons and harlots in the very earliest histories of mankind; so in my day; they are truly represented in your day. Friendless, hopeless, wandering about despairingly, defiant of any event that fitful fortune might have in store for them, at the call of any wealthy clown that may have money to purchase their bodies' use; to be treated more like a beast than a human being, until the feeling becomes predominant. Death is a great relief. Nothing but the force and determination of my will saved me from self-destruction. I have been lost—so lost to every feeling of modesty and shame, as to bear the public position of a *post statuëque*, afterwards being publicly exhibited as one of the Roman goddesses clad in drapery, but of a texture so delicate as to allow the exposure of my figure from head to foot, and this quack medicine vendor would point proudly towards me, standing in statuëque immovability, and with a chuckle address his audience of select visitors.

"Noble Sirs, your feet wander into foreign lands, braving the dangers of the deep, facing climates that are unhealthy, and which bear their consequences in after life; and why do you do these things, noble Sirs, in search of the beautiful? I will show you a form of transcendent loveliness without the inconvenient fatigue of foreign travel, and with these words he would draw aside the curtain, exposing me in my more than half-nude state. A burst of admiration would be the consequence, and so immovable would I remain, that the noblest and highest sculptors and painters that were present among his visitors would say it was the finest work of art extant. Then he would drop the veil, without my having moved or suffered the quivering of a limb. He would have pursued this lucrative fraud had not his visitors been urgent to examine privately that great and wonderful work, and languishingly I was introduced to them. It was there I first met Romney, and also Greville, of the Warwick family, with whom I afterwards lived, and once more felt that I could forego to men their cruel wrongs to me—even forgive my father's base desertion—but after bearing him three sweet children, being, in fact, on the verge of marrying him, for I had been good and virtuous to him,—he was disgraced, and then, rather than see me face the life I had lived, he invoked his uncle and his power to find someone more worthy than himself. For his sake he would do the best for me. A broken-hearted woman and mother, and yet no wife, I accepted his proposal, and in the possession of letters of introduction to his uncle, Sir William Hamilton, the Ambassador at Naples, and also to others, for I had several letters, I arrived there, and found, to my cost, that Sir William had chosen me from among women to bear his name. He knew my career from its commencement to the time of my arrival. It was not a loving courtship; it took the part of cruel persecution. Friendless, in a foreign country, with a sullied reputation, I was entirely at his mercy. He was much my senior, and resembled my father too nearly for me ever to love him."

I asked at this point whether she did not at one time live near Wakefield. She said: "I lived at Sandal after my return from Naples, one of my places of retirement after Nelson's death. But

to proceed:—I accepted his offer through compulsion; I never loved him, and the ceremony which joined us together was a mockery; but from a common prostitute I became the *confidante* of a queen. The whole of the secret intrigue carried on between her and the minister Acton I held the strings of, and was received as the first lady of the Court, never hearing the slightest whisper of my antecedents; and it was then that all Naples hurried from their houses to welcome the glorious naval victorious commander—he that hath been with you, he that is with me now; and our child Horatio is with us now. I am happier than such a course of life merited. The Supreme hath proved His merciful dealing with his creatures in drawing a veil before my after-life's licentiousness, meaning after Nelson's death. It was the very abandonment of grief. Merciful in His dealing towards me in this, the life everlasting. He that brought me into being, despite his great acquisitions, his philosophic reasonings, and his solid arguments in cases the most intricate; despite his qualities, he left me and abandoned me, a helpless and unprotected child, amongst strangers; and if I pursued a course of crime, the Almighty will hold him responsible, he being the primal origin of my surrounding earthly circumstances. If I became a wanton, it was through destitution, and poverty came through his neglect of me. Oh, let us praise God, for His mercy and justice go together. I am not in darkness: rays of light are appearing through my former gloom and darkness; I can see through God's mercy into the great Beyond, the wide expanse for actions performed and dedicated wholly and solely to His service. May God bless and keep you. I have come that you may fully realise that God's mercy can reach even such as Emma Lyons."

ANALYSIS OF PERCEPTION.

The inferiority of the senses of man is a great difficulty thrown in his way for the right perception and appreciation of facts. Those senses may be called inferior in one respect only, as being subjected to very narrow limits, and placed as an impenetrable veil between creature and creation. But man's senses are admirably adapted to his present ends. His mind, curious and inquisitive, is fatally linked to his body, and too much knowledge and meditation is injurious to the functions of his earthly organs. Man is destined to lead an active life in this world, and the more he deviates from the mode of existence for which he was born, the more he is troubled with infirmities of mind and body.

Most men who lead an exclusively intellectual life gradually waste their health, and lead on a most miserable existence, a prey to all the penalties which offended Nature inflicts on all who dare brave its laws. (I employ "Nature," and many other words, as conventional words, and in their ordinary sense, when I am treating a question of a different kind. So, as I am not treating of Providence, I may say, "God," "Nature," or "Providence," without any other intention than making myself understood by means of well-known terms. I say this once for all.)

It seems, therefore, that man's inferiority of perception is favourable to him in preventing his neglecting that for which he was created, and dedicating all his efforts to what is useless or harmful to him.

If man could see through walls as he does through glass, what would become of man's privacy? If he could hear from any distance, what of conversation? If he could read thoughts, what of friendship or love? If he could move about through a mere effort of his will, what would become of his life, which anybody could take with impunity? And if he could read the secrets of the future, the joys thus foreseen would no more be joys, and misfortunes expected would poison every minute of his existence.

Thus, vision is limited by the eye, hearing is limited by the ear, as locomotion is limited by the compass of the legs. Those limits, far from being prejudicial to man, seem calculated to compel him to act in a certain way, the best adapted to his present state of life. All social or individual misfortunes, according to the best records of intelligent observers, appear to have arisen, or to actually proceed, from the violation of the rules suggested by the experience of nations as best suited to man's organisation, and necessitated by its peculiar exigencies.

The ignorance of the limits imposed on our senses leads to the erroneous appreciation of facts perceived through them. Candid believers in, and admirers of, scientific theories, will be surprised to hear that theories are never meant to be a true explanation of facts, but are only devised as being the most convenient method found (for the time being) for connecting them together and subjecting them to calculation. Without something of the sort facts would remain isolated, and would baffle all attempts at utilising them for practical purposes.

When a better means for calculation has been found, linking together more facts, and with greater accuracy than before, the new method, or theory, supersedes the old one.

But no theory can be considered as an absolute explanation of facts, all theories resting themselves on a shifting ground, which fatally swallows them up by turns. They are based on interpretations of causes which are often acknowledged as erroneous after a time, and which no amount of human study or science can ever prove to be the true explanation of real causes. Beyond the apparent cause, there may always be another and hidden cause, unknown to man. One can say that no theory has ever been framed, on any subject whatever, which covers all known facts and is completely satisfactory. Astronomy itself has been recently discovered to have imperfect formulas, and the absolute distance from the sun to the earth, and the absolute speed of light, do not seem likely to be

ever ascertained with absolute accuracy. We also are ignorant of the laws of optics in a medium other than air or vacuum; and we have never obtained, and will, perhaps, never obtain, perfect vacuum. We may be in the midst of complete optical delusions, for aught we know, and we must be satisfied with calculating the apparent motions of celestial bodies, which, perhaps, have no motion, some of them, at all like what we imagine.

Let this be only mentioned to prove that mathematical calculations on abstract numbers can only be depended upon, and can afford absolute certainty in reasoning, inasmuch as when there is a difference between the result and absolute truth, the calculator knows it, and is aware of the extent of the possible difference. It is obvious that, since one is obliged to consider a curve as a succession of straight lines forming an angle with each other (all calculations resting on the straight line being the shortest distance between two points), as a curve is not a succession of straight lines, and can be conceived as having no straight line in its construction, all parts being curves, it is obvious that the calculation of curves rests on an erroneous supposition, sufficiently accurate for general use. It would be easy to fill volumes with the nomenclature of all the errors commonly believed as gospel truth.

I will only attempt to show, by some examples, how easily man may be deluded by his senses when he blindly trusts to their testimony.

THE DELUSIONS OF SOUND.

There is no sound. The universe moves silently in infinite space; that silence is not disturbed by the waters of cataracts, the eruptions of volcanos, the roaring of guns, and the clamours of mobs—all these do not produce in space or in the air any sound or noise. The snowy deserts of polar regions are not more silent than the streets of the most populated cities. Silence reigns everywhere over creation.

In order to understand this, follow me to a hill near the sea-shore. In the distance a ship is moored; a flash of light in a cloud of smoke tells you that a gun has been fired. Some seconds after a loud report confirms your thought; your eyes have seen the jet of smoke projected from the gun, and they had suggested to you the idea of the gun being fired. Your ears told you the same thing a moment afterwards.

This morning was windy, but the wind has ceased, and there only remains a regular and smooth swell on the water, slowly progressing along in parallel ridges. You can follow them from the ship to the shore, where they meet a perpendicular rock and break against it as it opposes their further progress. Those ridges are not a motion of the water towards the shore; they produce no current. A buoy placed over them will rise and sink with them without moving forward or backwards. What are they, then? They are undulations. Look, a man is shaking a rope fixed on the ship for placing an awning. The rope is still a little slack, and the shake it received goes from one extremity to the other, as if it was the body of a snake undulating in graceful and regular curves. That undulation in the rope is called a vibration. Look again at the waves; they undulate as the rope did, without any other motion than an upwards or downwards pendulum-like course of each point of the surface of the sea successively. The undulations, not stirred by the wind, which would, if there was any, break their summit into foam and push it faster than their base—the undulations reach the shore silently, noiselessly.

Let us now go down those steps hewn in the rock, and reach a small landing platform at a level with the sea. Place your ear on this rock where the last undulation dies away, so that your ear, and not the rock, may stop it. The water strikes your ear, and the silent undulation becomes a noisy one, because your ear stopped its progress, and it communicated its undulating motion to a part of your ear called "the drum," being also a vibrating membrane. The shock of the water against that membrane carries to your thoughts the idea of the undulation of the water, as your eye had done before by seeing the undulations which struck the drum of your ear afterwards. The explosion of the gun had agitated the air, just as the wind had agitated the sea. The air, undulated (vibrated), and, in a certain time, its undulations reached from the ship to the shore, like the undulations of the sea, and also like the undulations of the rope, which went from one end to the other end of it. The undulation of the air, stirred by the dilatation of the powder into gases, has struck your ear, and suggested the idea of the explosion. But before that another kind of undulation, called light, had made you aware of the same fact; this last undulation being propagated with a considerable rapidity reached your eye (their receptor) before the undulations of the air reached your ear, and these undulations were, in their turn, propagated faster than the undulations of the water. But the phenomenon called sound took place in your ear, and in a certain part of it. The undulation shook the membrane of the drum, and a peculiar sensation was transmitted to your thought—sensation which may be pleasing or painful—according to its nature, and sometimes the same undulations that please one ear are painful to another. The effect called noise or sound is, then, formed in the ear by a transformation of the vibration into a sensation peculiar to the creature which possesses such a receptor. But one may conceive the existence of creatures having different receptors for the same undulations; so that in some animals light might be perceived as a sound-sensation, and sound might produce the effect of light.

An infinity of combinations might be conceived as possible in the manner of receiving sensations from external causes; and a selection must have been, and has been, made in each creature's construction by the admirable Architect of the universe, so that it best suits the

ends of each creature. But it is no reason because we are organised in a certain way that it should be the only way, and that all other living creatures should be subjected to what is undoubtedly a natural law for us, but not a universal law; at least we can never affirm it, and stand on any universal law as a base of reasoning to disprove things merely because they seem to be, or really are, contrary to such laws.

Conclusion.—The cause of sound is no sound, such as we feel it, and understand it.

Sound is in us, not anywhere else.

Sound has no reality in itself, and is merely a relation between the creature and things exterior to it.

The cause of what we call sound may be in other creatures the cause of phenomena like taste, feeling, or sight. It is a mode of striking the thought and impressing it with certain facts useful to the ends of the creature that is endowed with that kind of perception. It might be replaced by something else, the exterior cause of it remaining the same; and, reversing the proposition in both its terms, sound might be perceived by our organs without the cause to which we attribute it really causing the sensation.

This last proposition being the mere application of a mathematical formula, I do not attempt to explain it, and I only mention it without attaching to it any importance. What precedes it is alone sufficient to justify the first words of this chapter, "there is no sound."
EDMOND SAVARY.

SCOTTISH NOTES.

The writer has not furnished any notes of the progress due North for some time back. During the summer season the Sunday meetings were discontinued, but we are at work again; the winter season having been opened on Sunday, 8th ult., with Mr. J. J. Morse.

In the interval Mrs. Mellon (*née* Fairlamb) was amongst us, and a report of one of the sittings was very fully printed in *Daily and Weekly Mail*, newspapers having large circulation in Scotland. This has given rise to a vast amount of interest on the subject; the article you transferred to your own columns, from which the friends would see that the subject was noticed very fairly, there being little, if anything, in the way of exaggeration; thus marking a departure from the paths of misrepresentation with which nearly all newspapers have hitherto treated the subject. Several clergymen, like Nicodemus of old, came by night to the sittings on more than one occasion, and seemed to recognise the spirit-friends, who appeared through Mrs. Mellon's mediumship, as real human beings who had finished their earth-pilgrimage, and who are still making progress in the world beyond. Let us hope that the light given them regarding ministering spirits, and the absence of everlasting perdition, will make their teachings sweeter and purer, even though they dare not name despised Modern Spiritualism as the God-given message which has revealed the fact to them.

Mrs. Mellon's next visit is already looked forward to with interest, as she seems, by her innate goodness, to have twined herself round the hearts of a host of Glasgow and Edinburgh friends. Although the meetings on Sunday have been suspended, a number of the members have been kept together by means of those held on Friday evenings. These meetings were originated at the request of the spirit "Hafed" and others, many of the instructions for the conduct of them being given in *direct writing*. Mr. David Duguid is usually present, and his guides throw much valuable information on the topics which have been discussed by those present.

For some time the attendance at these meetings was limited, but the number has gradually grown, each night showing an improvement, till the numbers have reached twenty. The food which is supplied is not so much light for the intellect as dew for the heart, there seems to be present at times a power which raises those present into an atmosphere in which only sweetness and purity dwell. We are being taught to see the truth, and speak it, and do it; we are being taught to be mutually helpful, not hostile to each other; we are being asked to exchange our hearts of stone for living hearts of flesh, that we might see not one thing, but a whole endless host of things which can be done by us for the sweetening of human life, the improvement of character attained by individuals under the influence of this knowledge, and power, being the pledge to us that what can be done in the individual will be accomplished in the nation and in the race.

If space allowed, the reports of these meetings might prove not among the least interesting items which could be furnished to your readers.

The regular "Hafed" Circle still continue their sittings in Mr. Duguid's house on Wednesday evening; for some time back the spirit "Henry" has been giving the narrative of his earth-life, and, judging from the portions heard by the writer, it should form, apart from its wonderful origin, a most readable volume. The fight of a true, brave, heart which faltered not, through dark paths or through bright.

The *direct paintings*, about which so much has been written—those missionaries of the unseen powers—the spirit-artists; which are being gradually scattered over all parts of the country, and causing people to wonder and inquire whether these things can be really so, have shown a wonderful improvement of late; the touch has become more delicate, and the finish is simply marvellous. At a sitting lately, two landscapes, and direct writing on a card in Hebrew and Greek were produced, in something like three or four minutes. These pictures surpass anything yet seen by the writer, an Italian landscape, having much of the characteristics of J. M. W. Turner, and is, apart from the manner in which it was produced—total darkness, with the medium tied in every possible way—a perfect artistic gem. John Ruskin said lately, in *Fors Clavigera* "What would I not give to be so much a heretic as to believe the dead could hear." Surely a sitting with Mr. David Duguid, and the production of one of these pictures by the friend of whom he has spoken in glowing eulogy, Turner, would convince him that the dead do not only hear, and see, but act and help us in many ways. Some day, perhaps, a message will come to him in response to that craving for light, which is really around him, and yet afar off.

KIRKCALDY CIRCLE.—The writer had intended to have been present

at the circle during the past week, but an attack of illness prevented his carrying out his intention. One of the members wrote, however, in the following sweet strain, regarding the meeting:—

"I got notice on Wednesday morning of your coming, and waited on train, morning and evening, but no appearance. Poor Mr. Duguid, I thought a pity of him he travelled a good many miles in order to be present at our meeting, and he was very tired. But for all this we had our reward, and I doubt not but that you have been the greatest loser by your absence. We had one of the best, if not the very best meeting ever held in Kirkcaldy, a meeting which made us pray, and shout, and sing, until we were up Jacob's ladder ever so far, and if we did not see the angels, we heard such sounds as convinced us that they were not far off. When the meeting, after two hours' duration, ended, the medium (Mr. Duguid) had lost his sense of weariness, all our souls had been refreshed, and at least one weary weak one got enough to live upon for forty days in the wilderness, aye, and almost fish enough to treat even the ravens for the next supply. We had several Oriental confessions. The first my pen could not describe, the utterances were angelic, and every tone rang with the music of heaven. Then "Dr. Priestley" wound up our meeting, not with a dissertation on Science (for even that would have been as stones to us), but with an address intensely spiritual, just suited to our wants at the moment, and for which we had earnestly prayed."

At the meeting on Sunday, the 8th September, as mentioned, Mr. J. J. Morse was the speaker on the occasion, the meeting being held in the Hall, 164, Trongate. The subject was "Human Progress," which was given with a grace and power rarely heard outside the meetings of Spiritualists. The source from which these orations spring seems to be running over with choice thought, piercing insight, and deep reverence for true and noble things; no matter how often heard, there never seems to be the slightest need for using any of the old materials, but ever a fresh outburst of inspired thought comes forth. The audience present, which filled the room, seemed to recognise the truth of each of the oration, which was very frequently applauded.

At the conclusion of Mr. Morse's lecture the business meeting of the Association was held, Mr. Jas. Walker, president of the Association, in the chair. Statements having been made regarding the position of the society, financially and otherwise, office-bearers were elected for the current year. Mr. Walker was re-elected president, Mr. Jas. Bowman vice-president, Mr. Jas. Robertson secretary, Mr. Harkness treasurer, while the committee was made up of Mr. Simpson, Mr. Garricob, and other members.

The following night (Monday, the 9th) was devoted to Mr. Morse answering questions in writing. The audience was again large, comprising a considerable number of strangers. Upwards of forty questions were handed to the chairman, and it need hardly be said that they were answered with a fulness and a clearness which would require not one but a body of learned men to approach near to.

A *soirée* was held in Mr. Morse's honour on Tuesday evening. The place was again crowded, many old faces putting in an appearance. Mr. Walker occupied the chair, and on the platform and in the hall were Mr. Jas. Nicolson, the author of several volumes of sweet lyrics, which are much admired, abounding as they do with true spiritual teaching; Mr. Blyton, of London; Mr. Wm. Birrell, of Rutherglen (the spiritual inventor); Mr. Hay Nisbet, Mr. Brown, Mr. David Duguid, Mr. Robt. Duguid, &c. Addresses were delivered by the chairman, Mr. J. J. Morse, "Tien Sien Tse," "The Strolling Player," &c., &c. Mr. Brown spoke of the need of making more of the visits of Mr. Morse by engaging a larger hall for his next visit. The feeling displayed at this meeting was very harmonious, and there was much of that earnest, hearty laughter that comes wringing from the heart, which is the lot of religion. It is to be hoped that the promise made will not be in vain, but that true, earnest work will result from the burst of enthusiasm which has been displayed.

Each member has experienced that those feelings which end in themselves, and do not express themselves in action, leave the heart debilitated. The kind of speech in a man should betoken the kind of action in him, and surely with the glorious knowledge that has become revealed to Spiritualists they will not rest, but loudly proclaim the same, so that it may be shared by many others who are crying for it, and will heartily welcome its advent when brought home. One of the replies made by Mr. Morse's guides was, that the real infidels were those who had got the truth and hid it away.

The subject of engaging Mr. Morse and other mediums more frequently has been under the consideration of the Committee. Mr. E. W. Wallis, it is hoped, we will shortly have with us, also Mr. T. M. Brown, and others, who are strangers to us. The enthusiasm displayed should be sufficient to carry all these arrangements through. J. R.

EXTRAORDINARY DIRECT VOICE MANIFESTATIONS.

Dear Mr. Burns,—Through the kindness of our friend, Mr. A. G., at whose private residence Mr. and Mrs. Everitt were staying during a short visit, to test the result of a change of air, we were favoured with three private sittings, as grand as ever Spiritualists experienced.

On Saturday, August 24, the circle consisted of ten, all included; one gentleman present, a friend of mine, whom I shall name X, was specially invited to witness and express his opinion on such phenomena as might be presented, as he was a total stranger to these marvellous occurrences. On taking our seats we wasted no time, but entered into lively conversation, while I provided pencil and paper, and prepared a tube by rolling a sheet of music, through which the spirits might speak. The table round which we sat was a large square one, and was covered with woollen cloth. The gas remained at its full during the first part of the sittings. In a short while we heard distinct raps in all parts of the room, but more frequently under the top of the table at which we sat. I proposed to lay our hands on the table, and see what kind of manifestation would occur while thus placed; but our lady medium said, "O no, it is not necessary to join hands; as soon as the spirits are able, they will tell us what they wish us to do." The conversation was continued, and during its progress the knocks joined in, as if approving or affirming what we were speaking about.

On the suggestion of Mr. Everitt, we commenced to sing, and Miss presided at the piano. While so occupied the knockings continued.

beating time to the tune we were singing. The power increasing, our host asked that we might have a dark seance, to which all except Mrs. Everitt agreed, she arguing that a dark seance would not convince a stranger; but my friend X, although a stranger to the phenomena, was well acquainted with the literature, and only required a little experience to enable him to realise the force of all he had read. The objection of Mrs. Everitt was soon overcome, and the gas was turned off, while Miss G. was doing her best at the piano. Mr. Bardell, a gentleman from Derby, proposed to sing. Nothing occurred during the singing of the first verse, but on our commencing the second verse something very heavy fell upon the table, beating time to the tune. X thinking some person was engaged doing this, he put out his hand to feel, when, to his surprise, he had a heavy slap upon the top of his hand that made him at once feel who was doing it. Following these knockings we had most beautiful spirit-lights, which everyone could see flitting about in all parts of the room. While we were conversing about these lights, and their connection with electric lights, I heard a rushing sound over the table, and our hostess exclaiming, "It's gone!" "What's gone?" "The tube," she replied, "which I was using as a fan, has been taken out of my hand;" and in the same moment we heard a voice, not powerful, but sufficiently strong for everyone present to hear, saying, "Holloa, how are you?" After greeting us all round, we had from the same source that just saluted us, wit, humour, questions and quick answers, intelligently interchanging with a most laughable conversation.

During the whole of these proceedings Mrs. Everitt was joining in the conversation, so that I am positive she did not talk in the manner described. "But who is the spirit?" I inquired, to which the reply was quickly given, "Dick, the sailor when on earth-planes." It was no guide of the medium, for our friend Mr. Bardell, from Derby, knew "Dick," who used to visit a circle where Mr. Bardell attended, and the explanation was given, that on singing the song started by Mr. Bardell, the sympathetic relations were aroused and the electric circuit completed through those means. There was no doubt but that "Dick" and Mr. Bardell were old acquaintances, for the spirit treated him most kindly, patting him on the head.

"Have you been in Derby lately?" we inquired of "Dick." "No." "Are they not going on all right?" "I don't tell tales out of school," replied "Dick," which answer we admired much. My friend X asked "Dick," "Are you a happy spirit?" "Yes, very," was the quick answer; "ain't you?"

Having brought the baby with us, in order that we might both attend the seance, my wife fancied she heard it crying, as we had left it asleep in a room upstairs, and she was afraid that if it cried she would be obliged to leave the circle and attend to it. "Dick," noticing some uneasiness manifested by my wife, came across the table and addressed her rather roughly as follows: "Now, what's the matter with you, ma'am?" "Well, Dick," my wife said, "can you go upstairs and tell me whether my baby is all right?" "All right?—of course she is," replied "Dick." "Is she asleep?" "Don't know." "Do you not love babies?" "O yes—out of my arms." "But I thought spirits loved babies?" "So they do." "Now," continued my wife, "please go upstairs and see if baby is all right and asleep." "All right—I will," replied "Dick," and he apparently went off singing, as we heard his voice gradually grow less until it ceased entirely. Presently we saw a light coming nearer to us, and a voice said, "Your baby is all right; she is asleep."

The power growing weak, "Dick" addressed Mr. Bardell, desiring him to start his favourite song, "The sailor's wife the sailor's star shall be," which on being done, the spirit joined in very heartily in a deep masculine voice. The medium having commenced to sing, the spirit said, "Don't you sing,—you weaken the power;" but I distinctly heard both the medium and the spirit singing at the same time.

After the finish of the song, "Dick" invited us all to ask questions, when all sorts of questions were put to him, and ably answered. He then gave us a very nice description of progression in the next state. Having spoken for eighty minutes, we thought "Dick" had left us, as a deep silence reigned; but a small light kept moving before the face of my wife, who took it as a sign of greeting from the other world. "Dick" again spoke, saying to my wife, "There is a little spirit here that wants to speak to you." "What is her name?" inquired my wife. "Gertrude," he replied. "What is she like?" "She is a nice little girl, with light hair, blue eyes; she is speaking to you, don't you hear her?" And right enough all could hear, "My dear mamma, it's me, it's me, Gerti, Gerti;" and the little spirit-band touched the face of the earthly mother. Our dear darling passed away three years ago very young, and now she comes and talks to us; how wonderful is this, marking most assuredly the progress "Dick" had just spoken about.

As soon as the little spirit took leave of us, "Dick," in his deep, rough voice, gave us some practical advice on drinking, smoking, &c., but his voice losing power, he said he must be going, and bade good night to all, saying, "God bless you, and keep you in harmony; keep you free from sin, and lead you to the spirit of light. Good night." And in a far off voice we could hear him say, "Good night, good night." All was silent, and after about five seconds silence, down came the paper tube, falling in the hands of our sceptic friend X.

Thus closed a most remarkable seance, pleasant and profitable to all. The other seances were equally as good, but space and time forbid me recording them. If those who claim that all these things are from the devil could have been present, and heard the voice, and felt the feeling, they would soon have changed their cries and denunciations. To me, it matters not; if the devil teaches me morality and goodness which are the backbone of righteousness, his words will not be rejected by me; but I incline to the opinion that if all denouncers of Spiritualism would follow its highest lights, they would soon see the difference between the false and the real. Thanking you for the past favours, I am, yours truly,
F. E. FAHRIG, Electrician.

Southampton, August, 1878.

WINDY NOOK.—Two very interesting addresses have been given by Mr. James Dunn. He explained the harmony between much that exists in Spiritualism to-day and the Spiritualism of the apostolic times. When he comes to Wreckenton next week, he will find work at Windy Nook also.—W. A. R.

MR. BURNS AND STOCKTON SPIRITUALISTS.

Dear Mr. Burns,—I am afraid the paragraph under the head of "Prejudices Removed," in the report of your visit to Stockton, will lead many to infer that we have amongst us detractors and evil speakers, and that we have advanced so little beyond the degree of spiritual babyhood as to cherish feelings of antagonism, unkindness, and even enmity. I am sure you would not wish to convey such an impression, which, so far as our relation to you is concerned, would be entirely erroneous. We may have questioned the wisdom of some of your methods, and may do so in future; but whilst, in the absence of a more intimate acquaintance with yourself, this divergence of opinion may have prevented such a hearty co-operation with you as might otherwise have ensued, yet our attitude cannot be characterised by any of the terms enumerated above. I am glad, however, to confirm the statement made to you, that many erroneous impressions have been removed by your visit. We found that (to use a common expression) your bark was worse than your bite, and were both gratified and inspired by your disinterested earnestness and the evident spirituality of your presence and aims.

Before I leave the question of misconceptions—to put it mildly—I will just refer to a little matter of my own. A short time ago, I received through a friend a message from an alleged spirit controlling a medium in a neighbouring town, admonishing me to discontinue my too free use of light wines, as I was thereby injuring my stomach and impairing my general health. Now, the fact is, I entirely disapprove of the use of alcoholics in any form, have never had a drop of light wine in my house, and though not a pledged teetotaler, am nevertheless an habitual abstainer. I would not have introduced this personal matter, but think it may be useful as a caution to those receiving communications of a similar character, which might do the individual concerned a serious injustice, undermining his reputation and impairing his influence for good.

With regard to the position of Spiritualism in Stockton, I believe there are few towns in which, in its broad and unsectarian aspects, it is making more substantial progress. Public work has not succeeded, but a great deal of private propandism is going forward, the results of which do not immediately appear. My own view of the matter is, that we cannot exercise too much discretion and discrimination in our endeavours to disseminate the truths of Spiritualism. We need to be neither cowards on the one hand, nor fanatics on the other; and whilst we seek to be "instant in season," we should be equally careful to avoid the "out of season," lest, casting our pearls before swine, they turn again and rend us. The fact is, that, excepting a small proportion of advanced and receptive minds, the world is not prepared for the higher truths of the spiritual philosophy, and in many cases is not even able to receive its demonstrable phenomena: hence a large amount of preliminary work has to be done. We may be assured, however, that the more thoroughly the foundation is laid, the more durable will be the edifice erected thereon.

Perhaps I ought to apologise for the somewhat discursive nature of my communication, and in doing so will still further aggravate my offence by referring to your remarks on candour and straightforwardness. One of the great needs of our times is a frank and kindly expression and interchange of opinion. It would break down many of the barriers—theological, political, social—which divide mankind, bring together the different sections of the community by revealing the fact that their differences are more imaginary than real, and largely contribute towards the attainment of universal brotherhood. What is good for the race must be good for a section of it; so we may as well adopt the lesson.—Yours faithfully,
J. W. HUNTER.

REMARKS BY J. BURNS.

When I began to write on my visit to Stockton, I had no intention of discussing the matters alluded to by Mr. Hunter; but when I had ended the descriptive part, I was impressed to speak of the "prejudices removed," and then to frame a homily on evil-speaking generally. Now if the paragraph entitled "Prejudices removed" be read, it will be seen that none of the terms cited by Mr. Hunter are made use of. The following paragraph does not apply to Stockton friends at all; it is entirely general in its character. I regard the prejudices of the Stockton friends as being the result of detraction imported into the place from without, and not having originated in their own breasts. This detraction evil is a genuine grievance, and a sore impediment to the progress of the Cause and the unity of Spiritualists, and I have been impressed to write on it for the good of the Cause, and not to censure Stockton people, which I do not attempt in any shape.

Mr. Hunter's "light wine" case is significant of my own treatment. Persons who have been made welcome at my humble board down in a London cellar as it is—to make whom comfortable I have stinted my own stomach—have gone round the country telling how gluttonously we live here, all of which scandalous gossip is intended to keep Spiritualists from supporting my work, and thereby directly interfere with the progress of the Movement. Such gossiping, moral cesspools, cannot be in truth, friends of the Cause, nor can they be under good influences. It would be well, then, for all true spiritual workers to shun these evil-speakers, not because they hurt me, but because they are a thorn in the side of Spiritualism. My success in Spiritualism, thank God, does not depend upon the opinion of men, but on the power of the angel-world.
J. BURNS, O.S.T.

CAMBRIDGE.—A correspondence on Spiritualism is going on in a local newspaper, one writer making the following statements:—"Instances are so frequent in the past of phenomena similar to the present ones occurring spontaneously, that it seems almost needless to quote any. To cite one, however, Melancthon relates that, at Oppenheim, in Germany, in 1520, the experiment of rapping, and having the raps answered by the spirit which haunted a house, was successfully tried. . . . So far from Spiritualism enveloping the mind in the mists of credulity, it makes a man increasingly critical. In fact, a real Spiritualist is far more cautious and wary, as a rule, than an outsider. It develops habits of keen observation, and a real Spiritualist's only object being the discovery of truth, he is intensely opposed to anything approaching fraud or delusion."

LAST SUNDAY IN MANCHESTER.

A series of very interesting meetings was held in Manchester on Sunday last. The opening meeting took place in the morning at the Temperance Hall, Grosvenor Street, addressed by James Burns, O.S.T., on "The Work of the Spiritualist, and How to do it." Mr. Colville presided, and a very good attendance of Spiritualists from the surrounding districts was present. The lecture was reported, and may appear in print.

In the middle of the day a considerable number of visitors partook of dinner, after which the meetings were transferred to the Town Hall, Hulme.

In the afternoon Mr. Colville spoke in continuation of the subject which had occupied the attention of the morning meeting, concluding with a poem, on a topic suggested by the audience. Mr. Burns presided, and Mr. J. T. Owen led the singing at the organ, being assisted by a very efficient choir from Rochdale.

At five o'clock upwards of a hundred persons partook of tea in the spacious ante-room of the Town Hall. It was a very agreeable meeting; and, in addition to the ordinary provisions, there was a service of fruit. After tea, the friends of Mr. Colville assembled in special meeting to present him with an address and several articles. Mr. George Dawson moved that the following address be presented by the meeting to Mr. Colville:—

Dear Mr. Colville,—We, the Spiritualists of Manchester and surrounding district, hear with regret that you are about to leave England for America; but while we should rejoice at any step which may be taken by you for your health, circumstances, and spiritual development, yet we cannot but feel that your gain will be our loss. We shall look back in future with pleasure upon the many pleasant, instructive, and interesting meetings, we have had with you, and the valuable information we have received from time to time through your guides. Dear sir, allow us to express our admiration and high esteem at the noble and disinterested way in which you have worked the district of Manchester, and the efforts you have made to spread more spiritual light and truth amongst the people. As you are going to a new field of labour, we hope the friends of America will give you that welcome which you so justly deserve. In conclusion, we wish you the highest happiness it is possible for humanity to attain, and if you are spared to come amongst us again, may it be with renewed vigour and strength, ready to battle with error and ignorance in its ugliest forms, and to confer many blessings upon mankind; and though some of us may have passed on to the higher life before then, yet even there we hope to help you in your noble work. That length of days, strength of body and mind, and purity of spirit, may be yours, is the wish of your friends.

President, RICHARD FITTON.
Secretary, GEORGE DAWSON.

Sept. 29.

Mr. Dawson said the thought of such an address had occurred to Mr. Campion and himself simultaneously. Mr. Dawson spoke in the very kindest manner of Mr. Colville's character, and the great utility which his powers as a medium had conferred on the Cause locally. Mr. Campion seconded the resolution in a very agreeable and hearty manner, and it was carried unanimously.

Mr. Fitton then presented Mr. Colville with an elegant umbrella and a purse of gold. Mr. Colville made a suitable reply, after which this impromptu meeting adjourned in order that the evening service might be proceeded with.

There was again a good meeting in the evening, under the same circumstances as that of the afternoon. Mr. Colville, under the influence of "Theodore Parker," spoke on the "Religion of Spiritualism," followed by a farewell poem.

The whole of the day's proceedings were instructive and harmonious, and no doubt did something to advance the Cause in the district. There was the greatest friendliness expressed towards Mr. Colville, who seemed deeply sensible of all the attention which his friends lavished on him.

On Monday evening, Mr. Colville held an extra reception at his rooms, 159, Strangeways. Mr. Burns presided, and made some remarks during the evening. Mr. Colville, under the influence of his controls "Prairie Bird," and "Wincoona" gave psychometric delineations of a great number of mediums and spiritual workers present, affording them most valuable hints and encouragement in their mediumship. Mr. Colville's mamma also controlled him, and thanked Mr. Burns for the co-operation which he had extended towards her son.

Miss Hall, Miss Shafto, Mr. Heaketh, and a young gentleman, were severally controlled in various ways by their spirit-guides. Experienced Spiritualists expressed their great satisfaction at the proceedings, and enjoyed very much the high spiritual atmosphere which pervaded the meeting.

"THE KINGDOM OF GOD" is the title of a circular received from a lady, in which is advocated peace principles. She says: "Ought we not to lift up our voice for the truth, and above all, by our life and practice show our abhorrence of these deeds of blood by altogether abstaining ourselves from them? Let every one of us discontinue war, and the slaughter of our dumb fellow-creatures for human food. Then may we expect God's blessing on the land, the blessing of peace throughout all nations." As in the days of Noah, when the earth was filled with violence, there was a flood and a cleansing, so she now expects another visitation of a similar kind: "Is not the earth again filled with violence? Was there ever a time in the history of Christendom when man slaughtered his fellow-creatures, both human and dumb, as he does now? The land which our heavenly Father gave for the cultivation of the green herb for man's food has been turned into pasture for cattle, for man to feed upon them. Has not man corrupted God's ways upon the earth? Will not God visit for these things?" Everyone must feel his personal responsibility in these matters, and do what lies in his power to practically pray "Thy kingdom come."

THE STATEMENT OF A CONVERT.

To the Editor.—Dear Sir,—Some few months ago, I had the privilege to investigate the phenomena of spirit-communication for myself. I say for myself, because I had listened to others, and gave my mind and belief, as it were, to other men to keep, and anything they would say I was taught to believe so, and, of course, things went on easily but not happily; and poor indeed is he that trusteth his religion to others, unhappy indeed is the man who believes, whether he think so or not, all that his minister will preach; cloudy is the sight of him who looks through the dusty spectacles of his father. I was taught the dogmatical creeds of my father, but I thank God that He pitied me, and opened my eyes and ears to see and to hear "the truth as it is in Jesus." I say, the consequence of my investigation has been my conversion; and how otherwise could it be? Conviction is the natural and inevitable consequence of an unprejudiced investigation into these grand phenomena of spirit-communication.

And, Sir, I do not write this without the most serious contemplation of the consequences that may follow it; but as I am so thoroughly convicted of its veracity, and for the tangible demonstration I have had of its verification, I hesitate not to consider my duty, for most decidedly I fear not the truth, and the consequence be what it may, I fear not for *Magna est veritas, et prevalebit*, and my duty is to maintain the truth.

Since I have come to London, I have had the pleasure of having four sittings with a most genuine and highly-developed medium, Mrs. Prichard, of 10, Devonshire Street, W.O., who, by the way, has suffered much loss in consequence of her connection with Spiritualism, and because she dares to carry the flag of Truth, and to open her mouth for the Right.

Tuesday (24th ult.), I called to ascertain whether I should be admitted into her circle or not, when I was answered in the affirmative, and that evening I was highly pleased with her mediumship, and since, I have had three private sittings with her. I asked her—or at least the spirits through her—many questions about my private affairs, which were answered most correctly, and also I was told many things without being asked. I cannot speak too highly of her little Indian guide, "Rainbow," as the rainbow is of many colours, so this little angel-gem is full of virtues.

Be it remembered, that Mrs. Prichard and myself were perfectly strangers; and yet she told me of my most private secrets. I ask the world, how has that been done? I challenge all the "Orthodoxians" in the world to answer me *one single* question that Mrs. Prichard answered, and is that not fair? Let it be said that Mrs. Prichard, in two hours, travelled over 200 miles to hunt my character, I will give the same chance to any other one. Let it be said that my mind operated upon Mrs. Prichard's, of course any other one will have the same chance.

I have been supported by the most important college in Great Britain; I have preached from some of the leading pulpits of the kingdom; I have been highly noticed by the press, and have had the highest testimonials from ministers, deacons, &c.; my moral and religious character has been unimpeachable; I have fulfilled important offices; I have written many articles for magazines. All that I have preached, lectured, and written, has been believed—that is, perhaps many disagreed with what I said, but no one doubted the veracity of any fact I would assert; but on this most important question my nearest kinsman says I lie. My friend says I deceive; "You have been deluded," quoth another; "What you have seen," crieth the fourth, "is the effect of hard studying." But what a fool would they count me if I were to tell them, "You don't see the moon,—it is only delusion caused by over-studying the sun." They would answer at once, "Everyone is not deluded—everyone that looks can see the moon." Just so, and everyone who investigates into spirit-communication will see the tangibility of its phenomena. What right has a blind man to say there is no sun because he has not witnessed its golden rays and its glittering beams, any more than a man who never has opened his spiritual eyes to see, "This is false, delusive, and chimerical." Yes, my friend, you must either admit the veracity of spirit-communication or deny that truth is a truth any longer.—I am, *sans peur, et sans reproche*, very faithfully yours,
"A CONGREGATIONALIST."

P.S.—I am willing to give my name to anyone on this condition: That the one who desires my name must sit for three sittings, and promise to investigate without any prejudice, and to receive that which will be truth. Of course, I give my name to the Editor of this paper, where anyone can apply for it on the aforesaid condition.

September 30.

VERIFICATION OF A SPIRIT-MESSAGE.

By the June mail from England, a gentleman residing in Melbourne, whose name we are not at liberty to publish, but whom we will call Mr. B., received a letter from a member of a large and influential firm at Cardiff, Wales, containing a communication purporting to come from his late wife, which the sender said had been given, together with Mr. B.'s name and complete address, at a Cardiff circle, the spirit desiring them to send the message to her husband. The recipients having confidence in the truthfulness of the communication, sent as directed, having no other knowledge of Mr. B. and his affairs than was furnished by the spirit, but the communication proved correct in every particular. The communication was as follows:—

"To B., No. ——— Street, Melbourne, Australia. From M. A. A. E. "I still live—a glorious life—and I love you still. If you attend a spirit-circle in your locality, I will attend."

There is no one, to Mr. B.'s knowledge, at Cardiff who knows either him or his family.

A CONTINENTAL CORRESPONDENT, addressing the Editor, says: "You are the last one who should suffer. The world is most ungrateful, crucifying and starving its prophets. Your splendid little work, the MEDIUM, renders many a heart glad which never beats for the author." It is being recognised pretty widely that Spiritualists do not treat their workers better than some in the past that they would not take it as a compliment to be compared with. We add no reproach, but feel sure that when the truth is seen, a change will be made in accordance with the needs of the case.

THE THAMES DISASTER.

Dear Mr. Burns,—The recent calamity by the collision of two vessels upon the Thames, with its indescribable terrors and sad afflictions among so many families, brings freshly to my mind one of a similar character in its fearful results, though caused by the element of fire instead of water, in America.

I allude to the burning of the Brooklyn Theatre some three years since, when the death-angel summoned, without a moment's warning, some hundred individuals from their innocent pleasure into a new existence.

The heart-rending scenes which followed that catastrophe were faithfully depicted by the journals of the day. Parents seeking among the smouldering ruins their dear, lost children; brothers their sisters, and friends the last remains of their affectionate companions: but there were other scenes occurring, invisible to human ken, and well worth being described for the consolation of not only surviving friends but of mankind at large.

At this eventful time the manuscript of the book which you are now engaged in preparing for the press, "The Next World," was being delivered by the wisdom of kind spirits, and, to our great surprise and gratification, the eminent actress, "Charlotte Cushman," announced her presence, and with the utmost tenderness described what transpired on the spiritual side of the occurrence.

I will not anticipate what the public will ere long be in possession of, but I can assure them that the information will cheer up the sad ones in a measure; and will also explain the necessity for the occurrence of such terrific afflictions as the world is so frequently called upon to endure.

HENRY J. HORS,

Editor of "The Next World."

London, Sept. 14.

PROGRESS NEAR THE PEAK OF DERBYSHIRE.

To the Editor.—Sir,—The past three months have been busily employed in the neighbourhood of the Peak of Derbyshire, in disseminating the principles and truths of Spiritualism, and its phenomenal aspects.

One of our local newspapers, I think the most influential in the district, contained a discussion for a period of two months, in which the principles was ably dealt with by several correspondents. It is not for me to boast, though I cannot refrain from saying, that from independent sources, the impression gained ground that the Spiritualists had the best of the argument. I should have been glad could you have found space for a *resumé* of the arguments *pro* and *con*.; your space I am afraid is too limited. You will perhaps permit one point to be mentioned, and pass your judgment upon its dealing. The discussion was carried out under *non de plume* signatures, and even here the opponents of Spiritualism could not keep out of the mire. One correspondent in opposition, wrote under the signature of "S." I don't know whether by this he meant sinner or saint; sufficient for us, he made a sad mess of it. The discussion was opened by a friend to the Cause, who signed himself "Associate," and though he adopted a cognomen, it was quite evident everyone very soon learnt who he was. Now, Sir, for a little bit of argument by "S." In course of his letter he says, "The writer 'Associate,' also seems to have grasped the idea that Spiritualism is a new thing, but in this respect I am not at one with him. I conceive that this doctrine, or whatever it may be called, was taught nearly 3000 years ago. King Saul, in his day, took it into his head to go and consult the "Witch of Endor," and upon his making his errand known to the woman, she expressed a misgiving as to her safety, as Saul had put away those that had familiar spirits and the wizards out of the land."

In answer to the above, it was just passed over by saying, "Now, as to the Witch of Endor, I have nothing more to do with her than 'S.'" In replying to which, "S." comes to the front, armed as he supposes with a grand piece of argument, and heralds it forth that "It is rather amusing to see how 'Associate' disposes of the Witch of Endor, and I rather suspect he did not relish that dose?" "Associate" disposes of "S" with the following, which seemed to give him the *quietus* after all his fun. "And now, about the 'Witch of Endor,' 'S' suspects that I do not relish that dose; very severe, wasn't it? Now, Sir, if the 'Witch of Endor' proves anything at all, it proves that even so far back there was a "spirit-medium," and one, too, of a powerful form. Does 'S' infer that the 'Witch of Endor' was an impostor? if so, will he please instruct me, and tell me from whence could an impostor bring Samuel to Saal? Unless the medium was developed by the Almighty for the work, God ceases to be Almighty, and the spirit of evil performs miracles! So much for that dose, certainly not very drastic." The opponents of Spiritualism have been somewhat quieter since the correspondence was in print, but during its continuance, it was almost a weekly reiteration of such epithets as "ridiculous," "humbug," "absurd," "trickery," "a deception," "mockery," "being befooled," and the weakest part of their reasoning was, that, after all these processes of dealing with an adversary, when asked to substantiate their statements instead of ranting, they only made use of other vulgarisms, never introducing any proof of the falsity of the principle, which was first written about. O that a spirit of true inquiry might permeate society, then would truth abound, and insolence, vulgarity, and prejudice be found to lick the dust!—I am, yours,

J. THOMPSON.

New Mills, near Stockport.

MR. LAMBELLE addressed a very large audience in Doughty Hall on Sunday evening, on the subject announced. The interest in these extraordinary discourses increases as the series becomes extended.

"LEADERS, SENT, AND LEADERS SELF-CHOSEN."—No Spiritualist worships or regards as a leader the materialised spirit-form any more than the botanist worships the *Osmunda Regalis* or the *Victoria Regia*. The sacredness of spiritual phenomena, even of the most material kind, depends on the fact that they are perceptible symbols of the soul's immortality. It is, therefore, not "the exhalation from a rogue's body" that is worshipped, but the unseen and eternal God made manifest in the soul, and more outwardly in the transient form. Is not that your leader of 1800 years ago—spiritual fact and personal manifestation—in a nutshell? The ascorigious sentiment is possibly more on your side than on those you attack.

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, society relations, or position may be.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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Amount previously acknowledged	£244	19	5

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,—guide 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.

ARRANGEMENTS FOR THE FUTURE.

Portraits of Major Forster, Dr. Mack, Mr. R. B. D. Wells, and others are in preparation for the MEDIUM.

The Happy Evening at Doughty Hall is fixed for Friday evening, October 18.

Mr. Morse will speak at Doughty Hall, Sunday evening, October 20.

Institution Week will extend from Sunday, December 1, to Sunday, December 8, 1878. It is recommended that circles, schools, and meetings in all parts of the country sit during that week, with the view of seeking union with the spirit-influences that direct the Movement and operate through the Spiritual Institution. During Institution Week many Spiritualists, circles, and societies make an annual contribution to the funds of the Spiritual Institution in return for the facilities so freely afforded to all, in publishing announcements and affording needed information.

THE address to Mr. Colville, from the public and Spiritualists of London, presented at the farewell meeting at Langham Hall, has been beautifully illuminated and framed. It bears the signatures of Major Forster, mover, Mr. Enmore Jones, seconder, and Mr. J. Burns, chairman. It was on view at the Manchester meetings on Sunday.

MR. WESTGARTH, Sheriff Hill, has had a very successful tour in Lancashire. We saw him at Manchester on Sunday. There is much work for him in County Durham. Will some friend go out with Mr. Westgarth a few evenings in the week, take the chair for him, and open up the useful work that lies all around? Two workers are better than one. Who will join with Mr. Westgarth?

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FOR 1878.**

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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, OCTOBER 4, 1878.

"HONI SOIT QUI MAL Y PENSE."

Mr. Oxley's thoughtful and enlightened article is a fit following of the "exposé" articles of last week. We are glad to find that our remarks have been re-echoed by thousands of spiritual thinkers. But what must we think of the assumed Spiritualists who rolled the ugly story under their tongue as a sweet morsel, and, with credulity most pitiable, believed to the dregs an improbable and illogical story. We do not say who was right, or who was wrong; but we say that men should in all cases require as much proof for the acceptance of a bad story as they do for the acceptance of truth. It is an honour to a man to readily grasp at a good report, but it is, on the contrary, a dishonour and a shame to him to, with open arms, embrace evil simply because it is evil. Pity that such evilly inclined persons are recognised by ever so few as a power in Spiritualism. "Evil to him who evil thinks."

WANTED—AN HONORARY HELPER.

Though I have made but little effort to gain deposits, yet I have received quite a number of sums towards the £1,000 Fund. I have been advised by friends to seek the aid of others who may have time on their hands, and would gladly promote this work by using their influence to call in this Fund. The friends who suggest this would cheerfully undertake the task, but they are already overwhelmed with their own business. There is no doubt some lady or gentleman, or lady and gentleman, who would gladly come forward and use their influence and active energies to promote this most desirable object. It will seem that my time is so fully occupied with work, spiritually of more importance, that I cannot undertake additional duties. Besides, if the matter were in other hands, the scheme would more readily recommend itself than to have it left unsupported, as it would appear, by the patrons of the Movement. I do not know what I have done amiss that I should be left out in the cold at the end of a period of trial and suffering which I have been enabled to weather through; nor can I understand why Spiritualists should be so tardy in taking up a work of aid and co-operation which would be eagerly entered into by many parties in other movements. Surely there is one real gentleman in our midst with time, and devotion, and generous feeling, who will respond to this appeal from a brother Spiritualist. J. BURNS, O.S.T.

DR. MACK accompanied Mr. Burns to Manchester, and was at the meetings on Sunday last. His presence created much interest, and he was asked to operate on several sufferers. Conditions were not favourable to do what he wished, but he said if a meeting were got up some Sunday for public healing, he would attend free of charge and operate on patients in public. Mr. Burns, he said, might accompany him and address the audience at the same time.

"A DEVOTIONAL SPIRITUALIST" wants to form a "Free-thought Monastery" in London, "with regular hours, abstemious diet (almost purely vegetarian), and nightly seances on the principle of what M. Pierart calls the 'Eucharistic Agape.' Our one quest will be the higher manifestations: our combined principle, work and worship. What else were the old schools of the prophets?" Another form of humbug, say we; another dodge to gain a crust. The "old schools of the prophets" were spiritual—in the world, yet not of it. The monks and the prophets were very different people, and none but a fool would get mixed on such a point. We are all in communities, i.e., families. Do not let us try to improve on the plan of the Creator, but endeavour to understand it, and live up to it.

**MAJOR FORSTER'S FIRST LECTURE AT
DOUGHTY HALL.**

On Sunday evening a long-looked-for event will take place at Doughty Hall—the return to the platform of Thomas Gales Forster. It is now some years since he was invited to visit this country as a Spiritual Teacher. He arrived about a year ago, but utterly prostrated and in great suffering. He has taken every pains to secure good health, and has so far succeeded, that he now ventures to resume the position which he has filled with such credit to himself and advantage to humanity for upwards of a quarter of a century.

This important meeting will be presided over by Mr. Stainton Moses, whose presence is sufficient of itself to draw a full audience. Major Forster will give a comprehensive and introductory lecture on Spiritualism as a foundation for those that are to follow.

A number of eminent American friends are expected to be present. Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at 7 o'clock.

At the moment of going to press, a message from Major Forster has reached us, stating that on account of his present condition, he fears he will be unable to speak on Sunday evening. The monthly Convention will therefore be held, as previously arranged.

THE HAPPY EVENING AT DOUGHTY HALL.

As Doughty Hall has been let for the whole of the Wednesday evenings during the season, it has been found necessary to transfer the Happy Evening to Friday, October 18.

On Tuesday evening a committee met at the Spiritual Institution to consider necessary arrangements. The following ladies and gentlemen were reported as being willing to take part in the entertainment:—Pianist: Miss Pickering. Singers: Mrs. Whelan Davis, Mrs. Weldon, Miss Cooper, Mrs. Ward, Misses Ward, Misses Gilham, Mr. Ward, Col. Chamberlain, Mr. J. Griffiths, Mr. Willis. Reciters: Miss Annie Waite, Mrs. Annie Loomis, Mr. Wootton, jun., Mr. B. Cartwright, Mr. A. J. Butcher, Mr. J. K. Lewis. Speakers: Major Forster, Mr. Lambelle, Mr. Morse, Mr. Burns. In addition, there are singers and instrumentalists to be named next week. There will be a very high-class entertainment by new talent in great variety.

The tea is being provided entirely through the munificence of ladies interested in the Cause. The funds are this year considerably in arrears, and this Happy Evening, it is hoped, will balance accounts.

Tickets—single, 2s.; double (to admit a lady and gentleman), 3s. 6d.—are now ready, and may be obtained at the Spiritual Institution and of all friends.

WE are sorry to see such hot controversy amongst the Newcastle friends. What it is all about we are at a loss to conceive, so that no prejudice in either direction can be imputed to us.

It will be observed that the "Philosophy of the Senses" introduced by Mr. Savary, in his article elsewhere, is opposed to the views presented by Mr. Hands in *Human Nature*. It is well to have all views of every question freely put, that truth may be more certainly arrived at.

THE Historical Control published this week is a most painful one, but none the less instructive. An erring woman tells the sad story of her wrongs, and yet of the honours, if they may be so termed, that attended her career. She was the beloved of the hero Nelson, and that this relation was her true and lasting love is apparent from the delicate way in which she alludes to it. That a woman could suffer so much wrong at the hands of man, and yet be able to love purely and devotedly, says much for the innate divinity of human nature. The condition in spirit-life of such reveals instructive facts, and by comparing the state of "Emma Lyons" with that of others who have been described in these "Controls," we can draw comparisons as to the punishment assigned to the cold-blooded intriguer and red-handed murderer, on the one hand, and on the other the victim, whose beauty and abounding love were steps that led in the path of misdirection. At the same sitting another spirit controlled, whose statement will be published next week.

BIRMINGHAM.—Mr. H. Walter, Gladstone Street, Aston, will give his services in forming and conducting spirit-circles in investigators' own homes, free of charge. Apply by letter.

LEICESTER.—I have been asked by the friends of the Truthseeker Circle to thank Miss E. S. Young for the grand tests that came through her—not one out of thirteen but had proof of some known fact who had passed on to the other side. Being the night we all developed of mediums (six in number), all showing different phases of mediumship, Miss Young's guides said some of them will be the lights of the world, which I fully believe. We have two sittings per week, one for lectures and one for developing, and a grand success too. Mr. and Mrs. Wallis are coming this week, and I may say we all are looking for a pleasant time. For the information of Miss Young's anxious friends I have pleasure in saying her health is improving, and she has good friends here who will ever be glad to meet her at any time. May the good angels help her is the wish of all here.—E. Y. BARBER, Oct. 1st.

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 WILLINGTON.

SATURDAY, OCT. 5. Theatre. Lecture: "Spiritual Phenomena Explained and Objections Answered." Chair at 7 o'clock by Mr. C. G. Oyston. Admission 3d. and 6d.

SUNDAY, OCT. 6. Conference at Mr. Joseph Cail's, 20, Russell Place, Brancepeth Colliery, at 2 o'clock. All Spiritualists in the district are cordially invited to be present.

SUNDAY, OCT. 6. Willington Theatre. Discourse on "The Religion of Spiritualism," at 6.30. A collection.

At the close of each lecture one hour will be devoted to discussion: each objector to speak five minutes, and Mr. Burns to follow with a reply of not more than five minutes duration. Opponents of all shades of opinion are urged to come forward.

TO BURNLEY.

SUNDAY, OCT. 13. Literary Institution at 2.30, to preside at Mr. Colville's Lecture: "Man has a Soul," in reply to Mr. Bradlaugh. In the evening at 7 o'clock to preside at Mr. Colville's Lecture on a subject chosen by the audience.

MONDAY, OCT. 14. Literary Institution. Lecture on "Is Secularism in accordance with Man's Moral and Social Welfare?" Mr. Colville will preside.

The visit to Leeds is postponed for the present.

Mr. Burns contemplates visiting Derby, Sunderland, Bishop Auckland, Shildon, Darlington, Bradford, Halifax, Yeovil, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, 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.

NEXT SUNDAY IN LIVERPOOL.

CONCERT HALL, LORD NELSON STREET, LIVERPOOL.

W. J. Colville, the eminent inspirational medium, will deliver his farewell lectures in Liverpool as follows:—

Sunday next, October 6, at 3 p.m. Subject: "What shall be the Religion of the Future?" Also at 7 p.m. Subject: "The Practical Uses of Spiritualism to Mankind." Admission free. Collection to defray expenses.

Tuesday, October 8, at 8 p.m. Subject to be chosen by the audience. Relevant questions answered at the close of the lectures. Reserved seats, 1s.; unreserved, 6d.; body of hall, 3d.

An impromptu poem, on subjects chosen by the audience, will be given at the close of each lecture.

A social meeting will be held on Monday in the Perth Street Hall.

IMPORTANT MEETINGS AT BURNLEY.

Mr. Bradlaugh has just visited Burnley, and it is said netted £40 for a Sunday's work, the theatre being crowded. His leading question was, "Has man a soul?" Mr. Bradlaugh said he did not know, but if anyone knew, it was their place to demonstrate the fact. This Mr. Colville's guides will endeavour to do on Sunday, October 13th, at 2.30, at the Literary Institution, and in the evening, at 7 o'clock, they will speak on a subject chosen by the audience. Mr. Burns will preside at both meetings, and also lecture on Monday evening on: "Is Secularism in accordance with Man's Moral and Social Welfare?" Great efforts are being made to render these meetings useful to the cause of Truth. Spiritualists in the district are invited to help. The admission to each meeting will be 1s., 6d., and 3d.

Mr. E. Wood will deliver trance addresses at the house of Mr. John Dearden, Summit, on Sunday, October 6, at 2.30 and 5.30 p.m. All friends are cordially invited.

We have received a tract, entitled "A Parallel, showing that the so-called Holy Bible is nothing but a Myth." The writer thereof quotes parallel passages from many parts of the Bible, and Heathen (so-called) Mythology to prove that the writers of the Bible were guilty of the "most heinous crime" of plagiarism; and that "these impostors have dressed the ancient mythologies in a surplice of religion, and attempted to palm the most extravagant fables off as the Holy Word of God." The tract is interesting, but very misleading. The author misses entirely the point aimed at by these Mythologists and Bible makers. He says, "I am a Buddhist and a Brahmin, nevertheless, I reject the immortality of the soul." From this confession we are certain that this author does not know what he is talking about. All these myths, biblical and otherwise, are histories, in which, by the aid of heroes or personifications, the career and relations of the soul are set forth, the soul being also symbolised by the sun. This pamphleteer bases his right to be heard upon his ignorance, because he rejects that which he does not understand. He does not know the subject-matter of these "myths," and to him they are myths and nothing more; but to the peoples to whom the symbols used were intelligible, they were the Word of God indeed, whether spoken to Jew, Greek, Roman, Egyptian, Hindoo, or Persian. When the Britons advance in civilisation sufficiently to know something experimentally of the soul, they will invent terms or symbols which they can understand, and then they will have a Word of God of their own; but to those who stand in outer darkness like Washington Duvania, it will all the time be "fable," just as the ordinary facts of science are "fabulous" to the uncultured bumpkin.

Contents of the "Medium" for this week.

Spirits and Mediums...	Page 625	Important Meetings at Burnley ...	Page 633
Historical Controls—Emma Lyons	626	Poetry—Light, More Light...	633
Analysis of Perception ...	627	Mrs. Mellon and Newcastle Society	635
Scottish Notes ...	628	Questions and Answers—	
Direct Voice Manifestations ...	628	Possession and Obsession ...	635
Mr. Burns & Stockton Spiritualists	629	Visits from the World of Spirits	634
Last Sunday in Manchester ...	630	Haunted Houses ...	634
The Statement of a Convert ...	630	Mind and Matter ...	634
Verification of a Spirit-Message ...	630	Vaccination Tyranny ...	634
The Thames Disaster ...	631	The Road to Freedom ...	634
Progress near the Peak of Derbyshire	631	Healing by Magnetised Paper ...	635
Arrangements for the Future ...	631	Mrs. Pritchard's Mediumship ...	635
The Happy Evening ...	632	Marylebone Association ...	635
Friendly Visits from Mr. Burns ...	633	Appointments ...	635
Next Sunday in Liverpool ...	633	Advertisements ...	637-640

The Order of Spiritual Teachers.

LIGHT, MORE LIGHT!

More light, O God, more light, to guide us on our way,
To teach us what is right, and help us day by day;
More faith, that we may see Thy ways are always right:
When all around seems dark, then open Thou our sight.

More light, O God, to brighten up the way so drear,
To shine upon our path, and keep us from all fear;
More faith, to make us feel Thy ways are always kind;
More light, more faith, pour down upon the darkened mind.

O, shed abroad more light upon this earth below,
That man on brother man may greater love bestow;
More faith, to make us know Thy ways are always best,
To do our duty bravely, and leave with Thee the rest.

More light, to teach men creeds are only for to-day,
And in the coming morn will all have pass'd away;
More faith, that all mankind in unity may dwell,
And angels, looking on, may see that all is well.

More light, to teach men war is an unholy thing,
And nought but pain and misery can it ever bring;
More light to teach us that when sin and grief abound,
It is where ignorance prevaileth all around.

O God, Thou 'rt filled with light; help us draw nearer Thee,
And then true wisdom's ways we shall more clearly see;
Pour down upon our hearts the light of heaven above,—
More light to teach us of Thy great and precious love.

"A SUBSCRIBER."

MRS. MELLON AND NEWCASTLE SOCIETY.

We have received the following letters, with the request that we publish them:—

Allow me to express my astonishment at Mr. H. A. Kersey's misstatements of facts in your last issue with reference to resolution of committee in connection with Mrs. Mellon. I hereby solemnly declare, as a member of that committee at that time assembled, that a resolution was passed depriving Mrs. Mellon of her former privilege as announced by him in your last issue, and that Mr. H. A. Kersey's statements from beginning to end are a most unwarrantable and ungentlemanly perversion of truth.
JOHN MILLER.

136, Percy Street, Newcastle-on-Tyne,
September 30, 1878.

With reference to Mr. H. A. Kersey's letter in your last issue, I beg in the meantime most emphatically to deny his unwarrantable assertions, and with your kind permission will fully reply to the same in your next issue.
JAMES B. MELLON.

12, Byker Street, Heaton, October 1, 1878.

With reference to Mr. H. A. Kersey's letter in your last issue, I think, in common justice to Mrs. Mellon, and for truth's sake, it should have been stated under what circumstances these tests were adopted, and whether it was during Mrs. Mellon's absence from Newcastle or not when the resolution was arrived at that all seances in connection with the society should be conducted under satisfactory test conditions.—For truth and justice,
THOMAS ASHTON.

White House, Byker Lane, Newcastle-on-Tyne,
October 1, 1878.

We would say that unless the matter is of special importance to the great body of Spiritualists, we would rather the friends would settle it among themselves. Our space is in such demand, that we require to be as economical of it as possible, and we have no desire to take part in quarrels.

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.

QUESTIONS.

POSSESSION AND OBSESSION.

58. I should like to know whether it is supposed that many, or that any, of the mad in our asylums are cases of possession or of obsession—if there are now really demoniacs, as related in the Bible, or whether it is all a superstition, like the idea of the influence of the moon—whence the term "lunatic."

59. I should like also to know what was the reason in the Bible for not allowing a witch to live, when, in other cases, those supposed to be in the possession of extraordinary or supernatural gifts were held in

eneration; and were the gipsies supposed to have the gift of divination?

HENRY G. ATKINSON.

VISITS FROM THE WORLD OF SPIRITS.

60. I have picked up a work—"Visits from the World of Spirits; or Interesting Anecdotes of the Dead," &c., with an introduction by the editor; really a most remarkable volume of authenticated stories, and published so long ago as 1741, by E. Wayland, No. 2, Middle Row, Holborn; and I shall be glad if anyone can tell me who the editor was, and if the work is known to the Spiritualist world. The numerous other works referred to by the editor must be all interesting, and possibly might be obtained.

61. THE SHAKERS.—A clairvoyant or two, going among the Shakers, under Mrs. Girling, would probably discover the order of spirits influencing them, and the foundation for their high pretensions. W.

ANSWERS.

MIND AND MATTER.

64. It is generally admitted that the blacksmith is a clever individual, his branch of trade knowing no limits, and it is not astonishing that we find how presumptuous he is, when we take into consideration the capabilities attributed to him by his neighbours. But what must be the extent of the knowledge and abilities possessed by one who styles himself a "Scientific Blacksmith"! He may, through years of patient study and investigation, have delved into the mysteries of science, and is no doubt able to produce an electric machine, or can (to use the vulgar country expression) make from a steam engine down to the iron work for a pig's face. It appears to me that he has devoted so much of his time to material objects, that we cannot expect much from him in the spiritual. He says he has no doubt diet influences both body and mind, but only in a small degree; but why does he question the assertion of Mr. Baker, or bring *mind* to bear upon the subject, seeing that he cannot possibly possess but a very small share of that wondrous power? He also advises in his concluding remarks, "Not to fall back on that stock argument so much used by Spiritualists,—the telegraph;" and says, "There is no analogy. Electric engineering has increased our commerce, and every day done more good than Spiritualism. The telegraph needs no conjuring, no mediums, no disclosures of trickery." After reading the above, I can only pity him in his ignorance, and his shortsightedness—being an illustration of the poor, ignorant countryman, when railroads were being first made, who said, "Everything must be going to ruin."

I agree with our friend, that there is no analogy between electricity and spirit, or mind over matter; but in my short experience of Spiritualism, spirit has demonstrated itself as far transcending electricity, as light does the darkness. I will give one illustration out of many others. We hold our weekly seance in my home, and our medium, while controlled by a little clairvoyant spirit, and having a friend residing at Worthing, over sixty miles from us, we can, in less time than one minute, receive from this medium an accurate description of what is taking place at that time in the house of our friend, not only what they are doing, but the very words they are making use of. Electricity, to my mind, is only the A B C of Spiritualism. To me Spiritualism, in the words of the Oriental Control, "is the key to life and all its mysteries;" it sweeps away the cobwebs which priestcraft has woven round religion, and explains what the great I AM really is, not what he is represented to be by those who exist only as long as their power to deceive exists. The truths of Spiritualism need no conjuring, no disclosures of trickery, and every human being may become his or her own medium.—Yours faithfully,

J. TOMLIN.

21, Capland Street, Lisson Grove, N.W.

65. If my friend "Scientific Blacksmith" will turn to page 9 of my pamphlet, he will find the words, "matter and spirit are ever taking each other's place," inferring that they are one and the same thing, but in different degrees of solidity. But mind and matter are evidently two, and can never be transformed or converted. I will allow that mind or intelligence is sometimes limited by the density or grossness of matter, and that one or the other reigns supreme, according to conditions. Yet mind is the most powerful, because it possesses within itself the knowledge of the laws that govern matter, and is thus enabled to bring one law to work against another law—the greater controlling the lesser.

I believe man to be a perfect organism, in possession of every faculty conceivable, deficient in nothing but development. Many instances of matter passing through matter are recorded in the numbers of the MEDIUM, which go to back up all I have stated in the "Secret Revealed." Dr. Monck, some time ago, ascended from one room into another, then came downstairs in the ordinary way. I myself have witnessed a human form sink right through the floor, at my very feet, having but a moment before shaken hands with him. With these indisputable facts staring me in the face, and defying contradiction, in reverence I ask, What is matter? what is spirit? what is mind? I am dumb; I am negative. With your permission, one word more. If my friend wants actual proof, let me urge him to invite a few intelligent persons, and form a circle of his own, and so enjoy spiritual intercourse with the better land.

O. BAKER.

Derby, Sept. 15th, 1876.

THE HAUNTED HOUSE IN BERKELEY SQUARE.

66. I have also heard of the spirit or "ghost" at No. 50, Berkeley Square, London, referred to by "Investigator" in the MEDIUM of September, 13. The spirit is said to confine its appearance to the second floor front room. A young man who volunteered to investigate the circumstances alone, whilst his friends waited in the rooms on the ground floor, is said to have been found by them, after waiting some time, in a corner of the room, in a state of insanity. It deserves investigation. "PROVE ALL THINGS."

THE PURE SOLIDIFIED CACAO.—A lady in the West End of London thus writes:—"Please send 6lbs. of the 'Pure Solidified Cacao,' with directions for making with each packet. I intend giving one pound each to six different families, so as to introduce it to them. It is excellent."

VACCINATION TYRANNY.

To the Editor.—Sir,—The relentless and vindictive spirit in which the Vaccination Laws are administered by some men armed with a little brief authority should urge us to renewed efforts to compass the repeal of those iniquitous laws, which, passed at the instigation of a medical trades union, render it a penal offence to keep a child in perfect health.

After an interval of seven months, the Faringdon Board of Guardians have renewed their persecution of Joseph Abel. He was summoned for the twenty-third time since March, 1876, to appear at the police court, charged with the terrible crime of refusing to bow down at the altar of Jenner and refusing to submit his children to be contaminated, and perhaps murdered, by the vaccine venom.

In spite of the earnest pleading of Mr. A. Booth, who appeared for the defendant, the inexorable and implacable magistrate made orders for the children to be vaccinated in three weeks. As Mr. Abel is not the man to be coerced by brute force or the threats of petty tyrants, he will at the expiration of the three weeks be again called upon to pay fines and costs. These have already amounted to £30 18s. 6d.

This case was several times mentioned in the House of Commons in 1877, and the conduct of the Faringdon Board of Guardians held up to public censure and contempt, and it was doubtless with a view to avoiding further unenviable publicity for their ignominious deeds that these men refrained from prosecuting Mr. Abel during the last session of Parliament. However, no sooner had Parliament adjourned than they again began their dirty work. It may not be amiss to state the composition of this persecuting Board of Guardians:—Thirty-two farmers, one lawyer, and (shame on them!) three clergymen of the Church of England.

Let all anti-vaccinators rally round Mr. Abel, and let him see that, although thirty-six are opposed to him, yet, with the help of numbers, he will be able to set their power and malice at defiance.—Yours truly,

8, Needl Terrace, Harrow Road, W.,

Wm. Young.

September 23, 1876.

THE ROAD TO FREEDOM.

(To the Editor of the *Suffolk Chronicle*.)

Sir.—I was surprised to see that my friend, Mr. Hume-Rothery, had inserted a letter in your issue of to-day with the above heading.

I perfectly agree with him that the only way of getting this abominable law of compulsory vaccination repealed is to get every man, if possible, in a constituency to say, "Will you, if sent to Parliament, endeavour to get these laws of tyranny repealed, either by introducing a measure for their repeal or supporting a measure brought in by any other legislator?" But I cannot agree with him when he says, "An M.P. in favour of compulsory vaccination in any degree is unfit to be in the legislature."

Why, Mr. Hume-Rothery himself had his own son vaccinated fifteen years ago. He must have at that time "believed" in it, I presume. Why is he different now? Because whereas he was blind now he can see. It is impossible for M.P.s to study every question that comes before Parliament, and vaccination is one of those questions which M.P.s have been led to believe is within the province of M.D.s, and out of the province of M.P.s. We mean to teach the M.P.s that they must utterly unlearn this lesson, and unlearn it not after the fashion of Jacob Bright, who represents Manchester. This M.P. is a thorough anti-vaccinator, won't have a child of his vaccinated, but in Parliament he is as dumb on this question as the mummies in the British Museum. Why is this? Because the Liberal "cautious" in Manchester considered vaccination a "crochet," and Mr. Jacob Bright promised to keep his crochets in the background. At that time anti-vaccinators were insignificant people to the "Liberals" of Manchester. Perhaps they still are to some, but I believe that the "Liberals" will have to reckon with them in more than one constituency at the next general election. The anti-vaccination meetings now being held every Sunday in Manchester will probably teach Mr. Bright the meaning of the words "right" and "duty."

Do the Liberal candidates want to emulate Jacob Bright in this respect, and so glide into "the House," echoing back in our hearing "No pledges, no pledges?"

Sir, British slaves have not quite lost the blood of the Ironsides; and a man who is made to pay the money, or go to gaol, or have his bed taken from under him, or else have the poison, the filthy poison, of a beast put into his healthy child, is a slave, Sir: yes, A SLAVE.

Let a man call himself a "Liberal" if he pleases; if he won't pronounce, and pronounce plainly, too, on this question, he is an enemy to freedom. The time has gone by for consulting doctors on this great question. It would be just as sane to ask a parson with a fat living and splendid residence if he believed in the Establishment, or if he would vote for the disestablishment and disendowment of the church.

Sir Thos. Chambers, M.P., says "Vaccination is worth to the medical profession two millions a year."

Who would be so senseless as to ask a shoddy dealer who had made a fortune out of his rotten stuff, "Sir, do you believe in shoddy?"—I am, Sir, &c.,

AN IGNORANT ANTI-VACCINATOR.

GAYSHED.—The visit of the Rev. Mr. Bailey, and his lecture against Spiritualism, have done good to the Cause. Much literature was distributed, and many questions were asked the lecturer which he did not care to answer. His lecture was a perversion of lines and passages from the MEDIUM and other works, used with the object of misleading his hearers. We wish him courage to go on in this work. A few hundreds like him would be the best aid Spiritualism could enjoy.

THE SMALL-POX EPIDEMIC.—In London the epidemic of small-pox which has prevailed during the early part of the year may be said to be over. In the second quarter the mortality from this disease was 616 per million of population annual rate; but in the capital of Dr. Seaton's best protected county in Europe, Dublin, the death rate reached 2,745 per million in the same quarter. An application from the Metropolitan Asylum Board for an inquiry into the causes of the outbreak, has been met by a snub from the Local Government (Medical) Board. Dr. Seaton is satisfied to ascribe the epidemic to the sole possible cause, in his mind, inefficient vaccination and absence of re-vaccination, he having been appointed by Government to uphold vaccination—come what may.

HEALING BY MAGNETISED PAPER.

To the Editor.—Dear Sir,—The subject of healing mediumship, if not deserving of the first place, must, at least, be recognised as one of the highest forms of spiritual manifestation. It possesses at once all the fresh interest of a new fact for the phenomena hunter, while it fulfils a highly beneficent purpose, which the *omni bono* querist is always in search of, and which foe and friend to the Cause must alike endorse. Such is the gift possessed by Dr. Mack, of London, with the added interesting fact, that his presence is not necessary; that he can exercise, or rather transmit, the power he possesses on paper or other material, just as Paul, nearly 2,000 years ago, communicated through handkerchiefs and aprons healing virtue from his body.

About three years ago, when the first reports appeared of Dr. Mack's cures, it occurred to me one Saturday, when paying a boy in my employment, that with his consent I might try the effects of the Doctor's paper on his swollen gland. As he was willing to give the thing a fair trial, I wrote Dr. Mack a statement of the case, and asked the boy to put his name to it. I received by an early post thereafter a number of pieces of magnetised paper, which I applied with the following result: The lad received a piece when he left at night, which he placed, before retiring, over the swollen gland, covering it with a handkerchief to retain it in its place. When he came in next morning, I found the swelling much reduced and not so much coloured. He wore the paper during the day, and applied a fresh piece next night with a still greater reduction of the swelling. On the third morning he told me the gland had opened during the night, when it had discharged a large quantity of matter. It discharged small quantities of matter for some days. It then healed by what the doctors call the "first intention."—Yours very truly, J. F. C.

MR. T. BROWN AT CHOPPINGTON.—We have had the services of Mr. Brown and his guide, "Bretimo" here for a week; he has been engaged mostly in developing our new circle with good results. He has also been giving private sittings, and has given some beautiful tests relating to friends in the spirit-world and other valuable information; every time he comes he seems to be getting better, and does good work in extending Spiritualism in Northumberland. I may also state that the last time he was here, "Bretimo" was the means of finding a girl that had been stolen from her mother seventeen years ago; he gave her full instructions how to proceed, and she did so, and found her in London and brought her home with her to the North. Mr. Brown has had an interview with the girl since she arrived here. He is leaving here for Ashington Colliery, which is a new district. They have a circle with upwards of thirty members, but I think the only drawback they have is one of the "Blood of the Lamb" mediums, who is tending to poison their minds with his superstitious belief. I am told he has such controls as "Jesus Christ" and the apostles, not to forget "Judas Iscariot;" but I expect Mr. Brown will be the means of removing this barrier, and settle them on a true principle. I hope, ere long, we will be favoured with Mr. Brown's services again.—THOMAS HARDY, *Scotland Gate, Choppington, Oct. 1.*

NEWS FROM SYDNEY (NEW SOUTH WALES).—A Sydney correspondent, under date July 12th, writes: "The interest in Spiritualism is undoubtedly spreading in the Australian colonies, and a good deal of the obloquy and discredit cast upon the Cause and its advocates by the 'orthodox' and the press is being gradually cleared away. It is now generally admitted that the believers in a proven immortality are not so bad as they have been described by the 'unco guid' and the circles they frequent are not now spurned, as they were formerly, as dens of iniquity and darkness. Mr. Thos. Walker, the Lancashire (England) trance medium, still occupies the stage of the Victoria Theatre on Sunday evenings, attracting crowded audiences, who express their admiration of the eloquent and logical addresses spoken by him in a very energetic and unmistakable manner. He has given many week-day lectures, mainly on scientific subjects, all of which have been handled in a masterly style. One in particular, having for its subject, 'The Story of a Rock,' was a very learned and comprehensive discourse upon matters cosmical and geological, and its excellence was admitted even by the daily press, which of course ridicules and condemns Spiritualism. Another of his lectures was reported thus in the *Herald*:—'Trance Lecture.—On Wednesday evening a lecture was delivered at the Temperance Hall, in the trance state by Mr. Thomas Walker on "The Effects of Diet on the Physical and Mental Constitution of Man." The lecturer went elaborately into a description of the chemical constituents of man's physical system, and explained the waste that is continually going on therein, which necessitates the constant employment of some means to repair that waste. He went on to show that in the vegetable kingdom this supply was to be obtained in a purer form than in any other. He therefore denounced the use of animal food, not only as causing disease in the physical system, but also as having through the physical system a deleterious effect on the spiritual organisation. There was an appreciative audience and the proceedings were presided over by the Hon. J. B. Wilson.' The Sunday discourses are upon theological topics, and latterly have dealt with Judaism in contrast with Christianity, also with the Pagan element in the Christian system. The range of subjects traversed by Mr. Walker's intelligent and able controls is very wide and diversified, so much so as to create great astonishment in the minds of those who regard the trance business as 'all my eye.' In their view Mr. Walker is clever—surpassingly clever, and the surprise to them is that, possessing such immense powers, with so great a store of knowledge, he does not place his services at the disposal of persons other than Spiritualists, and so acquire a wider reputation, and make for himself a commanding position as an orator and scientist. Last Sunday we started a Children's Lyceum, with every prospect of success. Mr. Walker is taking a very active part in it, and while he remains here his services are likely to be given to the Lyceum pretty regularly. Mrs. Hardinge-Britten is expected shortly, and many outsiders are impatiently awaiting her visit. We hear that Mr. Slade (why call him Professor or Doctor?) is on his way to Australia; and Jesse Shepard, the American musical medium, has arranged also to visit these colonies. When shall we have Mr. Morse or Mr. Colville turning his thoughts hither?"

MRS. PRICHARD'S MEDIUMSHIP.

Let me confirm the testimony of your correspondent H. F. P., in favour of this excellent but unassuming medium. I have had the pleasure of sitting with her on several occasions, and she is undoubtedly a good test medium and a clairvoyant of no ordinary character. She has told us of many things which were of a private and personal nature, but for that reason I am prohibited from mentioning the details in the columns of a public newspaper.

It is beyond controversy that she is a sincere and genuine medium, under the complete control of her guides, and a link between this world and the next whom we may safely trust. So completely is Mrs. Prichard in the hands of her guides, that her normal state seems one of control, and there are few mediums who can be seen on business and personal affairs with greater advantage. She will tell the sitters of surrounding spirit-friends, repeat their messages, both on mundane and spiritual matters, and accurately convey them premonition and predictions on coming events.

E. Y.

London, September 28.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon last Mr. Wallace's guides delivered a very interesting address on "The Bible." The hall was well filled, and the audience gave most earnest attention throughout. Several questions on interesting points were put, and clearly and ably answered.

Many friends attended the evening seance, at which Mr. Wallace was present, his controls giving very valuable instructions as to the best method of developing the mediumistic gifts of those present. Spirits, as well as mediums, obtain the benefit of Mr. Wallace's long experience by his clear directions as to the easiest way of effecting control.

On Tuesday, October 1st, Miss Chandos Leigh Hunt (Mrs. Joseph Wallace), gave a very interesting lecture, entitled, "A Review of Vaccination," to a numerous audience, who fully concurred with the views of the lady lecturer, judging by the absence of opposition, which, indeed, had it shown itself, would have stood a very poor chance against the formidable array of facts produced by Miss Hunt in the record of what she aptly termed "Fraud and Falure, Plunder and Blunder," connected with the foulest blot that ever stained the annals of the medical profession of Great Britain. A vote of thanks brought the meeting to a close.

On Sunday, October 6, Mrs. Treadwell will deliver a trance address. Open at 3; commence at 3.30.

On Tuesday next, October 8, Mr. J. Burns, O.S.T., will deliver a lecture on "The Creation, Fall, and Salvation of Man." Open at 8; commence at 8.30. Admission free.

CHARLES WHITE, Hon. Sec.

MR. T. M. BROWN will be in Newcastle on Tuesday, October 8th. Letters may be addressed—Care of Mr. Blake, 49, Granger Street. He will be at Chester-le-Street on Friday, October 11th. Address—Mr. J. Lonsdale, Ouston, near Chester-le-Street. Durham and Sunderland to follow. In a month from now Mr. Brown will go South, and he desires to receive invitations immediately, that he may be able to complete his arrangements.

TO ANTI-VACCINATORS.—Mrs. Chandos Leigh Hunt Wallace would be grateful for the loan of "Baron's Life of Jenner," as now that she is living so far from the Museum she finds it very inconvenient to work there. Extracts and pamphlets when in her hands, are put to the most advantageous use. Old leaflets and tracts indiscriminately circulated. Packets can be addressed to this office when relating to this subject; but letters must be sent to 34, The Gardens, Peckham Rye.

DERBY.—A Conference will be held, under the auspices of the Derby Psychological Society, in the Co-operative Assembly Rooms, Monk Street, Derby, on Sunday, October 13th. It is proposed to discuss the position of the Cause in the Midland Counties, and form a "Conference Committee" for the furtherance of the work. Meetings will be held at 11 in the morning, 2.30 in the afternoon, and a public lecture through Mr. J. J. Morse, at 6.30 in the evening. The meetings are all free and open to the public. Tea will be served at 5 p.m.; tickets sixpence each.

THE FARINGDON PERSECUTION.—Messrs. Haines and Goodlake have been worrying Mr. Abel again. All right-minded persons who execrate the conduct of these worthies, are loftily instructed by the *Faringdon Advertiser* that they should endeavour to get the Act repealed, and not abuse those who are appointed to carry out the law. Suppose some moral guardian were to procure the perpetual fining of a poor apple woman for following her ordinary calling on the Lord's Day, or some churchwarden, overflowing with charitable zeal, were to pay his subscription towards widows and orphans out of penalties received from Baptists who failed to resort to the parish church on Sundays,—we should like to know whether the high-souled *Advertiser* would administer the same advice in these cases as he does to the friends of Mr. Abel?

NO. 1 INSTITUTION SEANCES.—On Tuesday week about forty persons assembled, and, considering the preponderance of visitors, the harmony was very good. Mr. Towns, under influence, spoke of the cold at the North Pole, which would prevent man in his present physical condition from existing there, though ultimately he will be able to do so. One gentleman had a test from his mother in spirit-life, the peculiar nature of which he explained by the following narrative:—One night in 1858 he was sleeping at the Blue Boar, Holborn. His mother appeared to him in a funeral carriage, and he made an effort to get to her, but there was a wide chasm between them. She gave him a message and he awoke, noted the exact time and the words heard spoken in his dream. In fourteen days after he received a letter from his sister in America, where his mother died at eleven o'clock the same night of his seeing her in his dream, and she left for him the message, word for word, which he had noted down. The difference of time corresponded with the difference of longitude. The point of the test was this:—Mr. Towns repeated the message to which allusion has been made.—J. KING, O.S.T.

W. J. COLVILLE'S APPOINTMENTS.

LIVERPOOL.—Concert Hall, Lord Nelson Street, Sunday, October 6, at 3 and 7 p.m. Tuesday, October 8th (same place) at 8 p.m. Perth Street Hall, West Derby Road, Monday, October 7, Social Meeting at 6 p.m. Public Addresses, &c., at 7.30 p.m.
SOUTHPORT.—Wednesday, October 9.
MANCHESTER.—Friday, October 11. Reception at 159, Strangeways, from 7.30 p.m.
BURNLEY.—Sunday, October 13. Literary Institution, at 2.30 and 7 o'clock. Monday, October 14. Same place, at 8 o'clock.
ROCHDALE.—Tuesday, October 15, Regent Hall, Regent Street, at 7.30. Farewell Meeting in England—Wednesday, October 16, Perth Street Hall, West Derby Road, Liverpool.
All communications for Mr. Colville to be addressed to 159, Strangeways, Manchester. He will sail for Boston, U.S., on Thursday, Oct. 17, from Liverpool, in the *Samaria*, one of the Cunard steamers.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

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

Sunday, Oct. 6, at 2.30 p.m.—"Spiritual Phenomena: their place in Nature." Mr. J. J. Morse.
" " 6, at 6.30 p.m.—"Liberty: its Nature and Value." M. J. J. Morse.
Monday, " 7, at 8 p.m.—"Hell and its Tenants." Mr. J. J. Morse.
Wednesday, Oct. 9, at 8 p.m.—"Illustrative Readings from the Prose and Poetry of Spiritualism." Normal Address kindly given in aid of Library funds. Mr. J. J. Morse.
Sunday, Oct. 13, at 6.30 p.m.—Trance Addresses. Mr. T. M. Brown.
" " 20, at 6.30 p.m.—" " " " Mr. W. Pickford.
Monday, " 21, at 8 p.m.—"Modern Psychological Wonders." T. P. Barkas, Esq., F.G.S.
Sunday, " 27, at 6.30 p.m.—"The Two Advents of the Messiah." Mr. S. De Main

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 11 a.m.—"Form Manifestations." Spiritualists only.
Tuesday, " at 8 p.m.—For Members only.
Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class (except on Oct. 9).
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 Annual Meeting will be held on Monday, Oct. 14, at 8 p.m.

MR. JAMES DUNN'S APPOINTMENTS.

WRECKENTON, Sunday, Oct. 13th, at the house of Mr. Jacob Bell, Ship Lane, at 2 in the afternoon; and 6.30 in the evening. All friends kindly invited.
Permanent address—St. John's Road, New Shildon, near Darlington.

Fifth Edition, cloth, 1s.; paper wrapper, 6d.

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

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

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

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

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

Send 12 stamps for a sample copy at once, while you are well, and do all you can to spread it amongst your friends. They are sold at a reduced price in quantities for distribution.

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

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

An improved edition is now ready. It is an advanced and comprehensive educational work on physical phenomena, the structure and functions of the body, diet, stimulants, medicines, baths, cleanliness, health processes, and all those questions which connect themselves with personal health and comfort, domestic happiness and prosperity, and sanitary reform. Though grasping such a wide field, it is simple and elementary in its style, and adapted to the humblest capacity.

London: J. Burns, Progressive Library, 15, Southampton Row, W.C.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, Monday, and Wednesday, October 6, 7, and 9.—See Society's notice.
SUNDERLAND.—Tuesday, October 8.
WEST PELTON.—Thursday, October 10. Co-operative Hall, at 7.
DERBY.—Sunday, October 13.
LONDON.—Wednesday, October 16, and Sunday, October 20. Doughty Hall. Tuesday, Oct. 22, Quebec Hall. Dalston, Thursday, Oct. 4.
LIVERPOOL.—Sunday and Monday, October 27 and 28.
FENCEHOUSES.—Thursday, November 7.
OSSETT.—Sunday and Monday, November 10 and 11.
BRADFORD.—Wednesday and Thursday, November 13 and 14.
LANCASHIRE.—Special mission work for District Committee. November 19 till 29 inclusive.
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. Write him at once for particulars. Address Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

Address, 1, Englefield Road, Kingsland, N.

NORTHAMPTON.—Sunday, October 6th, at Mr. Ward's, Cowper Cottage. Addresses by Mr. E. W. Wallis at 2.30 and 6.30. Tea at 5 p.m. Monday and Tuesday, October 7th and 8th, at 7.30 for 8 p.m., at Lecture Room, Working Men's Club. Subjects to be chosen by the audience.

DERBY.—Sunday, October 13th, Conference, 11 a.m., 2.30 and 6.30 p.m.

Lea and Holloway.—Monday, October 14th, 7.30. Hyde.—Tuesday, October 15th, 7.30. Macclesfield.—Wednesday, October 16th, 7.30, and Sunday, October 27th, 6.30, at the New Lecture Hall, Great King Street. Hayfield.—Thursday, October 17th, 7.30. Manchester.—Friday, October 18th, 7.30, at Miss Johnson's; Sunday, October 27th, 2.30, Temperance Hall, Grosvenor Street. Liverpool.—Sunday, October 20th, at 11 a.m. and 6.30 p.m., at the Perth Street Hall, West Derby Road. Bolton.—Monday, October 21st, at 7.30, *Esfaraz Room*, Duke Street, Cockey Moor.—Tuesday, October 22nd, 7.30. Blackburn.—Wednesday, October 23rd, 7.30. Rochdale.—Thursday, October 24th, 7.30, at the Regent's Hall, Regent Street. Oldham.—Friday, October 25th, 7.30, at 186, Union Street.

Keighley, Newcastle, and Glasgow follow on as per last week.

Cloth, 3s. 6d.

LECTURES ON THE PHILOSOPHY OF MESMERISM AND ELECTRICAL PSYCHOLOGY.

(18 in number.)

By DR. JOHN BOVEE DODS.

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TUESDAY, OCT. 8.—Select Meeting for the Exercise of Spiritual Gifts.
THURSDAY, OCT. 10.—School of Spiritual Teachers at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, OCT. 6.—8, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, OCT. 7.—Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, OCT. 8.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, OCT. 8.—8, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, OCT. 9.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, OCT. 10.—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. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, OCT. 11.—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, OCT. 6, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 8.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRINGTON, Hall of Science, 2, 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.
LEICESTER, 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.
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDEAM, 186, Union Street, at 6.
OSBERT Spiritual Institution, Osmett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 8 p.m.
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WEDNESDAY, OCT. 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.
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