



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

# SPIRITUALISM.

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## NOTES OF AN INVALID'S TOUR AMONGST SPIRITUALISTS AND MEDIUMS.

### II.

I closed my narrative last week with a very inadequate notice of the state of the Cause in Newcastle. The weekly seances and meetings there have become of wide celebrity; and visitors from great distances are frequently to be found desiring admittance. The Sunday-evening meetings are very successful, due, in a great measure, to the able advocacy of Mr. Morse, who is highly spoken of by many friends. The other speakers, Mr. Colville and Mr. Wallis, are also mentioned with respect and esteem. There is a continual influx of new visitors to these meetings, showing that Spiritualism is much more widely spread than any audience can represent. There are private mediums, in family circles, in which is calculated that form of spirit-communion which most successfully meets the needs of the individual. There are also indications that the systematic or educational method of spiritual culture will receive increasing attention in the future.

### A VISIT TO THE KIRKCALDY CIRCLE.

I had an irresistible desire to visit the circle at Kirkcaldy, so favourably reported of by Mr. Oxley, in *Human Nature*. Having received permission from Mr. A. Duguid, who is the medium of the circle, and brother of Mr. D. Duguid, of Glasgow, I went direct to Kirkcaldy from Newcastle, without breaking the journey at Edinburgh. I arrived on the day of the parish fast, which is observed like a Sunday. The "fasting" consists of getting up rather late, having something extra for breakfast, going to the kirk, and finishing up with a quiet romantic holiday. This is the respectable way of doing it; but some untrammelled inhabitants take an early train to some centre of attraction, and spend the day and such money as they can spare in amusement, and not a little drinking and wickedness. This is the preparation for the Sacrament, "the holy fair," which is held in each parish twice a year. Mr. Duguid, who is a saddler, was at work repairing the harness of a farmer in a neighbouring parish, where the law of abstinence and idleness was not in operation. As soon as it was known that I was on my way, he was sent for, and he was kind enough to come a distance of several miles to oblige me.

The circle is, strictly speaking, a family one, and is held at Mr. and Mrs. Arnott's cottage. The family consists, in addition to the "auld folk," of two sons and three daughters, one of whom is Mrs. Duguid, and, of course, Mr. Duguid, who is medium, though some of the others are under development. I had communicated to me cases of healing of an almost miraculous kind, performed by the spirit-friends of the family. There is no better indication of good spirits than to learn that works of beneficence are performed by them. The members of the circle have also benefited much intellectually by spirit-teachings, and speak in terms of warm gratitude for the blessings of spirit-communion. The true Spiritualist is at once at home in the midst of such a group. After a seance all are refreshed and encouraged. There is no dragging and drawing sensations of exhausted vitality. This is, because of several things:—1. The circle is not made a show-shop for curious neighbours to spend an occasional evening, and derive food for ridicule and tale-bearing. It is kept sacredly private, access being accorded alone to those who are deemed worthy to enter. 2. The family are of fine temperament, with well developed brains, and truth-seeking, unassuming manners. The whole work is placed on a spiritual basis.

### AN INTERVIEW WITH THE SPIRIT "WOLFSTAD."

The circle was held in a dim light, at least liable to distract the attention of the sitters. Mr. Duguid is easily controlled; he speaks in the unconscious trance, and his voice under influence is very much changed. Mr. Oxley is a frequent visitor, and some of his spirit-band frequently communicate. One of these influences opened the seance on the occasion of my visit; then came another control, and lastly, "Wolfstad," whose communications on the decadence of the ancient Druids have been published, with remarks by Mr. Oxley, in recent issues of *Human Nature*. These spirits gave addresses of considerable length, but "Wolfstad" courts questions or conversation. This spirit came nearest to addressing my condition of mind, and it was to confer with him that I particularly desired to visit the circle. He does not address anyone personally, but the personal allusions and references to the needs of the individual mind are abundant. Some of the statements are somewhat vague and dreamy, and particularly in reference to personality. As far as I could understand, the spirit cannot, at the present condition of development of the circle, come so near as to express that directness of personality which he could wish. Hence his statements partake more of the nature of generalities than the utterance of determinate facts. This, I have discovered, is true of other old spirits. The length of time which has elapsed since they left the earth seems to prevent them from giving that distinct externality to their thought which is characteristic of mortals and spirits of recent departure. These old spirits, I have found, are more successful in impressing the mind of a prepared normal medium, leaving him to interpret the thought in his own way, than in speaking through the organism of another. These points are worthy of investigation, and I would be glad to see more attention devoted to this department of spirit-communion.

"Wolfstad" takes a view of Spiritualism which may be described as looking at it from the inner side. Though he admits the necessity of the change which came over his country about 2,000 years ago, yet he thinks that great injustice has been done to the memory of the ancient people, and that by spirit-communion this injustice will be rectified, and the grand old souls who were the fathers of the country in the olden time will be able to infuse their influence into the moral life of Scotland. The same thought occurs to me, as I expressed in my remarks in the *MEDIUM* on visiting the Roman Wall in June, 1875. Christianity gets the credit for introducing moral truth, spiritual light, and progress into this island, whereas these were in operation here long before the so-called Christian era. The priests of the Christian order merely gave new names to old gods, and, by a systematic course of lying and suppression of the truth, made their followers believe that they alone were the lights of the world. This is admitted by Christians themselves, the Protestant section of whom always allude to the legends of their Catholic brethren as "fabulous." Scottish history during the first thousand years of the present era is admittedly faulty and incomplete, and the ideas usually entertained as the basis of historical principles relating to those old times are purely hypothetical, and what has been manufactured for us by unscrupulous and interested persons. When the mists of prejudice pass away, and spirit-communion with the ancient ones becomes possible, then will light be thrown on these obscure times, and the lies and calumnies of an alien superstition and its self-seeking priests will be blown to the winds.

"Wolfstad" speaks hopefully of the future. He is not disheartened at the seemingly untoward events of to-day. These



who have waited for so many centuries are not to be wearied out by the duration of so many days. He says there is a work of spiritual organisation in operation, which is to link real spiritual workers together and make a powerful network of influences for spiritual purposes. These spiritual centres I am to seek out and co-operate with these workers for united effort, and yield up all agencies under my management for spiritual ends, to be developed in the future. The tendency of "Wolfstad's" remarks were the same as those communicated to me by "Robert Bruce" through Mr. Lambelle, as reported last week.

I left Kirkcaldy much gratified by my visit, and for the kindness shown me I accord my hearty thanks to the circle. I passed through Edinburgh and Glasgow for my home in Ayrshire, where I had just one week of retirement, after which I visited Glasgow, and had seances with mediums who have done good work for the Cause of Spiritualism.

#### AN INTERVIEW WITH "HAFED."

From A. Duguid in the east I take a rapid stride across "braid Scotland," a distance of some sixty miles, however, to D. Duguid in the west. There is also another brother, Robert Duguid, who is a medium and resident in Glasgow. I name the fact as another example of the law of mediumship which frequently runs in families. It is pretty generally observed that the brothers and sisters of mediums are more or less mediumistic, and, when the ancestry is looked into, it is found that these gifts have been possessed by the family for generations, though misunderstood.

It was with no slight degree of diffidence that I ventured to solicit the kindness of Mr. D. Duguid to give me a seance, as he is so often beset by important visitors that his time and energies are very much occupied. I am thankful to say that my request was granted, for which favour I am duly grateful. I had no wish to get direct paintings, or test the powers of the medium in any way. As a Spiritual Teacher I desired to hear a word from "Hafed," also a Spiritual Teacher, a fact which is widely known, from the valuable work dictated by that spirit through Mr. Duguid, and published by Mr. Nisbet, and entitled "Hafed, Prince of Persia; His Earth-Life and Spirit-Life," illustrated with facsimiles of direct drawings. On previous occasions I have been present when some of these drawings were produced, and I understand that the process of obtaining drawings and communications is still going on. A mass of valuable matter of these kinds being on hand already, a continuation of the "Hafed" literature may be expected at the right time.

A few friends, including Mr. Nisbet and Mr. Bowman, accompanied me to Mr. Duguid's, and we formed a strictly private and harmonised gathering. We sat in the form of a curve, facing the medium, who took his seat on a chair in good daylight; soon he fell into a drowsy state, the precursor of trance, which was speedily followed by a smile of recognition as he turned round to an apparently empty chair beside him, on which we presumed the spirit, "Steen," the celebrated painter, was sitting. This control assists in giving the direct paintings and drawings, and opens and closes the seances. He bestows but few words on his auditors, and his answers sometimes have the flavour of repartee, which he deals out to all, without respect to their assumed dignity or self-importance. This kind of control appears to be necessary for mediums. It is a kind of mollifying process by which the brain of the medium is bent and unbent to the heavier controls. Nearly all mediums have guides of this kind, who, however frivolous they may appear, do honest and good work. A hearty interest in their instrument being more conspicuous than a desire to win the vain applause of lookers-on.

Having exchanged a few words with "Steen," Mr. Duguid rose and placed a chair before him, on the top rail of which he rested his hands. Then "Hafed," controlling him, spoke and desired to know what service he could render us. "Hafed" is not a garrulous spirit, and speaks not, unless it be for some purpose. He does not keep the circle listening to long discourses, which possibly no one cares to hear. We had some difficulty in getting him started on a subject, but when he did open up, his utterance was delivered in a gracious, dignified style, in keeping with the estimate which most people will have formed of his character.

#### "HAFED'S" EXPERIENCE AND ADVICE.

When questioned as to the methods to be adopted to promote Spiritualism as a religious movement, "Hafed" said he had been for the last 1,000 years endeavouring to find a medium through whom he could work on the earth-plane, to show that there is a means of communication with the unseen world. He influenced many, but not to that extent necessary to enable them to realise the fact. At last he was led by others to the medium he was then using. He said the minds of men are being opened up, unknown to themselves, to receive spiritual truth. The spirit-world is much engaged in this work. Those who have received the spiritual message should devote themselves to its duties, and look up to the Great Spirit for support, who has special ministers to attend on those who undertake this work. Thus the light of Spiritualists would so shine that the world would see there is something valuable in their principles. Man has at all times desired communion with the spirit-world—that is, ever since he lost it, but the boon is about to be restored again, and the bright ones will walk arm-in-arm with man on earth and talk with him, to his edification and comfort.

In addition, said "Hafed," to spreading the light received, the purer men's lives are, the greater will be the effect of their work. Miracles, as they are called, and spiritual wonders will abound, which

will arrest the attention of men and interest them in the Spiritual Cause. Marvellous cures will be spontaneously effected on the bodies and spirits of the afflicted. The physical man will be healed and the spiritual eye will be opened up. The beauties of nature will be appreciated, and the divinity of all things seen. In these ways the spirit-world will endeavour to bring the claims of spiritual knowledge before mankind, and win people over to spiritual ideas.

In answer to a question from Mr. Nisbet, "Hafed" said all he knew of Buddha was from travelling in India during his earth-life. There he met with some of the followers of Buddha. As to his work in spirit-life, he may be in our company, said "Hafed," and he would not be recognised by the name by which he is known amongst men.

In reference to the progress of Spiritualism, "Hafed" said it is coming on men so gradually that they do not perceive the change. The spirits are incessantly working on mankind.

Alluding to suggestions that had been made for the commencement of a religious movement in connection with Spiritualism, "Hafed" said that twelve months ago, when the subject was first mentioned, he and his friends in spirit-life had been busily engaged working for the reformation of spirits, who are in closest contact with the earth-sphere. The low class of manifestations which had become so prevalent were damaging to the great Cause, and for that reason these superior spirits laboured to reform the physical bound spirits, and thus elevate their work amongst mankind. The learned classes, though often the worst opponents of that which is of a spiritual character, are not to be spurned or kicked aside, for when they are convinced they become the greatest champions of that which they formerly despised. There is some excuse for their conduct, for from childhood they have been students, and after all these years of scientific and philosophical culture along comes Spiritualism and upsets all their sage conclusions. It is not to be expected that these classes can receive the innovation kindly, or readily change their front in its direction, but when they do turn round their influence is great, as they occupy prominent positions, and are looked up to by many. It is true, however, that the spirits have at all times used the humble things of this world to begin their work with, thereby to confound the wisdom of men and the more clearly to point out the deficiency that exists in men's philosophy; but when the learned men do take up the work that the spirits have begun in an humble way, it is all the better.

#### AN EASTERN TALE TOLD BY "HAFED."

In illustration of his teachings on the subject in hand, "Hafed" told an "Eastern Tale." There was once a king of a nation, who was reputed to be the wisest monarch of his age. All his councillors were selected for their great wisdom. And his court was renowned in all the surrounding countries for the wisdom which prevailed therein. Now, the vizier, who was, of course, the head of all the wise men around the king, fell ill; and, knowing that his end was drawing near, he sent for the king, and intimated to him that he was about to leave the scene of his work, and that the curtain would soon close upon the toil of his earthly career. He had tried all he could to serve his sovereign and his people, from whom he was about to separate; and he requested the king to make preparation for the event by choosing a wise man to fill his place. As for himself, he thought if he had to live his life over again, he would be much wiser than he had been.

The king then went forth and made a great proclamation throughout his realm, that all the wise men in his dominions should assemble themselves together, wherefrom to select a new vizier. Accordingly, the wise men lost no time in coming before the king; and when each man asserted that he was wise, the king was at a loss to test the fact, and satisfy himself that he had in reality obtained the services of the wisest man amongst them.

The king had his attention attracted by a stately, independent-looking man, walking very erect, and clothed in becoming apparel. He came forward at the king's signal; and in reply to a question put, he affirmed that he was an astrologer, and the man of all others to do service to the king in the high office about to become vacant. He could fortell to him the destiny of his people from his study of the stars. "But do you study the people?" asked the king. "No; what need have I to trouble myself in that matter? I tell them what is good for them, and they have naught to do but obey; as for them, they are beneath my notice." The king did not seem satisfied, and passed on. His eye rested on two men, clothed in long robes, and looking very thoughtful and devout. "One of these must be the man for me," said the king, "for they were priests of God's holy religion." When interrogated by the king, one of them said, he was truly the wisest man in the whole nation. His life had been devoted to the service of the great God. He knew all about the other world, and could inform the people of their highest duties. Have you no compassion for the people?" said the king, "Do you not endeavour to serve them?" "No," replied the priest, "that is not necessary; I pray to the Great Spirit, asking what I know the people to require, and the Great Spirit does all, and the people are accordingly prosperous and happy." At this point, the other priest interrupted in rather violent terms, denouncing the doctrine of his brother-priest as false and vicious, whereat the king drove them from his presence.

Thus the king spent much time trying to test the claims of the wisest men that came before him, but very much with the same results that have been already recorded; and as he cast his eye again over the gathering of sages, he saw a timid, retiring man endeavouring to conceal himself behind a pillar. The king could not draw him from his retreat, but going to where he was, he asked the timid man whether he was possessed of much wisdom.



The reply, given in self-deprecatory accents, was, "Indeed, my lord, I have no wisdom; I am only a poor fool." "Why then do you come here and mingle with the wise ones?" asked the king. "To see how wise people behave themselves," said the man; "but lo, I see them begin to fight about religion, instead of each man falling down on his knees and asking the great God to hear their prayer and grant them light. As for me, I am a poor fool."

At this language the king was struck, and said, "You are the wisest man that I have spoken with to-day." He took the fool to the bed of the dying vizier, to whom the circumstances were related, who, when he heard all, said, "If he is a fool, and knows he is a fool, then is he a wise man indeed. I was considered wise, and thought so myself; but now on my dying bed I see my folly and presumption." The fool was then appointed to the position of vizier, and proved to be the wisest man who ever held that office. Having very little conceit of his own merits, he was exceedingly thoughtful in all he did, and knowing in his own experience the disadvantages of ignorance and poverty, he was always considerate of the wants of the people. He held the highest office in the Court till he was an old man, and when he departed, no one could be found so well to fill his place.

The moral which "Hafed" derived from his narrative was that he who would be greatest in the Cause of Spiritualism should endeavour to be the servant of all, wash the feet of the neediest, and help those who most required aid. Then would the spirits be able to help them, and Spiritualists would become the greatest people on the earth, for they would do the most good, and humanity would not fail to acknowledge indebtedness for benefits received.

#### THE FUTURE OF SPIRITUALISM.

What has already come from the spirit-world, said "Hafed," had to go before that which is now looked for. When men are ready for it and have the desire, we will, said "Hafed," help them to do whatever work may be needful for the uplifting of humanity.

Some more conversation was held with "Hafed," in which he suggested that Mr. Nisbet and a few friends should meet with the medium occasionally for a religious service. The spirit also promised to give some important direct writings, which have been long in contemplation, in a very short time, after which a religious movement based on the writings thus given will be commenced.

"Hafed" was desirous that Spiritualists should be like Jesus, and that they would follow in his footsteps, as near as possible, showing forth brotherly love to one another and helping to raise those who fell. He enjoyed moral purity, having the pure spirit of love dwelling within them, shunning all things evil and holding themselves as pure and spotless before the world as it is possible for men to be. Spiritualists would then be held up to the world as God-fearing men, and with that would come the power to do mighty spiritual works which would draw all men to them, and the people of the world would see that the hand of God is indeed in Spiritualism.

With this imperfect notice of the interview with "Hafed" I must close for this week, and continue a further account of doings in Scotland at a future time.

J. BURNS.

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#### ORIENTAL CONTROLS.

To the Editor.—Sir,—As in the investigation of this much-ridiculed Spiritualism, one statement of what really has occurred is of more value than a thousand theories as to what is said to be impossible, to be trick, to be delusion, especially when coming from the lips of those who will not accept the invitation of "Come and see," I wish through your columns to give your readers (from the lips of a medium only a few days since) a few experiences relating to what occurred about twenty years ago, and also relating to characters who made their mark in the pages of the history of British India. As many friends and relatives of those great men are still living, as well as many of their companions in arms, and as many of the persons who were at the head of affairs at those critical times are also living, and as my spirit-friends do not hesitate to call a spade a spade, I have been compelled here and there to omit portions of the narrative that came from the lips of the medium, not wishing to hurt the feelings of anyone living.

On Sunday, the 18th of this month, I was sitting with the medium, when, after going into trance, he spoke as follows:—"Yes, my brother is still in the flesh. I was present at your last sitting, though I could not address you. You spoke of personal acquaintance with Lord Canning; I knew him also, and I also knew that he had not inherited the diplomatic head of his predecessor, Lord Dalhousie. I knew him when, lulled into a false idea of security, a security obtained by and through the means of his predecessor (Lord Dalhousie), who said, 'I leave this country in peace and security that has been during the past few years, and will continue during the future,' a fatal sense of security not only exhibited by Lord Dalhousie's successor but, also by those who aided him in governing that vast and mighty empire. True, it has been said, "*Quod Deus vult perdere prius dementat.*" [Here I said, "*Quem Deus.*" &c. On this a little argument arose as to his having forgotten his Latin since he left school.]

He then proceeded:—"At any rate, *quem* or *quod*, it is true, but at the same time, in all gentleness, my quotation is open to reference. Such was the feeling of those in power in those fatal days. My position in the country was well known; I was Governor of Oudh." I here asked him whether he knew me in the flesh. In reply he said, "You were a forward man in those times. I saw at the last sitting you held that old scoundrel, Jotee

Persad." Here I said I did not think he had a right to speak that way of him, as he did right good service to the State.

In continuation, he said, "In my opinion a well-earned name, but opinions vary." I said, "I should not like to repeat all that Jotee had said about men in high places when he did control the medium at the sitting referred to." A pause ensued. He again spoke:—"Mine was a cruel parting from earth's experiences. Could you have seen that wild scene of desolation and ruin,—the cries and shrieks of my comrades round about me as I stood in my room. They prayed and entreated me to leave it. Mine was an obstinate disposition. All the L's are obstinate; at least, those who have held positions like myself. Into this room came shot and shell. I'm thinking of the fiendish howling of the people outside the Residency—all clamorous for our blood. I did not deem them men, but wild beasts. It should have been John ruling, and European soldiers should have been more plentiful in Lucknow; in fact, everywhere through India. I was wounded at last in my leg by a shell, which exploded whilst at my desk. I was able to give my dying commands to one who fulfilled them worthily. As you know, I am Sir H. Lawrence."

I here made some remarks about the mistake in Lord Dalhousie annexing Oudh. For many reasons I do not think it policy at the present time to publish them. I have my own opinions on this subject. He ended by saying, "On that matter he was in entire sympathy with me." He reproached in the strongest language the doings of some of the commissioners during the mutiny, and spoke in terms denouncing the treatment of the 26th Native Infantry and the actors therein. "As to my brother John (may God be with him and bless him!), he has shed a lustre on our name, and the honours and rewards given him have not been more than he deserved. All can't reach the same high position, but all may claim respect. In speaking of your forwardness I mean you did not live in the native style there; you were not idle. At all events you have gathered round you spiritually an army of mighty ones who still in spirit sympathise with their beloved country. In my reference to Jotee I owe him no ill will; for a man in his station of life he was simply wonderful; and if you noticed him closely, you could not help noticing the power of organisation in the form of his head. Armies are not fed without forethought. Excuse the seeming curtness of my remarks; I am more of an actor, or rather of a soldier, than an orator." The weather not being favourable, there was a break, and a number of detached sentences I could not catch, as I was forced to make passes over the medium. In a few minutes he spoke as follows:—"I have been present when you were surrounded by and spoken to by mighty spirits clothed in antique dresses, such as neither you nor I have ever seen. I had feelings of love towards natives. I had such feelings to my native soldiers that I could trust them anywhere. Remember, from my province were written the first despatches to the Government House, warning them of danger." I here made a remark: "The military secretary of the day would not see danger." "No, peace all round, was his cry." I asked several questions relating to the policy at head-quarters, and all I shall say is, they confirm most wonderfully what has been told me by spirits both of European actors as well as native in those trying days. I told him that the spirit of "Alee Nukhee Khan," the Prime Minister of the deposed King of Oudh had controlled. He then asked me whether any other native spirits had controlled. "Has the man who was steeped in the blood of our countrymen and countrywomen—has the Nana communicated?" I said, "No; but his servant, Azem Oolah Khan, has." "I always mistrusted him, and also his master, the Nana. Under his soft, whining, piling voice I detected the hyena. I have seen him, in his French-cut coat, tightly fitting, and kid gloves, doing his best to ape our European fashions, and welcoming his guests at Bithoor not only with his loud protestations of friendship, but also of forgetfulness. He had what he considered a crime to avenge, and a Hindoo never forgets such a feeling. I speak of his adoption, and the claim that adoption gave him in his own opinion; and as I looked at him my thoughts took form. They took this form: this well-dressed 'tiger' means revenge. The four millions left him as a fortune, and the pension from the East India Company, did not satisfy him. He wanted territorial power." As much of this will be but little understood by those unacquainted with Indian history, a few words of explanation will not be out of place. The Nana was the adopted son of Bajee Rao, the ex-Peishwa, who, if my recollection serves me right, was taken prisoner after the battle of Poona, and ended his days under surveillance, with a large pension, at Bithoor, or Muthra. Late in life he adopted the "Nana," or little one. The government of the day for a long time resisted the adoption, but at last confirmed it. The Nana did not forget this act, but, tiger-like, bided his time, and when opportunity offered, paid his friends the English off with the treacherous slaughter of the troops of General Wheeler at the Ghat a little below Cawnpore, and also with the inhuman massacre of the women and children in the Bungalow, of which more hereafter.

No one except a Hindoo can appreciate the feeling, not of hatred only, but of horror, engendered in the mind of a Hindoo by having the power of adoption taken away. It cuts away all hope of the power of libation by a male heir to the manes of the ancestor. The pindee, or funeral cake, must be offered by an heir male, and if there be none of the body the Hindoo religion gives the power of adoption. In the mind of the Hindoo, the refusing to admit the adopted son is cutting the soul from Elysium and consigning it to Hades. The word "heir," "putro," is of itself significant. Its meaning is derived from Put, or Hell. Oftentimes during my long



residence in India have I ridiculed all these ideas of libations and prayer for the souls of the ancestors. My later experiences have opened in my mind some strong ideas on the subject. To resume the control, and what he said, is now necessary, although, owing to my being constantly required to give the medium power, I can only give detached portions of subjects broached; I cannot give them *verbatim*. As heretofore, he spoke about John Long, who defended Jotee Persad at Agra, and also of the *Friend of India* and the *Mofussilite* newspaper. I asked him whether I should tell what had passed to his brother John? He said, "No, he would not believe you. The time will shortly come when you will be able not only to record what the spirits say through this medium, but to get the photographs of those controlling him." I here asked whether I had been speaking to one who could assist in getting these photographs, referring mentally to an interview I had had the day previous with a well-known scientific man, G. W., who is reputed to be one of the best amateur photographers of the day. In answer he said, "You have." Among other things he said, "I was here a day or two ago. I tried, but I could not control the medium. I came with Sir Henry Russell, Chief Justice of Calcutta, and the old General, who nearly lost India." Now I may state that at a seance I had on the 16th previous, the medium said, I hear the name of Sir H. Lawrence and also of Russell, and a name like Gow, which I mistook for one name, *Gow Russell*. So when the old General, who so nearly lost India, was named, I asked, "Did you come with a person named *Gow Russell*?" In answer he said, "No. It was Sir Henry Russell, formerly Chief Justice of the Supreme Court at Calcutta, and General Gough." Here ended this control.

On the following Wednesday, the 21st of the month, at a sitting with the same medium, he was controlled by the spirits of two gallant men, who played their parts so nobly in those stormy times that I think it better to connect what they said with what has gone before. Previous to one of them taking control an extraordinary state of disturbance took place with regard to the medium. The conditions as to weather were very unfavourable. The medium, as soon as he sat down, was much disturbed. He broke out in a very snappish tone, "Well,—one,—two,—three,—four,—five,—six; and who are the others, all the others? They do;—they claimed service from me directly I entered this room. I am well able to command this body. I have been with it thirty years; of course I'll tell your name. They not; you must speak louder;—I can't hear. David Ramsay, I hear the name; you never commanded this service outside this room; why do you now? You have no right to command this body, which is mine; I owe you no allegiance as a servant. I remember no other life but an earth-life, but my body is known among those who gave my body birth as Wm. L.—. This is my body, and if you can better command it I can only claim to have a reason. You have told me it is God's service, but annoyance to me cannot be His service. You request from me the repeating your words, but you deny me my own individuality, and I but repeat your words automatically; but, if I do so, I crave the reason for doing so."

Here was a pause, the medium being much agitated though unconscious. In one or two minutes, in a different and milder tone and manner, he broke out: "Heed not these words of the spirits of the medium. He is not from the spheres, as you well know. His high spirit-nature has been trying to assert his individuality—his Godhead. Remember he is acting for us, and for reasons at present unexplained. Too much light will blind him. We lead him on in gentle march, step by step. Give no heed to words of seeming petulance, and now I will present the names of those who are anxious once more to speak to mortals in the flesh. To you, after your manifold experiences, it may seem not very striking; but, those who are coming have never controlled the flesh since they have resigned their own. Treat them honestly and lovingly; in the flesh they were heroes. He that would speak first stands on your left; he is known by the name of General Neale. On his left is General Havelock; next to him stands one whose name is justly honoured in that land we know so well—I mean General J. E. W. Inglis, K.C.B.—he bears an honoured name; and next to him one whose fame ran through India; and, although she had native blood in her veins, still she loved the land that gave her sire birth—I speak of one of General Wheeler's daughters." Here the medium was much convulsed and agitated; his face, which, when under control was grimly pale, was flushed and full as if he had been drinking. After a moment or two he resumed his usual appearance and spoke through another control. "This is not my body; for that reposes in the Alumbagh; where am I? who are you? what is your name? [I told him who I was.] It is not me, and yet it is me; bear with me, A. P., of Calcutta. Oh, how the memories of 1857 come crowding back to me; earth's actions flit so rapidly before me. A. P., what does it mean? Again I seem to see that city which the natives loved so well; that sacred place, more sacred than any I speak of, Allahabad, at the confluence of the Jumna and the Ganges; I am one who only gained posthumous honours. Bear with me; do you know my comrade, General Neale, he has a debt of gratitude to pay. He has to thank you for an action neither expected nor demanded; his children are and were as dear to him as the children of any father. In their name he will thank you." Here the control became very weak. "You may wonder why I have remained so long without proper control from him who loves you and whom you love, but dark and lowering clouds hover around, preventing me following out the commands I had to observe; but, even under conditions presented, I, who in earth-life prevailed, and nearly

successfully, over every obstacle, spiritually I have not power though I have the will. I will yet succeed in saying all I wished to say. Have patience with me and I will give up control for a brief interval, and in renewed strength I will come back again."

Here ended this control for a time. The medium was much exhausted. In a few moments he broke out:—"Raneegunge, What! God bless me! how anxious he is to hear from us; I'll report; go on. And the news reached us, dear P., when we were all in seeming security. I had with me, when I landed at Calcutta, my bold and Royal Fusiliers, of Madras, on the 1st of May. Bright, beautiful, and promising the weather, and yet as I looked round me at the lowering brows of the natives, I felt that if not disaffected in action, they were getting so in thought. I remember the importance displayed by some in office. The train is going in a few minutes; are you ready? and if not, it goes without you. They did not know me. I remember his frightened look when I ordered him, the head and chief of the officials, under arrest. I see his crest-fallen look; yes, P., it was necessary I should get up country rapidly; the train only went as far as Raneegunge, some 119 or 120 miles. He did not know me. Red tape now governed me in my actions among people. This was but a specimen the weather is against control." A pause.

"So heigh ho for Benares! Yes, the holy city of Benares given up to idolatry. I saved it to the East India Company. I recollect old P.—y; he was in a sad fright, and looked with horror at my bold means." I looked to give Benares to the East India Company. Poor P.—y was not used to such high-handed acts as mine, when 2,000 high-caste Brahmins were scattered about like sheep. Rebel Sepoys hanged frightened him. An important city, at least in my opinion, was saved. The north-west of India again could well be visited if they had Benares to fall back on. A sad scene of bloodshed and violence at Benares. They remembered me when my services were wanted; onward to Allahabad; received a telegraph; communicated my answer—Can't come, wanted here. Not a very interesting despatch, but a heart-felt one. P., you have had Havelock speaking to you here. Him I love; I can't hold control." Here was a break.

Control resumed again. "Yes, from Benares to Allahabad, the self-same discipline, the same high-class courage and firmness before unmerited calumny. Oh yes, I found my chief antagonists were the high-class Brahmins. Oh! what hatred I felt towards these men—these base, forward beggars. I waited for no order from Canning, but shelled their quarter, and numbers of high-caste Brahmins passed from earth's experiences. I shot some away from the cannon's mouth, pardoning those that were seduced, and hanging rebels. Still wanted; the telegraph busy. Neale's name had become known. He that is speaking to you. I am not excited, P.; again wanted, and who wanted me? Cawnpoor's hero, Havelock. I remember when I got there, how eagerly he greeted me, and gave me the command of Cawnpoor. You are right; these memories excite me in remembering earth and earth's experiences; not mine again until to-day. Your morn, your noon, or night, I know not. I only know I am strongly swayed by feelings of the past. But let a father's grateful heart thank you for the efforts you made to benefit his children. I am perfectly aware of what you did, and regret I am unable to thank you more. It was better far to bestow benefits to the living, than honours to the dead. I thank you for that service. May God bless her I loved so well on earth. Good bye. His iron will wants to take control; he who has spoken to-day, I mean Havelock. His body reposes in Alum Bagh."

Before I go on further, I may here explain that the service referred to by General Neale was this. In conjunction with others who admired his indomitable courage, shortly after his earthly career had been cut off so suddenly, in fact almost at the gates of the Residency at Lucknow, which was in the act of being relieved, we got up a subscription for a memorial, and we collected a handsome sum, when the thought struck me that the money laid at the disposal of Lady Neale to help her in fitting her sons out to follow in their father's career was better than expending it in bronze or marble affording a resting place for the Calcutta crows. This idea was adopted by my co-operators, and the alternative given to Lady Neale, who, I am happy to say, took my idea of the matter.

With this break I will now proceed. Another control:—"Always a feeling of impending doom following me. I knew I obtained Houn at the expense of life. This is no uncommon feeling with men of great ideas and desires. The dying words of him who has spoken to you, I mean a Trafalgar hero, were, 'Westminster Abbey and victory.' I had the same feeling that India's soil would cover my remains. This feeling oppressed me strongly when grasping bold General Neale's hand. I told him his services at Benares and Allahabad had rendered him worthy of the command of the city of Cawnpoor. I conquered and worsted the fierce rebels of Cawnpoor. I bid him guard it well, to conciliate the disaffected, and to punish rigidly those that had mutinied. Worthily he carried out my orders, I have seen the caste he hated so well on bended knees, performing the degraded service of scrubbing the bloody floor where our countrywomen were murdered; loss of caste to these noble ones; he was a worthy friend, Mr. A. P. He joined me in my first expedition to the relief of Lucknow, we fought worthily, not defeated, but outnumbered, over-worked, our men sleeping as they walked, but even that would not have made us turn our backs from those who so greatly wanted our aid. Our first attempt failed, we came back to Cawnpoor (here the medium paced the room to and fro much agitated), some forty thou-



sand rebels surrounded us; I am speaking of the early part of June, before I succeeded in relieving Lucknow, our force only seven hundred men. I remember how eagerly I let this information be known. In all Benares and Cawnpore there was scarce an European soldier. How unconsciously days passed as we defended Cawnpore against those blood-thirsty rebels, and ere July had passed, fearful rumours reached us there of the sufferings of our countrymen at Lucknow. I, who had sworn to relieve Lucknow, unable to get there. Anxiety, A. P., was the cause of my death, and those days at Cawnpore the fatal ones. Thank God, in the middle of August, on the top of the news of what the garrison in Lucknow were suffering, came the welcome news to us that Major-General Outram was on his way with reinforcements from Allahabad to effect a junction with ourselves and give Lucknow relief. I can but poorly place before you the pictures of desolation which prevailed among our countrymen and women at these named centres. All those who live in peaceful times, whose lives have never been closely menaced, can little imagine the sufferings of the doomed. Life is sweet to everyone, be their ages what they may, and to go into another life unwished-for is such a depressing thought as to agonise the feelings. Not everyone can look at death bravely. I remember when I clasped Outram's hand, he felt the motions of my heart, and honoured me for the vibrations of my frame. He said, Havelock, you are a lion in courage, you have made an unsuccessful attempt, but you shall make another attempt, and, God willing, that shall have a different issue. To such a royal heart as your own, under any circumstances your prevailing wish is onwards, but I am generous, and as you have spilt your blood, wearied your frame, and cast sleep to the winds, it would be injustice in me to assume supreme command, dear Havelock; no, if I fight, it must be as a volunteer under your command, not as a military chief, but as a commissioner."

"We were well served—the natives loved money—our spies brought news from the enemy and also from our friends. One piece of intelligence was that Sir Colin Campbell had landed and taken supreme command of the army in India. Even then in the state of siege in Lucknow, they could obtain information. In some three or four days before we reached Lucknow we were expected by J. W. E. Inglis, the commandant there. But why go through all our perils—t' e more than human efforts we made to relieve our countrymen? but thanks to God, who watches over the meanest intelligent souls, we succeeded. Was there shame in the tears that fell from the general when he clasped Outram's breast? was it any time to observe punctilious discipline when the common soldiers embraced the generals of the relief party, though the middle of September saw those men, women, and children relieved and the hardships of constant fighting shared with happy comrades. It was then the bold General Outram assumed that which was his due—supreme command; the glory of that relief was given to me. We extended the base of our operations, including the square." (I asked whether he meant the Kaissee Bagh, I did not get a satisfactory reply, and I think he meant the Alam Bagh, to which I think the forces retired after the first relief.)

He went on to say:—"I have passed over the attack on the Nana whilst cooped up in Cawnpore. I attacked him in his villa at Bithoor. It was this that brought General Neale to acquaint the sleeping authorities at Calcutta of the Nana's revenge on Wheeler's garrison, explaining by despatch the mode by which his treachery was accomplished at the Ghat—the inhuman scoundrel's broken promises. I never saw the final relief by Sir Colin Campbell." [Here I said afterwards "Lord Clyde."] "Aye, what, I do not know him?" I told him Sir Colin Campbell was made Lord Clyde. "I had passed away in that interval." [I here remarked that Sir Colin Campbell had more bayonets under him at Cawnpore than ever Wellington had in the Peninsula, and I said there was nothing much to boast of.] "I am too much of a disciplinarian to find fault with his services. I hovered about the scene of my triumph. Poor Neale fell before me. We clasped hands in spirit-life. And now may He who governs all—commander-in-chief, governors, and all others—bless you. May God make you worthy of his high favour, bending your heart to his behests, worthy to fulfil his commands in the future; and should anyone ask you of the death-bed of Havelock—although it has gone forth that he died of anxiety and hardship—tell them he died a happy man, and also tell them that he indeed, beyond power of doubt, lived twice who lived the first life well. God bless you.—A. S."

Here ends the narrative of what fell from the lips of a very humble medium, purporting to come, as I believe, from the lips in spirit-life of three who each and all nobly acted their parts whilst in the flesh, and whose doings must ever be acknowledged in the hearts of their grateful countrymen. The survivors of the actors in those momentous times will at once recognise the truth of almost every word that I have committed to paper. More I could have given, but for the reasons shown in the commencement I have thought better not to do so.

Cavillers may aver all I have said is matter of history. Be this so or not, I would wager Lombard Street to a China orange that even if one of these clever cavillers could cram the material for one of these seances, he could not give two or three at a single sitting, going on week after week describing scenes by different actors in the world's drama at different ages and in different countries, answering questions without hesitation or a moment's consideration. Matters are told what I do not believe are recorded in any history. Some I have full reason to believe to be true, as being personally cognisant of many of the surrounding facts; others from their general bearing on the subject. The old story—a clever medium

and a simple-minded believer—will be repeated. To say nothing of the latter, what a fool must this clever medium be to follow a calling of daily labour and an occasional half-guinea for a sitting with me when he can display talent that actor—either in the pulpit, on the stage, at the bar, or in the forum—might envy. The medium is not to be envied. As far as I can judge, and I have studied the class pretty closely as a rule, the best mediums are the men who are least likely to fight the battle of life successfully.

A. T. T. P.

#### AN OPEN LETTER TO HUDSON TUTTLE.

"Hudson Tuttle is about to write on the "Ethics of Spiritualism" in the *Religio-Philosophical Journal*. It is a most needful work, for Spiritualism hitherto has been devoid of ethical work."—MEDIUM AND DAYBREAK, Nov. 9, 1877.

Esteemed Co-Worker,—It was with much pleasure I perused the announcement above quoted, after having seen it in the columns of the *Religio-Philosophical Journal*. From your own great personal abilities and high medial endowments, the mass of Spiritualists will expect the expression of ripe thoughts and golden principles, on the highly important theme you are intending to write upon. I am sure their expectations will be realised. I trust literary courtesy between the directorates of the MEDIUM and the *Journal* may result in us English Spiritualists obtaining a taste of your quality for our own profit. It is to be hailed with satisfaction that the "Ethics of Spiritualism" are at last to be placed before the world in a concrete and visible form; especially as "the design is to furnish a code of morals flowing out of man's spiritual nature, and the continuous development of his physical life." (*Religio-Philosophical Journal*, October 13, 1877.) We may take your labours as an indication of the dawn of a better day for Spiritualism; a day wherein principle and moral right may be recognised by non-Spiritualists as forming integral factors in the structure of Modern Spiritualism; an epoch that will not permit the possibility of the Cause being diverted or perverted to the interest of any party, issue, or "ism." It will enable us to successfully refute the charge, when urged, that we have no moral code; or the other—and not infrequent charge—that Spiritualism countenances all species of moral dereliction. I thank you, true-hearted worker—and hundreds of others will echo my thanks, I know—for the work you have undertaken. Your name alone assures us that you will prove to the roots the questions you discuss. Our Cause must make us worthier, better, happier men and women, or it fails. Spiritualism stands the friend of moral order.

A few days ago the writer was in company with a gentleman of culture and ability, a master in science, medicine, literature, and oratory, and this remark fell from his lips: "American Spiritualists are infidels—and, why, look at Hudson Tuttle, he is an atheist!" It is not unlikely the next time the utterer proclaims the same sentiments, that his auditory may exceed the three persons present on the above occasion, and the pleasant (?) statement will grow as it rolls, snowball-like, until infidelity will become immorality, vice, and all kinds of nastiness besides. Let me ask of you that you answer this, at your convenience, giving us your opinions, conceptions, and ideas concerning the matters mentioned. Strong, vigorous thought is needed over here in England on these topics, and yourself can best of any give it to us. The personal god of the churches, the "man-god," Jesus, of the Unitarians and Universalists, and also of many Spiritualists, needs facing and dethroning, the nobler god of being, the One Supreme Power, must be put before the world. If this be atheism, then am I an atheist. The creeds and dogmas of the Churches, and the immoralities of life, need overturning, and truth and right substituted in their places. If this be infidelity, then am I an infidel. Let us hear your clear voice and have your deep thought on these themes, and then my acquaintance and all his kind may find that we are only infidel to falsehood, atheistic to a god that is representative of their egotism, and not of life.

Respectfully apologising for addressing you, and excusing myself under my admiration for your work, and further pleading that if you respond many souls may be cheered, I beg to subscribe myself, your fellow-worker "for humanity and the truth,"

Dec. 1, 1877.

J. J. MORSE.

#### SEANCE AT MR. WILLIAMS'S.

To the Editor of the MEDIUM.—On Thursday last I attended Mr. Williams's regular seance. We numbered seven, including the medium. Although the weather was most inclement this sitting proved one of the most remarkable I have attended, and I think it may interest your readers to peruse a short account of the phenomena we all witnessed.

After seating us aright, "Peter" and "Charley" kept up a lively badinage, "Peter" making many clever puns. Numerous hands touched me, and two or three kinds of scent were repeatedly wafted in our faces, and a letter was taken from my husband and returned powerfully perfumed. Then "Irresistible," with his peculiar intonation, gave us personally most striking tests, telling us what the medium simply could not know.

"Peter" then came and whispered to me complainingly about "John King" wanting all the power for himself, when simultaneously "John King" materialised, and rose in the centre of the table, clothed in the whitest and most voluminous drapery, with his lamp, which he held to his face, plainly showing us every feature, even to the moving of his eyes. He bowed to all present, and talked to us all in turn. This manifestation he repeated at least four times, and the last time almost pushed his face into that of a sceptical friend of mine, and turning to me, said, "That's a clencher for him, I think, for he knows you have hold of the medium." "Peter" then said to my friend, "Give me your hand, and I'll pull you up to the ceiling," and he immediately did so.



I the more readily send you this report, as I not only am clairvoyante and can see the head, bust, or entire figure as it may be, of "John King," "Peter," "Inrisistible," &c, when they are talking, touching sitters, or moving articles, but I have the very unusual (to mortals) cat or owl-like gift of seeing in the dark. Every feature and every movement of the sitters are as plain to me as if we sat in the light, and I am sure on this occasion nobody disjoined hands or otherwise broke the conditions, as I am sorry to say I see people do on very many occasions in various circles.—Yours truly,

LOUISE LLANCORE.

25, Guildford Street, Russell Square.

P.S.—On Saturday I again attended, and Mr. Reimers had a good test given him by "John King." He (Mr. Reimers) had just received from Mr. Riko (the Hague) his likeness. After Mr. Williams had gone into the cabinet in the dark, Mr. Reimers produced the carte-de-visite. "John King" immediately came and took it away, looked at it, and joyfully answered in reply to the query, "Do you know who it is?":—"Ab, yes, it is my old friend Riko. Remember me to him when you write, and tell him I'm glad to see his face again."

L. L.

#### "EXTRAORDINARY MANIFESTATIONS."

To the Editor.—Dear Sir,—I am very much interested in the report of an "extraordinary manifestation," in your issue of November 23rd. Your readers will remember that I reported a similar manifestation, which occurred in the presence of Mr. Herne and myself, a few weeks ago. I think it is probable that "Charley"—the half-brother of our old friend "Peter" had something to do in the production of these really wonderful manifestations. My connection with the latter case is somewhat slender, as the spirit-drawings referred to ("Cloud of Witnesses"), were not done by me—my name appearing on them as publisher only. I have often noticed that manifestations of an unusual character, when once produced are frequently repeated, and I should not be surprised to hear of showers of pebbles becoming common at spiritual seances.

Of late I have observed that an Egyptian spirit has been several times spoken of in the MEDIUM. Have the various reports reference to the same spirit, or are there several Egyptian spirits at work, as there are several "John Kings"? The first instance of an Egyptian manifesting is recorded in Mrs. Berry's "Experiences in Spiritualism," a work of historical interest to Spiritualists. The spirit there spoken of came through the mediumship of the authoress and Mr. Jesse Sheppard several years ago, and subsequently the same spirit has come through other mediums, in the presence of Mrs. Berry.

Clairvoyant descriptions of "Maheda" would be of considerable interest.—Yours very truly,

W. GILL.

#### SPIRITUALISM AT PELTON FELL, BEWICK MAIN, AND WEST PELTON.

With the advent of wintertide, strenuous efforts are being carried out by the Spiritualists and mediums in the above neighbourhoods. These noble efforts are also supplemented in a practical mode by the noble army of angel-guides, who are concentrating their forces in the same direction, and are as constantly securing "fresh fields and pastures new." To this end, Mr. William Pickford, who may not inaptly be termed one of the most honest and straightforward mediums in the field, has been engaged delivering a course of lectures on "social, political, and religious" subjects to thoughtful audiences at West Pelton, Bewick Main, Pelton Fell, &c. He is uneducated, but true-thoughted. He writes with a simplicity and kindness of manner, and, like many of his humble and obscure compeers, who descend the "gloomy caverns" of the mine for a livelihood, his opportunities for improvement have been equally as limited. Therefore, the only culture he possesses has been the outcome of spiritual development. His intellectual perceptions since he became a medium having unfolded in the same ratio. This is named here to prove that Spiritualism is not "devilish" or "sensual," but rather elevating and sublimating in its results.

The Rev. Jeremiah Cowley, of Birkenhead, who entertained his "Primitive" brethren so highly at Chester-le-Street some time ago, and who boasted that he had one of the "largest libraries at home," and that Mr. T. P. Barkas, a well-known scientist of Newcastle-upon-Tyne, dare not discuss Spiritualism with him, made a deal of capital out of the "devilish" and "sensual" nature of Spiritualism. The reverend gentleman was either most irreverent or otherwise controlled by some "devilish" or "sensual" spirit, to venture such an expression in public, as many there know Mr. Pickford, and he is only a type of many more mediums who could be named.

The discourse on Sunday evening, December 2, at Pelton Fell was given in response to the vote of the audience, who requested that "Sir Thomas Fowel Buxton, Bart.," should relate an account of his travels and experiences after vacating the form. This was done in an eloquent address, which occupied ninety minutes, and which, for variety of thought and choiceness of word-picturing might be termed "a limpid stream of classic elegance." The leading points of the address were recorded by your reporter, but as the demands upon your space are almost inexhaustible I will only give you a few of the principal thoughts for the benefit of his family and friends.

"Mr. Buxton" is very anxious that his dear friend, the Hon. Mr. Gladstone and other prominent members of the House of Commons should recognise his identity through the medium. The former gentleman has already been communicated with on the subject, as the late hon. gentleman complains bitterly that his name has been unjustly obscured in the annals of his country's history, considering the prominent position he took in the stirring scenes of 1820-1834 on the African Slave Measure; and "Mr. Buxton," in reply to our inquiries concerning the causes of this obscurity, nobly and distinctly has told us that it is owing to the solemn fact that his legislative efforts were influenced publicly by his business as a brewer, and that this terrible thought haunts his spirit-life as a spectre, and has brought him to the earth-plane to work out his development. What a lesson this for brewers and publicans!

The Hon. Baroness opened his address by stating that he passed away a "good Christian," a "sound theologian," an orthodox believer in the efficacy of the "blood of Jesus" to cleanse away the last remains of sin,

and fit him for Heaven. He held an almost superstitious reverence for Scriptural teaching on the subject, and was afraid to strain the Bible too much; but upon awakening from the brief trance, and beholding his body lying, he awoke also to better thoughts, grander realities, and nobler purposes. He was wondering if that could be Buxton lying on that bed, when a responsive thought thrilled his soul: "No, Buxton, that is your form which you see. Come with me, and I will show thee something." On looking he beheld a loving friend near. After the first embrace was over, she took him to "Wilberforce," who introduced him to many friends, whom he found occupying positions in the first, second, third, and fourth spheres of life. His first inquiry, however, was to see "Jesus," which desire was gratified in the course of time.

He was a long time in acquiring strength, and the clairvoyant perception did not come until he had been acclimatised to his spherical conditions. "Mr. Buxton" proceeded to depict the degradation and misery he witnessed in the first sphere, the materialistic and tame pursuits of the second sphere, the spiritual advancement and beauty of the third sphere, and the ineffable grandeur and scientific culture which he beheld in the fourth sphere, which he said was the sphere of fraternal, of practical thought, to be handed down impressionably through mediumistic effort. He also visited the planet Jupiter—a detailed account of this great planet was given through the medium two years ago, written for the MEDIUM AND DAYBREAK—which, he said, was in the most perfect state of development in every way. He met with the great "Pitt," and "Fox," who were busy, supplementing their great budgets of political thought for the amelioration of humanity. "Franklin," was patiently experimenting with the laws of electricity. After a protracted sojourn in the fourth sphere he began to feel uncomfortable, and he requested his venerable companion "Wilberforce," to conduct him back to his own planet, the "earth." Many questions were asked and answered, and mutual interchange of thought on important religious matters took place, which convinced Mr. Burton that his dependence on the blood of Jesus would not eliminate sin, and that his own salvation would have to be wrought out with fear and trembling, by individual efforts in doing good and ministering to ignorance and vice, of which he found a plethora in the "low sphere." The recognitions of his wife, family, and friends were affectingly depicted. The appearance of the earth, spiritually, produced infinite wonderment to his mind.

Minute details were given in reference to his visit to the homes of certain individuals to study the various idiosyncrasy of character, and contrast thus public and private life. Special attention having been paid to one prominent ecclesiastic whom he found seated in his library counting his gold, which he considered ought rather to have been utilised amongst the starving poor, to whom he preached. Constantly on naming this fact, however, to his guide he was kindly reminded that the rev. gentleman "was but a man," and that he (Mr. B.) had been in an equal position of wealth, and inquired if he "had done any different."

The moral of this was that the only undefiled religion before God was that the poor must be cared for, and that ministers and the clergy ought not to hoard money. After many other practical thoughts were tendered, "Mr. Buxton" said that we were living in eventful times. Spiritual phenomena were bursting upon the earth with increased power and splendour, and this spiritual power would deluge the earth eventually, and would be witnessed in ameliorative effort to purify humanity and develop scientific thought in every direction.

He proceeded to say that Spiritualism came 500 years ago to renew its attempt to spiritualise the masses, but it was too soon; the world was not ready for it, and the mediums were burned as witches, &c., and this was a dark stain on the Elizabethan era. Later on Luther and Melancthon, Huss, Whitfield, and Wesley, and many other noble men were mediums, all working in their various thought-spheres—diverse in operation, but uniting at the close to purify human animalism from superstition and sinfulness; and as the laws of spiritual electricity were comprehended with more certainty on the other side, mediums would be in direct controlment of the higher minds, who would assist humanity to evolve its destiny in a grander and a truer way.

Chester-le-Street, December 2, 1877.

WILLIAM H. ROBINSON.

#### W. J. COLVILLE'S SUNDAY SERVICES.

On Sunday last these services were well attended. At Cavendish Rooms, in the morning, the subject was "The Day of Judgment." The speaker reviewed the various ideas usually entertained on the subject by different bodies of religionists in various parts of the world, and then proceeded to prove that there is no need for a general judgment of all humanity at some distant date, as the judgment day transpires in the history of every individual when he is brought face to face with the results of his own life. The impromptu poem was on "What Home have I built in the Spirit-land?"

The afternoon lecture, on "Marriage," at 429, Oxford Street, was enthusiastically received, though it provoked considerable discussion at the close. This discussion was by no means of an unfriendly character, and the answers of Mr. Colville's guides appeared to give general satisfaction. The audience requested that a poem might be given on the same subject. This request was immediately complied with. The spirit who gave the poem spoke of "Marriage," however, from an entirely spiritual standpoint.

On Sunday next, December 9, there will be a service at 429, Oxford Street, at 11.15, when W. J. Colville will deliver an inspirational discourse on "The Philosophy of Death." In the afternoon, at 3.15, the subject of the lecture will be chosen by the audience, and questions replied to at the close. A good American organ has been hired for these services, which will greatly add to the efficiency of the musical portion. Spiritualists are requested to attend and introduce these meetings to their friends and acquaintances. They will be held regularly at 429, Oxford Street, every Sunday, at 11.15 a.m. The hall is very clean and well warmed and lighted. Seats free. Voluntary collection.

RECENTLY Mr. J. J. Morse kindly gave a phrenological lecture, with delineations, to the members and friends of the Excelsior Circle, South Shields, for the benefit of the Press fund. The attendance was very good, and the lecture was much appreciated.—T. BURNSIDES.



## THE MUSICAL SEANCES.

The seventeenth of this series took place on Tuesday. They still continue to attract large circles, notwithstanding the unpropitious state of the weather. Twenty visitors were present on this occasion, the majority of whom have not attended any of these seances before; in consequence thereof the influences were very mixed, but nevertheless Madame Llanoré was at once entranced, and played uninterruptedly for thirty-five minutes. Several controls came afterwards, but their names could not be obtained, and after the playing had ceased it was quite ten minutes before the medium could be brought to; she then complained of strange and violent pains in her head.

The musical portion of this seance lasted rather over an hour, and after some little time Mr. Towns was entranced, and gave a short address. His guide complained of the difficulty he had in speaking, and exhorted the circle to try at all times to be more in harmony with themselves, their fellow sitters, and the medium. These musical seances will be given only on Tuesday evenings, at 15, Southampton Row, at 8 p.m.

## MR. COLVILLE AT DOUGHTY HALL.

Last Sunday evening Mr. W. J. Colville was again present at the above hall, and was controlled, according to the announcement of his guides, by "Robert Dale Owen." Dr. Monck presided. Before the discourse, Mr. Colville replied to various interesting questions relative to his address on "Elementary Spirits," delivered on the previous Sunday evening.

After some singing and a Scriptural reading, the medium rose and offered up an invocation, at the conclusion of which he delivered a fine address upon the "Social Welfare of Mankind," under the influence of "Robert Dale Owen." In the course of his lecture he said that there was a tendency in man to become too ideal in his conceptions, and not sufficiently practical. The ideal standard, however, could not be too highly prized, but the association of practical work with ideal conceptions were needful in the development of the powers and faculties of man. Man, he submitted, had no right to amass wealth. There were many begging for daily bread, while the earth would produce all that was needful for the sustenance of human life if the ground which was now lying barren or used for unlawful purposes were tilled and ploughed. The lecturer also spoke at some length upon the subjects of emigration, and the equal rights of men and women in their social relationships.

An impromptu poem was recited by the guides of Mr. Colville at the close of the address, the subject for which was chosen by the audience, namely, "Robert Dale Owen as a Reformer."

Dr. F. W. Monck then offered a few appropriate remarks, and after some more singing the meeting dispersed.

## MR. COLVILLE AT LANGHAM HALL.

On Monday last a very select company, though a small one, assembled in Langham Hall at eight p.m. There was no chairman appointed, so Mr. Colville requested some gentleman in the audience to count the votes on the various subjects proposed for the discourse. The one gaining a large majority was "What effect will the Pope's death have on Christianity?" The address, a moderately lengthy one, was delivered with considerable force and animation, and elicited a burst of applause at its close. It covered so large an area of ground that it would be impossible to do anything like justice to the lecturer by giving a short abstract. Suffice it to say the lecturer very clearly enunciated his views of Christianity, also of the claims of any pope or church to hold absolute sway over the minds of men; and said that undoubtedly the Papal power would, with the election of a new pope, endeavour to regain temporal as well as spiritual power. Especially would the effort be made in England and America, but it would meet with very transitory success, as the time had now arrived when the enlightened portion of humanity were determined to think and act for themselves. Priestcraft and tyranny were unsparingly condemned in this discourse, and the need of full toleration to all enforced.

Many important questions were replied to at the close, and a vote of thanks proposed to the lecturer, which was unanimously carried. After singing an appropriate hymn, during which the collection was made, the audience selected "The Power of Love" out of several subjects proposed for an impromptu poem. The poem was very much appreciated, and many of the audience expressed a desire to see it in print. The meeting concluded at ten o'clock with a benediction.

There will be only two more Monday-evening meetings in Langham Hall, viz., December 10 and 17. As considerable loss has been incurred by this series it is not very probable that the London public will have any further opportunities of hearing Mr. Colville's guides orate on a week-day evening. Spiritualists are earnestly requested to use all means in their power to secure a full house on these two evenings. Prices of admission range from 6d. to 5s. Doors open at half-past seven. Chair taken at eight p.m.

MARK LANE.—On Sunday, December 10, a meeting will be held, at 70, Mark Lane, City, for the purpose of helping a person that is in distress. The proceedings will commence at seven o'clock.

SECOND ANNUAL TEA-MEETING of the Lancashire District Committee of Spiritualists will be held, on Monday, December 31, in the Temperance Hall, Grosvenor Street, Manchester.—JOHN LAMONT, President; CHARLES PARSONS, Secretary. Dec. 3.

ROCHDALE.—At 3, Lower Tweedale Street, to-morrow (Saturday), the 8th inst., Mrs. Batie will deliver a trance-address; service to commence at seven o'clock. On Sunday, the 16th inst., Mr. Johnson will deliver trance-addresses at services to commence at half-past two and six o'clock. Usual collections for expenses. A cordial invitation is extended to all.—J. WHITELEY, Sec.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

On Wednesday evening, December 12th, a social meeting will be given by the Newcastle Psychological Society, comprising songs, glees, recitations, &c. A cup of coffee will be provided for each ticket-holder during the recess. Tickets ninepence each; chair to be taken at 7.30 p.m.—H. A. KERSEY, 4, Nixon Street, Newcastle-on-Tyne.

## A TRANCE ADDRESS BY J. MENSFORTH.

The following address was lately delivered, through the inspirational mediumship of Mr. Mensforth of New Shildon, in the Co-operative Hall. The name of his guide is unknown to us.

The address commenced as follows:—"We know that all the truths which have been taught by moral reformers in the ages of the past are immortal, and will stand erect, in spite of the bigotry and opposition of priestcraft. The truth has had many a hard struggle in the past, but nevertheless it will struggle on, in spite of persecution, till it has conquered all its enemies and won the victory.

"Sectarian Christianity has been a great stumbling-block to truth and progress, but Spiritualism has done more towards the destruction of atheism and materialism than any other system in existence. The great work of Spiritualism is to free man from the tyranny of priestcraft, and it has come to proclaim liberty to the captives of superstition and ignorance. Modern Christianity tries to terrify mankind into the bondage of priestcraft by inflicting its doctrine of endless torment upon those who refuse to believe its wretched teachings. But this awful doctrine of eternal punishment is not rational. Therefore we must reject it, because of its inconsistency with the character of an all-good God, who is too wise to err, and too good to be unkind.

"Spiritualism is no respecter of persons. It comes to the low and humble, to the rich and poor, and proclaims that the soul of man must press on from sphere to sphere and from world to world, always learning something new, and ever trying to comprehend the great, supreme power of the universe. The soul of man cannot be comprehended in the present condition of existence, and when man's soul passes on from this life to the spiritual world he will prove for himself one great fact—that there is no hell, as it is taught in your churches and chapels.

"Thomas Paine was one of the greatest moral reformers that England ever produced. But what do the false teachers who occupy your pulpits say about him? They tell you that he is "weeping and wailing" in everlasting torment. But we, who have entered the other life, know that it is false, and we can truly say that he is still the same lover of humanity and progress that he was on earth; and he is still going about in the human family, seeking to uplift them into the path of truth and righteousness. He now knows and comprehends more than ever he did, and is doing all he can to free men from the slavery of popular theology and all that tries to enslave the soul, because all truth comes from that fountain of intelligence which you call God."

JOHN THOMPSON.

## NEWS FROM CAPE TOWN.

DEAR MR. BURNS.—Dr. J. M. Peebles arrived here from Madras, yesterday, October 29. He is quite well, and will lecture for the Psychological Society, on Saturday next, November 3, the subject being, "The Phenomena and Scientific Aspect of Spiritualism."

On Sunday, November 4, he will speak on the "Religious and Moral Aspect," in the Athenæum Hall. We expect stirring times. Truth must prevail.—Yours fraternally,

BERRIS T. HUTCHINSON.

Cape Town, Oct. 30, 1877.

SPIRITUAL LITERATURE IN LIVERPOOL.—Dear Sir,—Since the disappearance of the Psychological Society, and its public Sunday services, numerous complaints have reached me of the difficulty persons experience in obtaining the weekly periodicals of the Movement and other progressive literature. For the information of those who are anxious to get their papers regularly, they can be had from Metcalf's, stationers, Lime Street, or at the newspaper-stand, St. George's Hall steps, every Saturday morning.—JAMES COATES.

## USEFUL BOOKS.

Medical Electricity and Human Magnetism, a Manual for Students. By WM. WHITE. 8s. 6d.

Digestion and Dyspepsia, a complete explanation of the Disorders of the Digestive Organs. By R. T. TRALL, M.D. 4s.

The Mother's Hygienic Hand-Book for the Treatment of the Diseases of Women and Children. By R. T. TRALL, M.D. 4s.

The Hygienic Cook-Book for preparing Vegetarian Food. By MRS. MATTIE M. JONES. 1s. 6d.

Diseases of the Throat and Lungs. By R. T. TRALL, M.D. 1s.

Phrenology and the Scriptures. By the REV. JOHN PIERPONT. 1s.

True Temperance Platform. By R. T. TRALL, M.D. 2s.

A Health Catechism. By R. T. TRALL, M.D. 6d.

True Healing Art, or Hygienic versus Drug Medication. By R. T. TRALL, M.D. 1s.

Water Cure for the Million. By R. T. TRALL, M.D. 1s.

The Bath: its Histories and Uses in Health and Disease. By R. T. TRALL, M.D. 2s.

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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, DECEMBER 7, 1877.

### INSTITUTION WEEK.

TO THE READERS OF THE "MEDIUM,"—

Dear Friends,—I noticed with much pleasure in the last issue of the MEDIUM, that the date of Institution Week was fixed at last, because it gives me an opportunity for earnestly begging all my fellow Spiritualists to do their utmost upon this occasion, to give substantial aid to the Cause.

No one who has read Mrs. Burns's most touching letters can have failed to see how greatly she has been tried. Shall we not, therefore, dear friends, do all in our power to help her; not in idle and empty praises, but in real, sober earnest. Day after day, and week after week, the weary struggle to keep things afloat in the Institution has been going on, and lately, as you all know, the burden has been laid upon a brave woman's shoulders. Let us honour her for it by making every effort to render it lighter. Let us band together to make this Institution Week one to look back upon with pride. £500 should be the least sum aimed at. "Every little makes a muckle" the old proverb says, therefore let us, both rich and poor, do the utmost in our power for our brave and dear fellow workers Mr. and Mrs. Burns.—Yours truly,

CHARLES GANE.

### WHY ARGUE WITH SCEPTICS?

Do not dispute with sceptics, but send them into the *seance-room*—to experiment for themselves *without* Spiritualists, private or professional. There let them study the Dialectical Number of the MEDIUM, its Rules for Investigating Circles; its record of successful Researches by sceptics; and its Essay on "Spiritualism Militant," by "Phoenix"—for the whole number is most suggestive *seance-room* reading. Bear in mind that the Dialectical Report forms the strongest plea for personal investigation ever afforded in the progress of Spiritualism. It is a plea *by* sceptics, addressed *to* sceptics; and a plea all the more effective in the fact that it is founded upon successful experiment, while it pledges no one to a theory on the subject, but leaves every subsequent investigator at full liberty to form his own explanation of the phenomena. The long winter evenings are now upon us. Let some of these evenings be devoted to systematic and periodical research into the phenomena termed spiritual. Why waste time in controversy upon a subject which is distinctly of experimental significance? The sceptic worth convincing is ever the one who fears not to abide the issue of experiment, and who will *earn his right* to an opinion by engaging in honest investigation. Inform such that (apart from Spiritualism) the *seance* need never be a loss of time. It is an opportunity for social intercourse, capable of being made useful as well as agreeable—by conversation, by reading, and by music, at the taste of the sitters, Spiritualists—Why then argue with sceptics? Present them rather (as we are doing) with a copy of our Dialectical Number, therewith to challenge doubters to the *seance-room* that they may investigate for, and by, themselves. And remember that the Dialectical Researches may be thus sown broadcast without hesitation or expense. For the number in question is not only marvellously cheap (being issued for the present at one shilling per doz.), but is free from *theorising* and from all appeals, financial or otherwise,—the bearing of which would not be understood by the public. It is further of importance as dealing with the Conjurors, the Scientists, and the Press, by the light of the Dialectical experiments. Circulate it freely we urge, and by and bye let us know the result—not necessarily for publication, but as a means of further usefulness.

### THE HAPPY EVENING AT DOUGHTY HALL.

A full attendance at this entertainment on Wednesday, Nov. 28, was anticipated by amateur prophets of the weather to be somewhat doubtful in consequence of the late stormy condition of the elements. Happily, however, the fears of those concerned became subdued as the evening advanced, for the night was fine, and before six o'clock a goodly number of visitors had reached the hall, who cheerfully employed their time while the arrangements of the tea-fare were being completed, by inspecting the numerous spiritualistic curiosities adorning the walls of the hall in the form of paintings, photographs, and other interesting subjects which had found their way from the reading rooms of the Spiritual Institution. Altogether the hall at 14, Bedford Row, presented a lively aspect as the candidates for a "Happy Evening" came streaming in from without, and each circumstance transpiring gave promise of the realisation of an enjoyable time in more than one particular.

#### THE TEA,

As announced in our paragraph of last week, was supplied by Mr. Galloway, of Islington, to whom some credit is due for the promptitude and efficiency exhibited by him in the management of that department.

About 120 ladies and gentlemen sat down to "tea," which beverage in this case was deserving of the appellation, though such unfortunately is not always realised by the partakers at all gatherings of this description. The accompanying entables were also much worth patronising, and the guests all seemed to enjoy the repast as a prelude to the proceedings to follow.

Shortly after seven o'clock, Mr. Iver Mac Donnell was called to the chair, and he expressed his deep regret at the absence of Mr. Burns, through illness, from this the third annual celebration of the Sunday-evening Services in Doughty Hall, but he was glad to be able to say that Mr. Burns was so much improved in health by his short stay in his native home, as to give every assurance of his early return amongst his friends in London.

Among the ladies and gentlemen present were noticed:—Mrs. Burns, Mr. A. L. Henderson, Mr. Joseph Ashman, Mr. W. J. Colville, Mr. Fletcher and friends, Mrs. Dearborn, Mr. and Mrs. Barber, Mr. and Mrs. J. J. Morse and Miss Morse, Dr. F. W. Monck, M. and Mme. Llançoré, Mrs. Maltby, Miss Agnes Maltby, Mrs. Sparey, Miss Sparey, Miss Graham, Mr. R. Pearce, Miss Chandos Leigh Hunt, Mr. Wallace, Mrs. Davies, Mr. Hudson, Mr. and Mrs. H. Sparey and son, Mr. A. Monk, Mr. and Mrs. Towns, Mr. and Mrs. J. C. Ward, Dr. J. Mack and friends, the Misses Gilham, Mr. E. W. Wallis, Mr. W. Eglinton, Mr. Charles E. Williams and Mrs. Williams, Mr. A. Vacher, Mr. G. Robson, Mr. B. Cartwright, Miss Keeves, Mr. and Mrs. J. Wooderson, Mr. A. Maynard, Mrs. McKella, Miss McKella, Mrs. Fusedale, Mr. Carson and son from Edinburgh, Mr. and Mrs. Pritchard, Mr. and Mrs. Thompson, Mrs. Tilley and Miss Tilley, Mr. and Mrs. Bertram, Mrs. Col. Boyd, Mr. White of Leeds, Miss Mansell, Mr. J. Selwood, and many others whose names we are compelled to omit through want of space.

#### THE PROGRAMME,

Which comprised about thirty items, was then commenced and gone through, with slight alteration, including a variety of songs, recitations, and instrumental performances, all of which were received with approbation.

Miss Maltby first gave a pianoforte solo "March in F," which was played very cleverly; followed by a pretty duet, "Sweetly by Moonlight," sang by the Misses Ward.

Mr. B. Cartwright recited in a creditable manner "Hearts' Charity," by Eliza Cook.

The song "Beautiful Leaves" was next effectively rendered by Miss F. Delotz, after which Mr. Iver MacDonnell gave an Irish comic song, entitled "The Saint and the Maid," which occasioned a good deal of merriment from its droll character.

Mr. Frank Dietz then recited "Little Breeches," by John Hay, in his usual quaint inimitable style.

Mr. W. J. Colville then addressed the assembly under the influence of his spirit-guides, who expressed themselves, through his organism, gratified to stand face to face with such a numerous and pleasant gathering. They referred to the absence of Mr. Burns, and remarked that though he was not amongst them in the body yet he was present in spirit, and though they could not behold his outward form, his presence in spirit could be plainly felt by all. Their sincere hope was for his speedy and complete restoration to health so that he might again resume his labours as a spiritual worker, and assist in the promulgation of true spiritual knowledge amongst the masses with renewed energy. A suitable impromptu poem was also recited by him while under spirit-influence, which was rendered in a very impressive manner.

Miss Ella Dietz afterwards recited "The Mother and Poet." The admirable powers of this lady in a histrionic direction are well known and need no remarks from ourselves in the way of appreciative comment. Suffice it to say, that her sympathetic and graceful rendering of each piece was instantly recognised by the audience, who expressed their hearty acknowledgments of her efforts by loud and continued applause. Later on in the evening Miss Dietz recited "The Swineherd," and "Old Granley."

The pianoforte solo, "Martha," played by Mr. John Tiffin, was brilliantly and artistically executed.

Mr. J. O. Ward sang, in tones full and rich, the old favourite song, "The Village Blacksmith," by desire, which was enthusiastically received.



Cornet and violin solos were given during the evening by Mr. Walter Sparey and Mr. Horace Delotz with good effect.

Madame Llançoré also played very tastefully a selection from "La Somnambula," upon the pianoforte. Miss Gertrude Gilham then sang "Coming through the Rye" in a pleasing manner.

The "Cuckoo" duet, by Mr. and Mrs. J. C. Ward, also proved highly amusing and was much appreciated.

Mr. J. J. Morse then advanced to the platform, and having passed under the influence of his controlling spirit, "Tien Sien Tie," said that he had much pleasure in responding to the request of the chairman to say a few words. It was ever the aim and intention of the unseen ones to establish the free gospel of Spiritualism universally, not only to bring the truth home to Spiritualists singly, but to every human being. The essentials of Spiritualism were truth, liberty, and honour—truth, as manifested in and searched after in all things; liberty to inquire into and obtain knowledge at all times, and a performance of that honourable conduct by the individual in making known the truth when he had ascertained it, thus making himself one of the best servants of human kind. After an eloquent address, occupying about fifteen minutes, Mr. Morse returned to consciousness amidst loud applause.

Mr. J. C. Ward then sang in his best style "The angel at the Window." In consequence of an engagement in the provinces, Mr. Ogan was unable to give the promised recitation, announced upon the programme.

Miss Wait, an accomplished American elocutionist, next gave an amusing recitation entitled "The Horkey," by Robert Bloomfield. She also recited with good effect J. G. Whittier's "Maud Muller," which called forth abundant expression of approval from the audience.

The old English song of the "Vicar of Bray" was then sung by Mr. T. Watmore.

Mr. Dietz recited "The Lost Heir," by Hood, which was rendered in a most original and characteristic style, and drew forth an encore from the audience. He then gave "Kitty's Drive" in response.

In the course of the evening Miss Sparey sang in a refined manner the beautiful song by Harry Dale, viz., "Silver Bells of Memory," which thoroughly deserved the appreciative applause elicited at its conclusion.

Dr. Monck then extended his sympathies towards Mr. Burns in his faithful and persistent labours in the Cause so dear to them all. After he had delivered a suitable address in his normal condition he announced that arrangements would now be made for dancing.

The forms and chairs were speedily removed from the hall, and the performers upon the pianoforte, violin, and cornet—viz., Messrs. Tiffin, H. Sparey, and W. Sparey—provided an excellent variety of dance music; and a full hour into next morning was reached before the animated devotees of Terpsichore, who gyrated under the direction of Mr. Henderson, were satisfied.

In every particular the "Happy Evening" was realised, and no doubt there were some who thought that to be present at such a cheerful gathering oftener than once a year would not be overstepping the bounds of enjoyment.

It would have given us great pleasure to have called upon many other prominent workers for short addresses, but this was impossible, owing to the length of the programme proper.

All that now remains to be done is to accord our heartfelt and sincere thanks to everyone who assisted in making the entertainment a success, which we freely offer to one and all.

#### HAPPY EVENING—LADIES' COMMITTEE.

All friends holding surplus tickets connected with the "Happy Evening," are respectfully invited to attend a meeting on Monday, December 10, at the Spiritual Institution, 15, Southampton Row, Holborn, at eight o'clock.

#### DOUGHTY HALL.

Next Sunday evening, December 9, Mr. W. J. Colville will again occupy the platform at the above hall. On this occasion he will deliver an inspirational discourse, the subject for which has already been chosen, viz., "The Education of the Young in the Spirit-Spheres." At the close of the address questions will be replied to, and an impromptu poem recited. Great success has attended these Sunday evening meetings hitherto, and considerable interest is manifested by large audiences in the utterances of the guides of Mr. Colville. Doughty Hall, 14, Bedford Row, Holborn, W.C., at seven o'clock.

#### MATERIALIZATION THROUGH THE MEDIUMSHIP OF MR. HAXBY.

To the Editor.—Sir,—On Monday evening, I was one of a party of five, at the house of a lady, who for some time has held weekly seances with Mr. Haxby as medium, when "Abdullah" came out, with bare feet and arms, and allowed his foot to be measured with a shoemaker's rule. He first took the rule to the light and studied its construction, and then gave it to the lady who undertook the measurement. After several trials, "Abdullah" succeeded in placing his foot steadily upon the rule, making the lady feel with her hand, that both toe and heel touched the standards. The foot proved to be eleven inches long, agreeing exactly with the measure taken by the same lady with her pocket-handkerchief at a former sitting. The foot of Mr. Haxby measured only nine inches and three-quarters.

December 4, 1877.

H. WEDGWOOD.

#### Contents of the "Medium" for this week.

	Page		Page
Notes of an Invalid's Tour amongst Spiritualists and Mediums	769	Why argue with Sceptics?	776
Oriental Controls	771	The Happy Evening	776
An Open Letter to Hudson Tuttle	773	Happy Evening—Ladies' Committee	777
Seance at Mr. Williams's	773	Doughty Hall	777
"Extraordinary Manifestations."	774	Materialisation through the mediumship of Mr. Haxby	777
Spiritualism at West Felton, Bewick Main	774	The Order of Spiritual Teachers	777
W. J. Colville's Sunday Services	774	Mrs. Dearborn	773
Trance Address by J. Mensforth	774	Strange Manifestations in Rome	778
Mr. Colville at Langham Hall	775	Mrs. Batie at Keighley	778
Leicester	775	Mr. Brown's Visit to Northumberland and Durham	780
The Musical Seances	775	Seances and Meetings during the Week	782
Mr. Colville at Doughty Hall	775	Advertisements	781-785
Institution Week	778		

#### The Order of Spiritual Teachers.

##### MOTTO FOR THE ORDER.

"Old things are passed away; behold, all things are become new."  
2 Cor. v. 17.

The elevation of the human race from a decline of spiritual reformation, brought about by a reluctance of action between a thorough conversion to a prevailing faith on the one hand or an utter disregard for all religious aspiration on the other, stands ever a stumbling-block in the way of its achievement. If mankind are really devoid of that sanctifying method of redemption from sin as even the Bible itself avers to be the case, it requires no extravagant argument to convince us of the necessity for some radical and distinguishing system of moralistic and consistent assurances, that shall leave the student in an independent condition of receptivity unsullied by the intolerance of an enforced creed.

The operations of the Spiritual Teacher in this direction consist in his continual exercise in the promulgation of a scheme that shall avert all possibilities of rejection which may spring from prejudicial dislike or from a fancied inability of the pupil to understand. The task is indeed a heavy one, though its ultimatum will be lightened by the assistance of that Divine inherent yearning of the heart for some straight gate through which it shall reach its desired consolation. Are the possibilities, the attainments in view, not to be realised?

"Old things are passed away;" that is, the last faint sound of a waning superstition, coupled with error and self-arrogating pride to the exclusion of truth, may be heard gradually dying away.

The new era is to come in the form of truth, and who shall say that Spiritualism will not become the blessed regenerator of the world?

##### NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the last meeting Teacher Mrs. Whittaker occupied for the time being the position of Chief Monitor. Among the visitors present were Mr. F. Wilson, editor of the *Twentieth Century*, and Mr. W. J. Colville.

Monitor Crowe, who some weeks ago read from the "Philosophy of Mesmerism and Electrical Psychology," by J. Boyce Dods, again chose to give extracts from the same book for the studies of the evening, which were principally devoted to a further consideration of the subjects of spirit and matter, the manner in which the Divine Mind governs the universe, and the electrical medium that relates the Infinite Spirit to the mundane expression of that spirit. The will-power possessed by man was held by the School to be the executive of the mind governed in its results by the Infinite Spirit acting upon it.

Mr. F. Wilson thought that the word "etherialism" should be substituted for "electricity," which Dr. Dods describes as an "atmospheric emanation from God." As electricity was a force it could hardly be said to be the result of the force as well as the motive power. In considering the question they should begin at the beginning, and as the beginning of our present knowledge was a long way above electricity, as a spiritual motor, it presented electricity as a materialistic influence only.

Mr. Colville then kindly allowed himself to be controlled by his guide, who observed that Dr. Dods's ideas were often lofty and comprehensive, and were in many ways incontrovertible; but no one could state with any amount of security that electricity was the motive-power employed for the transmission of will, since there was a time when the force now recognised as electricity was entirely unknown to humanity. New discoveries would yet be made when the world had advanced to higher attainments of scientific and spiritual knowledge. In so far as electricity was regarded as an external expression of motive-power, it should be given the highest place; but in undiscovered scenes there might yet be forces not yet revealed and which were more interiorly related to the human organism. The Divine Will was the source of all creative energy, and never was there a time when nothing existed. Divine emanations were always going forth, which might reasonably be termed the eternal existence of matter. The lecturer, he thought, was somewhat incorrect in speaking of "electricity" as the primal cause.

Some interesting conversation ensued, after which Mr. Wilson, at the request of those present, recited from memory in a pleasing manner the beautiful poem by Alfred Tennyson, entitled "Grandmother's Apology for not being able to cry on hearing of the Death of her Son."

Mr. Colville kindly presided at the pianoforte during the singing of the hymns.



## HULL SPIRITUAL INSTITUTION.

A meeting was held on Monday evening, December 3, on the Order of Spiritual Teachers, when it was decided that one should be opened at the above place, situate at 2, Caroline Street, Hull, where all information can be had on application. Eight names were registered, and it was decided that the School should be opened on Wednesday, the 12th day of December, at half-past seven p.m. prompt, and continued weekly. During the evening Brother J. L. Bland will read an article selected from "The Seers of the Ages," and it is anticipated that much good will be done in Hull when this School is thoroughly established.

As this has only been a preliminary meeting, we have nothing special to bring before our readers, but in due course we hope to report favourable results. It is in the hands of a few who are determined to exert themselves to the fullest extent to carry out the object they have in view.

It is also intended to establish a library in Hull on the lowest possible scale of charges, and we earnestly hope that all who have such an object at heart and have books to spare will kindly forward them to J. L. Bland, 2, Caroline Street, Hull, Yorkshire.

## MRS. DEARBORN.

Mrs. Dearborn has taken up her residence for a time at No. 10, Guildford Place, Russell Square, W.C., where she will be pleased to see her friends, and all who may favour her with a visit. The poor that need her services are treated free of expense. Mrs. Dearborn is not dependent on her practice for her living, but she chooses to exercise it while she is staying here, as she has other business to arrange more completely. Mrs. Dearborn obtains writing upon her arm in the form of communications from spirit-friends, this is a new phase of her mediumship that has presented itself within the last year. Friends are invited to see this manifestation. For further particulars see advertisement.

The following extract from a letter to Mrs. Dearborn: serves as an illustration of the attested genuineness of the above remarkable manifestations obtained by her:—

"Madam, I am glad to have had the pleasure of several sittings with you, both accidental and otherwise, and the first time I had a very good test, when you saw standing near me, and exactly described, and gave the name in full, of my old friend Druce, and several times since in the trance-state I have had communications, which, I feel sure, came 'from over the river.' The manifestations which have interested me most in your case have been writing and symbols in red letters on both your arms.

"Presuming them to be what they claim to be, and I have no reason to doubt it, they are something very remarkable. I have seen the red writing and mottoes on the arms of several people during my spiritualistic experience. Probably Charles Foster (in whose case the letters appear on the instant, and on the instant disappear) is the most noted. The messages and symbols on your arms and person are radically different—both in their mode of coming and staying on the arm after they have come, and the quantity of manifestation at one time. It would seem to have been an impossibility to have been self-made, and confederacy under the circumstances also seems to be impossible.

"I have never seen your arms before the exhibition, in their normal state, and then the manifestation appear *à la* Foster; but Mr. Robinson, our mutual friend, and in whom I place great confidence, tells me he has seen the name of a friend of his appear on your arm while he was looking at it.

"I am very glad to have had the opportunity of seeing what I have of these manifestations, and hope for still further opportunities.

"Hoping your contemplated journey will be pleasant and prosperous. I remain, respectfully yours,  
JOHN WEATHERBEE.  
Boston, U.S.A., October 11th.

## STRANGE MANIFESTATIONS IN ROME.

Dear Sir,—Before I commit to paper a detailed account of my experiences at our newly formed circle, I think that the following little narrative, for which I can vouch, may interest your readers:—

About seven years ago, my wife and I were living at the house, 126, Via delle Quattro Fontane, Rome. One day my wife, accompanied by her sister, visited the hospital of S. Spirito, and inquired for a little boy about twelve years old, whose parents she knew in the country, and who had been suffering for several years from dropsy. He presented a frightful spectacle, and was so swollen and bloated that he was obliged to use both hands to open his eyes when visitors called and conversed with him. Some idea of the enormous size his body had grown to may be formed, when I say that the last time he was "cupped," fourteen pounds of water were taken from him. The poor, little fellow was delighted to see someone who could tell him of his parents, whom he had not seen for years, and talked pleasantly about his family, his friends, their occupation, &c. He described his sufferings as having been intense, and being long given up by the doctors, now looked forward to his end as a happy release, praying fervently, with rosary clutched convulsively between his hands, that it might be a speedy and peaceful one. My wife, after giving him all the consolation in her power, left the hospital at about four p.m., promising him to call again on the following Friday, that being the next day the hospital of S. Spirito was open to the public. On her return home, she described to me the dreadful state in which she had found the boy, and remained the whole of that evening very much impressed with what she had seen.

Now for the wonderful part of the story. On that very night, or rather towards morning, between three and four o'clock, we were both suddenly startled out of our sleep by what felt like an electric shock, and at the same moment we both distinctly heard the sound of wings fluttering through the chamber, as of an owl, or hen, or some bird of equal size, which lasted for some seconds, perhaps half a minute. I immediately struck a light and commenced a thorough search of the room, which I may add was remarkably scantily furnished, there being nothing but an iron bedstead, and washstand, and chest of drawers; no carpet,

but a bare brick floor. The sound had ceased before I had time to light a candle, and there was nothing to be seen although I removed all the furniture there was in the room and examined every crevice that could conceal as much as a blue-bottle fly. After much useless search, and much perplexed at anything capable of making the noise we so distinctly heard being able to hide itself even for a moment, I returned to bed and was soon fast asleep. After my fruitless search, my wife was impressed that what we had heard was nothing more or less than an intimation of the death of the poor boy at the hospital of S. Spirito. On the following morning she related to me a curious dream she had had. She thought she stood in an open field in the country and saw and conversed with a most beautiful child dressed in white, who seemed very happy and merry, laughing and clapping his hands for joy. She was impressed that he was Pietro, the boy she had visited in the hospital ward of S. Spirito, although he bore not the slightest resemblance to the loathsome and distorted being she had seen there. He asked her if she did not know him. "What!" she exclaimed, "is it possible that you are that same Pietro that I saw at the hospital?" He replied in the affirmative. "How is it, then," she observed, "that now I see you so beautiful and healthy, when there you appeared so swollen and hideous?" "That was my earthly body that I left behind me, but this is my spiritual body," was the reply. He then proceeded to talk with affection about his parents, &c., as he was wont to do in earth-life, and at length vanished. The dream was very vivid throughout, and made a strong impression upon her. Now I dare say there is nothing very extraordinary in a person dreaming about what he has been brooding over in the day-time, but I would observe here that my wife is an Italian and a Roman Catholic, and up to that time had not heard a word about Modern Spiritualism, but believed, in common with her Church, in the old-fashioned Catholic dogma of the resurrection of the material body at the last day. Now, when this fact is taken into consideration, I think you will agree with me that the dream was significant.

But to proceed. On the morning following this strange visitation I was relating our adventure to my father-in-law, who was staying with us on a short visit and slept in the room adjoining ours, the door communicating between the two rooms being always locked. To my surprise, he declared he had heard the same sound of wings pass through his room.

Later in the day a dead sparrow was picked up on the stairs. This, we thought at the time, solved the mystery, and, however difficult it might be to explain how a sparrow could have flown through a closed door and managed to hide itself in a scantily furnished room with a brick floor, still I accepted this as the explanation, and banished the subject from my mind. However, on the second night we had almost an exact repetition of our first night's experience, occurring at the same time, both of us again feeling the same sort of electric shock. Only this time my wife uttered a shriek, declaring that she felt a warm, heavy body resting on her hand, that was hanging out of the bed. We both again distinctly heard the sound of wings fluttering close over our heads and through the room for about the same period of time. Again I struck a light, expecting at least to find a bat clinging by its claws against the wall, but again my search was fruitless.

A third night we had a repetition of the same phenomena, with the same results. After this we were no more troubled. Now, after every visitation my wife had a vivid dream about this same Pietro, the details of which I now forget, but I remember that the last time he appeared to her in a dream he said, "I am not permitted to visit you again, as now I am going to a higher place. I have been to you three times, three times, three times," and then disappeared.

All people who have lived in Italy know that the Italians are passionately addicted to the game of "Lotto," and great faith is placed by many, especially those of the lower orders, in numbers given to them in dreams. Here was a case in point, which, however, we neglected to profit by. I will merely add that number 3 was one of the numbers that came out that week.

The day at length came round for my wife to fulfil her promise of calling again at S. Spirito. She inquired for Pietro, and was informed by the sister of charity attending on the invalids that the boy she sought for had died very shortly after she had left the hospital on her last visit, calling on my wife and her sister by name with his last breath.—Yours truly in the Cause,  
A. H.

22, Via de Montserrat, Rome, Nov. 28, 1877.

P.S.—These noises, heard by three people at the same time, may possibly be attributed by some of our sceptic friends to rats. Now I admit that there were rats in the house, but I mean to say that the noise of rats scampering over the ceiling (a noise to which we were well accustomed) is not to be compared to the souging of large wings a few inches over our heads, and creating a wind, to say nothing of the remarkable way in which we were both awakened out of our sleep three nights running.

## MRS. BATIE AT KEIGHLEY.

Dear Mr. Burns,—On December 1st, Mrs. Batie arrived safely amongst us, and was present at the tea and entertainment. Her guides made a few appropriate remarks in commemoration of the opening of the Lyceum library. Upwards of one hundred persons sat down to tea. The entertainment consisted of dancing, songs, glees, and recitations, all of which were executed in a very efficient manner; the Messrs. Waltons and Hartley forming a very nice band for the dancing. Master Fred. Waltons executed some difficult pieces of music in a masterly style, which merited great applause; also Mr. Lister Hartley gave us an imitation of the church bells on the concertina, accomplishing all the changes with grand precision. The entertainment, in fact, was a great success, and we owe our gratitude to Mr. William Weatherhead for his kind liberality, he having put himself to much expense in clearing the room for us. The room is a spacious one, and well adapted for an entertainment of this kind. We sincerely thank all the kind friends who have taken an active part in getting a library together.

On Sunday, December 2nd, Mrs. Batie gave two trance-addresses, afternoon and evening, to crowded audiences, the subjects being chosen by those gathered together. At the close, questions were asked, and obligingly answered to the satisfaction of all. The audience listened to



every word which fell from the medium's lips with breathless attention. I should like to have given a few of the heads of the discourses, but I am afraid I have trespassed too much already on your valuable space. Altogether we have had a happy time of it, not soon to be forgotten.—Yours truly in the Cause of truth and love,

Keighley, Dec. 3, 1877.

A. MORRELL, Sec.

#### SIGNALS FOR SEANCES.

The simplest code of "signals for seances" we have ever seen, is that forwarded by our esteemed friend, Mr. E. Foster, of Preston, who obtained it from a spirit-friend, "Mungo Park," who controls the medium of his circle:—

To the Editor.—Notwithstanding the hundreds of copies of the MEDIUM AND DAYBREAK that I have given away, I feel apprehensive that comparatively little benefit has accrued to the recipients to what otherwise might have done, had the following "code of signals" accompanied the "rules for investigating circles." To publish the "rules" unaccompanied by the "code," is, I think, like punishing a school-boy with arithmetical rules, but withholding the numerals by means of which the "answer" to the "question" is to be obtained; and therefore, must, as already intimated, be comparatively useless.

However, in order that this omission may be supplied, I have great pleasure in handing you the rules:—

#### DIRECTIONS FOR FORMING SPIRIT-CIRCLES AND FOR CONDUCTING SEANCES.

**Composition of the Circle.**—The circle should consist of from three to ten persons—about an equal number of each sex—and there should be, amongst the number, a diversity of complexion and temperament. They should sit on cane-seated chairs round an ordinary table (a telescope dining-table is best). The most mediumistic person present should sit with his back to the north, and no person should be allowed to go behind him. The remainder of the sitters should be placed in alternation—male and female, light and dark, passive and negative—and place their palms easily upon the table, and endeavour to maintain the following conditions:—

1. **Mental Conditions.**—The one mental condition essential to success is *perfect composure*; therefore every disturbing element should be most completely banished and suppressed. Persons who feel an intuitive antipathy towards each other, or are on unfriendly terms, should not sit in the same circle. Dogmatic, intolerant, obstinate, opinionated persons, and those who are possessed with a blind and bigoted hatred of Spiritualism, or who treat the subject with levity and frivolity, should be excluded. Persons of low moral character should not be admitted, as their presence will have a debasing influence upon the phenomena. *Honest scepticism* is no hindrance, but discussions invariably retard progress. Each sitter should do all he can to contribute towards the ease, comfort, and harmony of the others. To this end, agreeable conversation, reading aloud, invocation, and, better than all, singing may be engaged in. No particular phenomena should be wished for. It is best to wait passively, patiently, and seriously for what may be given.

**Atmospheric Conditions.**—The room in which the circle meets should be free from draughts and yet be ventilated, and, if possible, be set apart exclusively for seances. A subdued light or complete darkness facilitates control. Extremes of heat and cold must be avoided, a dry and moderately warm atmosphere being most desirable. During heavy rains, high winds, thunder storms, or the prevalence of any powerful magnetic or atmospheric disturbances, the seance will, in all probability, be fruitless.

**Physiological Conditions.**—The spirits produce the phenomena by means of the vital "aura" which emanates from the sitters generally, but more particularly from the medium. If the circle consists of persons with suitable temperaments, harmoniously arranged manifestations will take place readily: if the contrary be the case, much perseverance will be necessary. If there are no results, changes should be made in the positions of the sitters, or new members be introduced, till the proper conditions are secured. When manifestations have been obtained, the same sitters should attend at each seance, as the absence of one of them, or the presence of a stranger, is apt to hinder the manifestations.

**Conduct of the Circle.**—The director of the circle should sit opposite the medium. His functions are to keep order, and put all questions to the spirits. The medium himself should not be questioned or engaged in conversation, or the perfect tranquillity of mind so necessary to his comfort, and to the completeness of the manifestations will be disturbed. A recorder should take notes of the proceedings and conditions.

An electrical sensation passing up the arms, is generally the forerunner of phenomena. Those who feel it first, or most powerful, are generally mediumistic, and will soon feel their hands involuntarily move about, and experience painless shocks in their bodies. Should one close his eyes and become unconscious, it need not create alarm, as he is probably becoming developed as a trance medium. The spirits of deceased friends will control him and employ his organism to make themselves known. Observe his movements and words, and you will be likely to identify the spirit. When the trance is over, he will, without aid, quietly resume his normal condition, and be surprised when you tell him what has occurred. When the table begins to tilt, or when raps are heard, do not be too impatient to get answers to questions. The following is the code of "signals" suggested:—"One rap or tilt of the table signifies 'no'; two signify 'doubtful'; or 'please yourselves'; three, 'yes'; four, 'ask questions'; five, 'alphabet required'; six, 'join hands'; seven, 'the communication is complete'; eight, 'light out,' if there is a light, or 'get a light,' if it is dark; nine, 'sing'; ten, 'close the circle.'" Inform the spirit that this is your code. Then ask if the sitters are properly placed. If the answer is "No," inquire, pointing to each sitter in succession, "Is this sitter to move?" until you get "yes" again, and so on with each member of the circle. Treat the spirits or intelligences which produce the phenomena with the same courtesy and consideration as you would desire for yourself if introduced to a company of strangers for their personal benefit; but do not on any account allow your judgment to be warped or good sense imposed upon by spirits, whatever their profession may be. Remember that spirits are not infallible, and do not know everything. If untruthful or otherwise unwelcome spirits manifest, request them firmly, but kindly, to with-

draw from the circle. If this means fails, break up the circle for a few minutes and then re-form it. Reason with the spirits kindly, firmly, and considerately. The circle may sit one or two hours, once or twice a week.

Intercourse with spirits is carried on by various means. The simplest is by tips of the table, or raps, one for "no," &c., as directed above. Call over the alphabet slowly, and the spirit will rap or tip the table, or strike it with the medium's hand when you come to the proper letters. The easiest way is to go through the vowels and consonants alternately, as this saves time. When the hand of a sitter is shaken, let him place it on the *planchette*, when the pencil will probably be made to move and write on the paper beneath it; or you may place a pencil between his fingers, and it will produce the writing automatically. Paper should always be at hand. Where the power is very strong, the pencil will rise up and write *without* any person touching it. The spirits may prefer to "entrance" a medium and speak through his vocal organ. When this is the case do not press the spirit for test communications, but be content to take what comes. Some become "impressionable" mediums, and while quite conscious often give communications on matters with which they are personally unacquainted. Others are "clairvoyant," and correctly describe the spirits around the sitters, and read luminous letters which they see in the air (at a dark seance these letters are often seen by all the circle). Sometimes the table and other heavy objects are lifted, moved from place to place, and even passed through closed doors.

**Dark Seances.**—Phenomena are generally obtained quicker and are more numerous and powerful at a dark than at a light seance. The principal reason is that the "aura," a subtle, sensitive fluid emanating from the sitters, is rapidly decomposed by the actinic rays of light, and as those rays are excluded at a dark seance, the "aura" is more plentiful, and as it is the connecting link between spirit and matter, the means by which the spirits produce manifestations, the phenomena are naturally more powerful in the dark than in the light. Certain experiments in chemistry depend for their success on the *absence of light*. When chlorine and olefant gas are mixed together in a glass bottle, they will remain together so long as the light is excluded, but the moment that light reaches the mixture, a chemical combination takes place producing a loud detonation. The prepared plate of the photographer must be conveyed to the camera in a dark chamber, or the light will decompose the collodion and render abortive the attempt to take a photograph. The fact is, a man must be a scientist to thoroughly understand Spiritualism, and they who affirm "that what takes place at a dark seance could, if genuine, be produced with equal ease in the light," betray their ignorance of the nature and power of light. If you sit alone with the medium in a dark room, with the door locked and the key in your pocket, while you firmly hold his hands, and manifestations occur out of his reach, you may be pretty sure that the phenomena are due to some outside force, and not to trickery on his part. It is always desirable, nevertheless, that the investigator should sit in the light, for it is indisputable that one unaccountable phenomenon occurring when he has the free use of his eyes, is to him far more convincing than greater marvels in the dark. But he will need greater patience, and but few have the perseverance to sit long enough to witness manifestations in the light. It is because of this impatience being exhibited and expressed that mediums who prefer sitting in the light are often induced, against their better judgment, to sit in the dark. When this is done, however, the conditions should be clearly laid down, and their strict observance insisted upon. The following are the

#### Conditions observed at my own Dark Seances:—

- 1.—The company shall sit where the medium may be impressed to place them, and if there be an objection raised as to the position of any person, a satisfactory alteration shall be made.
- 2.—One of the company shall be decided chairman, and he shall see that the conditions are kept and order preserved.
- 3.—All hands shall be *securely joined together*, and each person pledge his or her word not to release his neighbour's hand during the seance without the consent of the medium, and that if any person's hand shall be known to be free (accidentally or otherwise), the fact shall be immediately made known to the company by the person whose hand is thus at liberty. This condition is intended solely to make the test complete, as proving that the hands of none in the circle can possibly be free to simulate the genuine manifestations.
- 4.—Each person to pledge his or her word not during the seance to raise his or her hand from the table, or procure a light, or interfere in any way with the manifestations, or permit such irregularities in others without at once informing the company.
- 5.—The medium must not be engaged in conversation, and all discussion must be avoided during the seance, in order to secure mental tranquillity and harmony.
- 6.—Should any reasonable doubts as to the genuineness of the phenomenon be entertained by any person, he shall openly state them *during the occurrence of that particular phenomenon, and not after the seance is concluded*; because during the occurrence of the phenomenon the medium can submit to such tests as will at once remove these doubts, whereas after the seance it is useless to do this, inasmuch as he cannot at will ensure a repetition of that particular or any phenomenon. Hence it is equally fair to the rest of the circle, the medium, and the objector himself, that he should express his doubts while the phenomenon is occurring, or not at all.
- 7.—That each member of the circle pledges his or her word to faithfully observe these "conditions," and that any person wilfully breaking a "condition" shall withdraw from the seance-room.

#### Conditions observed at Light Seances.

- 1.—That the conditions of the dark seance numbered 1, 2, 5, 6 and 7 be observed.
- 2.—That no person shall interfere with the light except by the medium's permission.
- 3.—That the company shall occupy three sides of a square or oblong table, and the medium the fourth.
- 4.—That the table shall be covered with a cloth reaching to the floor at each side. This is intended to secure the advantage of darkness under the table, darkness being favourable to the accumulation of the "aura," by means of which manifestations are produced.



- 5.—That all hands shall be placed, palms downwards, and kept there.
- 6.—That should no phenomena be elicited, the light shall be turned off for a few minutes, and re-lit immediately the phenomena commence.
- 7.—That no person shall interfere in any way with the manifestations.

*At both Light and Dark Seances.*

- 1.—Ladies should be present as well as gentlemen.
- 2.—The medium is a passive agent, and cannot produce phenomena at will. On an average, two seances out of five are either partially successful or entire failures.
- 3.—A family circle affords the most harmonious conditions, and is more likely to prove successful than one composed of strangers.
- 4.—The quickest and most satisfactory way to test the genuineness of the phenomena, is to sit alone with the medium in a room of your own choosing.

F. W. MONCK.

#### ISLINGTON SPIRITUAL INSTITUTION, MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

Mr. Lawrence, the much abused and persecuted medium, will deliver an address, at the above hall, on Sunday next, the 9th inst., on which occasion the friends are recommended to come early to secure seats, as Mr. Lawrence is exceedingly popular among the Spiritualists of Islington, who have tested and proved his integrity again and again.

We were favoured with an excellent discourse from Miss Keeves, on the words, "Blessed are the pure in heart," which was listened to by a numerous and appreciative audience with the most marked attention. The address, which was given with considerable energy and clearness of diction, set forth the necessity for pureness of heart and integrity of conduct in all our dealings with fellow-men, in order to bring about, by individual effort, the regeneration of society; declaring the inutility of creeds, and dogmas, and the observance of ceremonials to effect this desirable end.

The fair lectures concluded with a short poem, admirably adapted to our present circumstances in connection with the Movement at the above Institute, and prognosticating for us a prosperous future.

An entertainment, consisting of songs, recitations, &c., will take place at the above hall on the last Saturday evening of the present year, December 29. Further particulars will be given next week.

ALFRED MONK, Sec.

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

**ANNIVERSARY TEA.**—The first anniversary of the ministrations of the guides of Mr. E. W. Wallis will be celebrated at the above institution on Sunday next, December 9, by a tea-meeting, followed by speeches, trance and normal, interspersed with singing. The chair will be taken by Mr. Whitby at half-past six. The following friends, among others, are expected to speak:—Misses Keeves and Young (in trance), Dr. Monck, Mr. Ashman, Mr. Hunt, Mr. Barber, and Mr. Wallis. Friends who have Sankey's hymn-books are requested to bring them. Tea on table at five p.m. prompt. Tickets, 1s. each.

Last Sunday evening Mr. Fletcher spoke to a large and attentive audience, on the subject of "Who are the Christians?" and pointed out that there are workers and non-workers in Christianity, the latter of whom called upon God to do their work for them.

#### MISS AND MR. DIETZ AT LANGHAM HALL.

Miss Ella Dietz and her brother, both well known as members of the Haymarket Company, gave an entertainment, at the Langham Hall, on Friday evening, with the most satisfactory results. The audience was large, and the performance was received with unmixed cordiality. Indeed, it is but rarely that anything so refined and agreeable is to be heard from the platform. There is a dreary sameness about most readings that renders them vastly unattractive. But so much variety was imported into the instance before us that the whole evening became infinitely enjoyable. Should Miss Dietz devote herself to the career of a reciter, she ought to achieve fame and fortune. Nature has done much for her. She has a most expressive face, great intelligence, an appreciation for what is good in literature, and one of the loveliest speaking voices that we have ever heard. Its intonations and articulations are full of music; add to this a girlish naïveté of manner and unusual cultivation, and the result is delightful. Miss Dietz succeeded in all that she essayed, but her rendering of Tennyson's "May Queen," and Hans Andersen's "Svineherd," may be singled out for especial commendation. Mr. Dietz is gifted with considerable perception of humour, and he reads cleverly and well. Bret Harte's choppy sentences do not easily lend themselves to recitation, and his style of writing lacks variety, but a small selection from his works is never disagreeable.—*Hornet*, Dec. 5.

**HALIFAX.**—Mrs. Batie will deliver a lecture at the Old County Court House, on Sunday, the 16th of December. All friends are invited to attend.

**EDINBURGH.**—The Rev. W. Barlow, of the New Jerusalem Church, Infirmary Street, will lecture next Sunday evening on "Modern Spiritualism in its Religious Aspect," &c.

**HUNWICK.**—A public meeting will be held at the house of Mr. S. De Main, High Grange, on Sunday evening, the 16th inst., when a collection will be made. Proceeds to be devoted to the Spiritual Institution.—C. G. OYSTON.

MR. W. J. COLVILLE will deliver an oration on Spiritualism in the Public Hall, Jesus Lane, Cambridge, on December 12 and 14. Subject chosen by the audience, followed by an impromptu poem; to commence at 8 o'clock. Questions answered at the close of each oration. Seats one shilling, back ditto sixpence.

**HEALING BY LAYING ON OF HANDS.**—Dr. James Mack, the great healer, is located at offices 14, Southampton Row, W. C., where he is prepared to receive patients daily from 10 a.m. till 5 p.m. Dr. Mack has met with the most unprecedented success in the treatment of all diseases, as hundreds in this country and the United States can testify. He has secured the services of one of the best medical clairvoyants just arrived from America, who will also be in attendance to examine patients and diagnose disease. Patients at a distance treated by letter and furnished with magnetised fabrics. Fee by arrangement.

#### MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, December 9. Temperance Hall. Afternoon at 2.30. Evening at 6.

MANCHESTER.—Sunday, December 16. Temperance Hall, Grosvenor Street. All Saints. Afternoon at 3. Subject, "Spiritual Democracy." Evening at 6.30. Subject, "Scepticism; its Cause and Cure." Monday, December 17. Special Chamber Lecture.

BELPER.—Tuesday and Wednesday, December 18 and 19.

LONDON.—Sundays, December 23 and 30. Doughty Hall. Evenings at 7.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E. Mr. Morse's guides deliver addresses on the Temperance Question.

#### W. J. COLVILLE'S APPOINTMENTS.

KINGSTON-ON-THAMES.—Friday, December 7, Assize Courts, at 8 p.m. Subject chosen by the audience.

LONDON.—Sunday, December 9, Salisbury Hall, 429, Oxford Street, at 11.15 a.m., "Philosophy of Death;" 3.15 p.m., subject chosen by the audience.

DOUGHTY HALL, at 7 p.m. Subject—"Education of the Young in the Spirit-Spheres."

MONDAY, December 10, Langham Hall, at 8 p.m. Special Oration, &c.

CAMBRIDGE.—Wednesday and Friday, December 12 and 14. Public Hall, Jesus Lane, at 8 p.m.

Impromptu poems delivered on all occasions.

#### NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR DECEMBER.

Sunday, December 9. Inspirational Address. Mr. W. Westgarth. Monday, December 10. "A Popular Review of the present aspects of Physics, Biology, and Psychology." Mr. T. P. Barkas, F.G.S.

Wednesday, December 12. Social Evening. Tickets 9d. each.

Sunday, December 16. "Spiritualism." Mr. John Mould.

Sunday, December 23. Trance Address. Mr. W. Wallace.

Sunday, December 30. Trance address appropriate to the season. Mr. W. H. Lambelle.

Lectures commence on Sundays at 6.30 p.m., on Wednesdays at 8 p.m.

Admission free. A collection to defray expenses.

H. A. KERSEY (Hon. and Corresponding Sec.)

4, Nixon Street, Newcastle-on-Tyne.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, December 4th, Mr. Reimers delivered a most interesting and suggestive lecture on "Objective Presence of Spirits proved by Moulds of their Forms left after Vanishing," exhibiting moulds in illustration. The Rev. T. Colley stated his experience. A gentleman present promised to give the same results without spirit-assistance.

On Friday, 7th, Mrs. Heatherly will continue her course of discussions on "The Development of Humanity in the Future."

On Sunday afternoon at 3.15 Mrs. Treadwell will deliver a trance address. We hope friends will come early.

On Thursday, 11th, Mr. Drake will occupy the platform, reading a paper on "Reasons for renouncing Christianity, from a Spiritual and Scriptural Standpoint."

Subscriptions are now due.

I have to announce to members that Mr. Reimers presented plaster moulds of the original casts to the Association; any members wishing to examine the same may do so on application.

The second New Year's social gathering of members and friends will take place on Thursday, January 3, at the above hall. Members and friends of the Cause are cordially invited to assist the committee in making it a success. Further particulars will be shortly announced.

CHARLES WHITE, Hon. Sec.

#### MR. BROWN'S VISIT TO NORTHUMBERLAND AND DURHAM.

Dear Sir,—I wish to tell you that my father intends visiting Chester-le-Street district, Newcastle, Choppington, Blyth, Ashington, Longhurst, and other places. Letters to be addressed to S. M. Brown, Howden-le-Wear, Durham, R.S.O. Friends wishing to have meetings must please write at once, that arrangements may be completed.—Yours respectfully, E. H. BROWN.

MR. F. G. HERNE'S Sunday evening seances for friends will commence December 9, at 7 p.m. Address, 61, Lamb's Conduit Street, W.C.

BIRMINGHAM.—In consequence of a misunderstanding concerning dates, Mr. Mahony's New Year's Party, announced for the 1st of January, cannot take place until Wednesday the 2nd of January. An excellent entertainment, superintended by Mr. Mahony, is in active preparation. Mr. Harper has consented to give recitals, and the services of other talented friends are secured. Two hours will be devoted to Christmas games and dancing. Tickets 1s. each.

"M. A. (OXON.," replies, in the current number of *Human Nature*, to the aspersions of Dr. W. B. Carpenter, in *Fraser* of last month. We learn that his article is to be at once reprinted as a sixpenny pamphlet. Mr. Crookes has demolished the same antagonist in *Nature*; and Mr. A. R. Wallace completes his discomfiture in *Fraser* of this month. Dr. Carpenter has fallen in bad times.

DARLINGTON.—The Spiritualist friends desire to give notice to the public that Mr. Joseph Nelson, who has had experience on the platform with Herr Dobler, Maskelyne and Cooke, Professor Bosco, and others, and is well posted with the tricks of Dr. Lynn and Mons. Houdin, will perform their principal tricks and explain the same at the Spiritual Institution, 1, Mount Street, on Friday, December 7th. Doors open at 7.30 p.m.; to commence at eight. Admission, one penny.



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For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

#### I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

#### II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

#### Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

- 1st.—To supply dealers with stock on the lowest terms.
- 2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.
- 3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.
- 4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.
- 5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.
- 6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.
- 7th.—These advantages are offered to foreigners as well as to residents in the British Islands.
- 8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.
- 9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.
- 10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

#### Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. BURNS, Managing Representative, 15, Southampton Row, London, W.C.

#### A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

#### HAFED, PRINCE OF PERSIA : HIS EARTH-LIFE AND SPIRIT-LIFE

—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of directing writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated Life of "Hafed" is a bulky and elegant volume, price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.



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

SUNDAY, DEC. 9.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, DEC. 11.—Madame Liancoré, Music: Mr. Town's Clairvoyance, at 8.  
WEDNESDAY, DEC. 12.—Mrs. Bassett's Direct Voice Discourses, at 8.  
THURSDAY, DEC. 13.—School of Spiritual Teachers, at 8 o'clock.  
FRIDAY, DEC. 14.—Mr. Colville, Inspirational Teachings, at 8.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 11, Mrs. Olive's Seance. See advt.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.  
WEDNESDAY, DEC. 12, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, DEC. 13, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 58, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, DEC. 14, Mrs. Olive's Seance, 15, Alinger Terrace. See advt.  
Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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

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

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

SUNDAY—11 a.m. For Investigation and Healing; 7 p.m., Lectures, Readings, &c. Admission free.

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

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

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Parks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, Temperance Hall, Horwedge Street, at 6.  
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, DEC. 11, SHEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Philip's Road, at 8.  
SHILDON, 155, Rowlinson's Buildings, at 7.  
WEDNESDAY, DEC. 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Parks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
THURSDAY, DEC. 13, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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