



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

SPIRITUALISM.

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THE EVOLUTION OF A MATERIALISED FORM FROM A MATERIALISED FORM.

We the undersigned attest to the following facts:—On Friday evening, December, 7th, we sat with Dr. Monck for materialisation. First, we thoroughly searched the smaller room leading from the seance-room, in which the sitting was held, and sealed up window and door, affixing private marks to enable us to verify the fact that no admission thereunto from without could take place; and, it may at once be stated, that at the conclusion of the night's most wonderful events for us to report, the seals were intact as we had left them.

We sat round a small table, placed within a yard of the black curtain that separated the smaller from the larger room; and Dr. Monck, standing before the curtain, about two feet from the table, soon passed under control of "Samuel." The light from two gas-jets was at this time about the power of one candle. Under these conditions we all very clearly saw a tall white-robed figure grow out of Dr. Monck's left side; and Mr. Colley, desiring more light, was permitted to increase it, so that we all plainly saw the figure in process of development issue from the medium's body, bound to him, as has before been described, by a spiral attachment that appeared to be part of the figure's robe and right arm; and thus stood as separate individuals before us, both medium and figure.

But, presently, from *this* form, a female figure rapidly grew into being (just as the first form grew from Dr. Monck), and stood at the left side of the first form, even as the male figure stood at the left side of the medium. So, the three, which before were one in the person of Dr. Monck, stood before us thus:—1st, medium; 2nd, man spirit-form; 3rd, woman spirit-form; the latter, still fibred to the second, in the same way that the second had been fibred to the first.

The female form was as much shorter than Dr. Monck as the man-form was taller. Her face was beautiful, and her white garments, like those of her companion, seemed to be of exquisite texture. She smiled, bowed, kissed her hand to us, and affectionately addressed one of our company in a voice low and exceedingly sweet; while the accents of this figure, tone, and articulation were recognised by Mr. and Mrs. Colley as belonging to one, so-called dead, with whom they have been familiar through various media for some years. A fabric of the most delicate structure covered the face of this materialised spirit, which added grace to its appearance, and in no way impaired our view of her lovely features. Long streaming masses of dark hair fell over her shoulders behind, and one curl fell over her neck in front. Then, after she had passed backwards and forwards, now behind, and now again at the side of our first visitor, thus retiring and advancing, the two mysterious living beings stood forward for the closest inspection not a yard from us, while Dr. Monck left them and turned up the gas to the full, so that nothing whatever was wanting that might better enable us at any time to recognise the faces of these strange visitors anywhere.

Then, after a time, the female figure seemed to be absorbed by the male figure (just as he in turn was at last absorbed by the medium), and a great access of power on his part seemed to be the result; for now, with the gas turned on full, this form came with Dr. Monck round the circle, and at request lifted three of our company, one after another, completely out of their chairs. He also took up a chair and twirled it round and flourished it about to show the perfect anatomy of hand, wrist, elbow-joint, and other powers

of the arm. Then, placing the chair in front of us, the embodied spirit sat down, and permitted us to handle and leisurely inspect its hands, arms, and feet, and scrutinise very closely its features, moving its eyes and eyelids at our request, and affording us in many ways every facility for most thoroughly making its acquaintance in every way desired; Dr. Monck, still under control of "Samuel," standing apart and aiding us in every way possible to get the fullest and most complete knowledge of our mysterious visitant.

Further, this strange addition to our number wore a sort of head-dress bound round with a chaplet of golden leaves, and other ornaments. Its arms were bare and very lean, but perfectly natural, both as to appearance and touch. Very audibly, also, under instructions of "Samuel," while the medium's closed lips were pressed on the back of Mr. Colley's hand, did the figure speak, and addressed us, saying "All hail!"

And now an experiment, very unique in its outcome, was suggested, namely, that the form should drink a glass of water; and, though "Samuel," on behalf of Dr. Monck, objected to the experiment as not a nice one in its expected conclusion, yet Mr. Colley, for good reasons, persisted, and the result was that as the figure drank the water visibly and audibly before us, the water so consumed was, in quantity corresponding to what the materialised spirit swallowed, instantly ejected from the medium's mouth, demonstrating, by another proof added to former proofs, that there is at times, if not always, great community of taste and feeling between the psychic forms and the mediums from whom they take birth.

Thus, after many experiments, and a stay with us of nearly an hour (the medium all the time and throughout the whole seance never once out of our sight), the embodied mystery began to lose power, till at last Dr. Monck, drawing near, received the form back into himself, the figure sliding, as it appeared, gradually into his left side, leaving only a patch of white, misty, luminous vapour on his black coat. This, too, disappeared, but, the lappet of his coat by chance being moved aside, we all saw beneath, on the waistcoat, about the place of the watch-pocket, the same flickering patch of misty light, which Mr. Adshead tried to arrest, placing one hand at the back, while with the other he explored the inner vest, feeling all round in vain for its cause, which *ignis fatuus* presently died out, or was drawn within, and with a spasm Dr. Monck awoke and sat down with us, apparently unconscious of the mighty wonders we had witnessed and feel powerless to describe.

WILLIAM P. ADSHEAD,
AGNES S. CRANSTOUN,
ALEXANDER J. CRANSTOUN,
LILLIE COLLEY,
THOMAS COLLEY.

W. P. Adshead, Esq., Derby House, Belper, sends the following postscript:—"In the investigation of Modern Spiritualism I have been greatly privileged. In examining and assuring myself of the genuineness of its phenomena in their many varied phases my opportunities have been exceptionally numerous and favourable. Indeed, to such an extent has this been the case that I was led to think I had advanced far in the study of the matter. But in this respect I have now to confess that my former experience has been surpassed in a manner and degree which to myself appears almost incredible; for, as a country member of the inner circle, now studying the higher phases of materialisation through Dr. Monck, under the presidency of the Rev. Mr. Colley, I joined last Friday eve-

ning's sitting, and was then permitted to witness manifestations which, excepting Mr. Colley's late reports, nothing ever chronicled in the annals of Spiritualism can, in my opinion, in any way parallel."

A SPIRIT-POSTAL OPERATION.

We, the undersigned, attest to the following facts. On Wednesday night, December 5th, in full gaslight, we sat with Dr. Monck, and each in turn tied two new slates together, with a crumb of pencil placed between, having previously in secret written a question or message on the inner surface of one of them; the joined slates being placed by us, in turn, at our feet under the table. This was by each of us done twice, so that ten slates were written on, the invisible scribe appropriately answering on each slate its particular question.

Further, at request one pair of slates was taken from the room, through closed doors, and placed, in a particular way asked for, on the fifth step of the staircase outside going down. Dr. Monck being left in the room with one of us while we went out to see if this had been done, the slates were found placed on the step desired and in the way directed.

Another pair of slates was also, in the same unaccountable manner, taken from the closed room; and, on the door being opened a little, one of our company was instructed to advance and take them from a hand that held them. The hand in question, very natural in appearance, was seen by all, on one of the fingers of which a ring was also observed.

Then one of our number took a small unframed pasteboard slate and wrote thereon a request that it should be taken then and there to his house, nearly two miles off, and dropped into the letter-box of his front door. To this we all appended our names, and moreover loosely tied a card (on which also we had written our names) to this same slate, which we placed at our feet beneath the table.

In answer to our request that we should hear the sound of the slate in the process of its mysterious abstraction from the room, we heard a faint thud, and were told that the matter looked for was accomplished; so, leaving two of the undersigned with Dr. Monck, three of us started off in a cab for our friend's house.

On our arrival there (and it was now past midnight) we opened the door, entered the hall, and, with the card tied up exactly as we had insecurely fixed it, there in the letter-box lay the slate.

THOMAS COLLEY,
LILLIE COLLEY,
HENSLEIGH WEDGWOOD,
GEORGE ARNSBY,
WILLIAM P. ADSHEAD.

ORIENTAL CONTROLS.

On December 2nd I had some singular spirit-controls. They are all in some way connected with India. Although one of them, as will be afterwards seen, commenced his career of fame in India, yet he reached his highest fame in Europe.

Shortly after sitting down, the medium, before he was fully entranced, began singing out detached Hindostanee words—"khit-mutgar," "khansameh" (the last word with a pronunciation I would defy any trickster to get up for the occasion), "qui by," and other Hindostanee words, and ended by emphasising the word "griffin." I wish to draw attention to this last word, as it is wonderfully connected with something that followed with another control.

As soon as the medium passed into complete trance he said, "Jotee Persad has come again; there is here one of the native servants of Sir Arthur Wellesley. He says, 'Jotee Atcha Sahib.' Do you know what he wants me to do? He wants me to tell all he has to say. He says he never liked his old master. He served Sir A. Wellesley as 'khansameh' in the period of manhood when he entered his service, and noticed the petulance and impatience he and the other servants received from their master. He prececes his master, who is coming. His master used to call them a pack of lazy, lubberly servants, taking a dozen of them to do what one European, properly taught, would do."

"How are you getting on, P.?" I answered, "Well." I mentioned Sir Henry Lawrence had paid me a visit, and had not spoken very well of him, "Jotee." "So Sir Henry Lawrence had not as favourable an opinion of me as of an effeminate, idle, vicious, and unruly pale-face. A good many of your white-faces are well worthy of the name of 'Griffin.' How easily they forget the industrious habits of their forefathers, and settle down into a state of idleness. You [speaking to me] could do for yourself very well several duties that they as a rule could not do for themselves—never happy without a herd of Hindoo servants."

"You are one of the very few who understood some of the high-minded natives of India. Some of the pale-faces would deny us to possess even human feelings. They termed my countrymen walking liars—creatures in their hearts only fit to be spurned. These feelings are not only those of the superiors, but they are faithfully copied by those in subordinate stations in the military ranks. They, too, must have their lacqueys to clean their arms and brush up their uniforms and groom their horses. Jotee had the audacity to say to one of these (I am referring to an officer) it would have been much better, instead of forgetting their English habits, they had clung to them and learned all the advantages to be got from early rising and performing for themselves duties they would have done in England, and not have them make India a nursery for idleness, but a school in which they might turn themselves into habits that would have brought them name and fame. There are many

there who have risen thus from the mass of rubbish, and have shone forth and are glorious stars to lighten others in the same path. But the majority are not.

"Sir H. Lawrence may call Jotee scoundrel, but the same spirit that burned in him burned in me—love of country—he for honour of his country, I for love of mine. He served his faithfully; I did mine. He would have reached high honours, fame, and wealth had not his career been shortened. I, by the merciful allowance of the same mind and will that governed us both, was permitted to obtain, if not name and fame, at all events wealth, which I freely spent as I freely made."

I here asked him whether he had any contracts for Lucknow before the mutiny. He said, "No, old Jotee was not in favour then, but when the mutiny did take place they were courting old Jotee and promising him everything; all back claims were to be paid, and no questions to be asked." I then asked him about J. L. and his family, of whom he spoke in terms of great gratitude and affection. He then said: "Put what I am going to say down in black and white—that spiritual happiness decreases as worldly wishes gain ascendancy, when ambitions continually fill the soul, when its hopes are continually in action. The very wealth I left was a source of unhappiness to me, and that is why strange incidences stir up. If the experiences of others as well as myself were dependent on further consummations of their desires on earth, then would their state spiritually be a miserable one; but our happiness increases continually by furthering the well-being of others and not opposing them:—Jotee's lesson."

Here succeeded a control by a near and dear relative. The whole of what passed would be of no interest to the public, but of much to me and my family, being a communication altogether on family matters, some known to me, others not. When this control had ceased, another one came and spoke as follows:—"So from the top of your shaft you can look on the inhospitable rocks of the Isle of Wight (referring to a tall engine-chimney encased in a square tower, with steps up to the top). I once represented Newport in Parliament." I asked who it was. "I have many names, but no aliases. The proud Spaniard called me Duke of Victoria; my Eton schoolfellows called me the 'Jew Boy,' and young ladies of four and five seasons called me the 'Raw Irish Recruit,' whilst many of your Indian celebrities called me the 'Griffin.' I could ride seventy or eighty miles without fatigue, and I felt as little inconvenience from the blazing sun of India as I did in the more temperate climates of Holland and Belgium. I had trouble and difficulty to unlearn to wait upon myself, and never during my stay in India did I get over the repugnance I felt at having so many idle hangers-on, as was seemingly the fashion with my brother officers in India. I gained honours there from indomitable will. Will will gain honours anywhere. I was present at Seringapatam. Have you heard of Scindia, the Mahratia Chief, the great friend of England's greatest foe? I was present at Malleewallee. I was in the pride of life when I entered India—some thirty years of age, and by no means a stranger to spiritual influences. In every great action—and they were numerous in my Peninsular experiences—a voice spoke unto me, and that voice came to me in tones of kindness, and gave me timely warnings in the chief actions of my life. I thought it was self speaking to self. You may not, perhaps, understand this. This was the only answer satisfactory to me. It was my guide through the Peninsular War." I here made the remark that he certainly had performed prodigies there—that he had defeated successively three great armies sent by Napoleon, and commanded by Junot, Messena, and Soult. He then said, "Do not forget Ney. I met him again in my last battle, the field of Waterloo. Do you know, I acted unkindly to that man. I ought to have uttered but one word in his favour in the height of my victory. I ought to have done so." I here asked him some questions about his parliamentary career, and particularly in reference to a good turn done to him by a relative of mine, then in Parliament, when he, Sir A. W., was at almost the commencement of his career in the Peninsula. He recollected the name, and expressed gratitude, as he recollected the circumstance fully. "Yes, my parliamentary career was not so fortunate as my career in arms. You spoke of the generals I outgeneralled in the Peninsular War. I had but one plan, from which I never swerved: *I never gave an opportunity, and I never lost one.* Their military tactics were as well known to me as to their own officers. I speak of the peculiarity of their tactics. I was educated at the Military Academy of Angers, in France, and knew well their movements, which differed in many important points from our own, one of which was the marked celerity with which their troops were moved, and the particular training their officers had regarding strict observance of punctuality: to a given time, at a given place, on a given date, those under your command must be at such or such a place. It were mutiny, a nonobservance of such an order. The only one who could have met me fairly was absent. Against the might of the French forces I upheld British supremacy, meeting a great man's great general successfully, and if not at all times successful, my meeting ended in a judicious retreat; never entering action unless retreat was secured, and, when such retreat became necessary, presenting at all times a formidable front to my foe. I longed to meet the master-mind of such men, Mr. P.,—these heroes of a hundred battles, who had fought under blazing suns, and had carried the conquering eagles of their master through the mountain's steeps and wilds of Russia's snows, and although they carried them unsuccessfully they died like heroes. I had not those feelings so strongly when on earth. I always adopted a mid course. I never threw garlands to a fallen foe for the courage with which

he had met me, but at the same time I never insulted one. In that respect I have nothing to regret. My country's recognition of my services was gratifying. The first grant it made was one of two thousand pounds per annum; my next victory as much more, and, as victory succeeded victory, honours were given to me, from Lord to Marquis, from Marquis to Duke—from two thousand per annum to eighteen thousand—by grants from the country I served. The grants did not stop there; but, as a title with an estate was necessary for their country's hero, bordering on two hundred thousand pounds, Parliament made a grant to provide one. When it came to our last grand fight on Spanish lands—that fight which for a time bowed the proud spirit of England's foe, and gave to France its hereditary king—then it was I returned to repose, as I thought. My nature is proud and stern even now, and, although it is now softening, it was so with me then. I could not trouble myself for popularity. I was at Vienna, at its Congress there, when the news reached me that he who should have been chained, if Europe wished for peace, had succeeded in escaping from Elba, had landed in France, and that the flight of the king soon would be the consequence; that he was joined by thousands. My soldiers feared me; they loved him. I was the nobleman, and could not bend my spirit to be 'hail fellow, well met.' I was a disciplinarian in every sense of the word; he was loved from the highest of his generals to the lowest of his soldiers. He was their idol. Once more in harness to meet him in person. I remember the hush of silence that ran through that room that night of the fifteenth. I am speaking of Brussels' merry *fête*. The officer that brought the news of Prussia's defeat at Ligny—I am speaking of the defeat the first of the days of meeting near the field of Waterloo. I saw this messenger. He had taken two steps in the room, and at once, by an easy, negligent way of advancing to meet him, I set at rest the idle curiosity of the guests invited to do us honour. But why go through those days of bloodshed? Why refer to the horrors of those days of bloodshed—to the horrors of those times? Had you, you, like me, on the evening of that fatal day which laid low England's foe,—had you passed in review those ghastly scenes that met the eye on every hand, and which I saw, you would have done like me. I, that had never wept since school days, sobbed like a child when I saw on either side of me, lying low, those I loved so well—generals, officers of all grades, and courageous soldiers; and still my heart beat with thankfulness; for on that day, had Napoleon been less rash—nay, less venturesome, and Grouchy less dilatory, the English army would have been annihilated, and this country a prey to unbridled military science from one end to another. We had met, and I had conquered. Lives of great men are followed in many cases by slander, and mine among the rest, but the slander was never yet raised that Arthur Wellesley shrunk from personal danger. Three times, at the head of different regiments, did I charge on that day. My voice, calm and ringing, reached from one end of the line to the other: 'Think, brothers in arms, what England will say if we lose the day.' We gained it, however, but at a fearful loss, but nevertheless a gain to us. Again imprisoned this strong, defiant spirit, this wondrous strategist, this plebeian Emperor. As the head of his army, I give him his due. He was the only man worthy to meet me, and without egotism I the only man capable of defeating him. And St. Helena bore the agitation of Europe, until, like me, he passed onwards to a higher and better life. You have heard of Prometheus chained to a rock. That great mind resembled him. Alone in his vast ambition, alone in his vast designs, alone in his wonderful military talent, and yet bowing under consciousness that there upon that small isle was the only territory he ever again would see. I did not, when side by side with our allies in France's capital, raise one word at the intercession of the friends of Ney. Had I done so I might have saved him. This has been, as I before said, and still is, an ever-reviving source of regret to me. I had another regret that has ceased to be. Do not think that this unmentioned regret was the unmerited hatred I received at the hands of England's common herd. I speak of the lower masses—unthinking, illiterate, and unjust. I could not vote with my party against my own opinion. I opposed the passing of that Act in such general favour with the masses. I speak of the Corn Laws. Oh, no, I did not regret their hatred—I did not count their love. I will come again and tell you this regret. I am certain that my guide, spiritually, was present with me before and during every action in which I commanded. It was a spirit-guide, who is still above me and still my teacher."

Here I asked who it was. In answer he said, "I will tell you another time."

I here entered into a dialogue. Much was said purely personal to myself, and as to what all this spiritual communication was leading to as far as I was concerned. There was much that for many reasons I would not publish; and he ended by saying "I in life thought the world a large field for labour, and three score and ten but very little time to perform that labour in. It was permitted to me a longer stay on earth, but what are a few years more or less? I am now speaking of the vast field of labour now before me. Eternity seems too short."

Here ends an extraordinary seance. For my part I can neither disbelieve my own senses as to every word having come from the lips of the medium, nor can I do otherwise than believe that the agency which set the lips of the unconscious medium in motion was other than that of the immortal soul of Arthur Wellesley, Duke of Wellington.

If the sceptic will pay me the compliment to believe that I am speaking the truth all I ask him is to cast aside prejudice, to read attentively every word written, and then answer me candidly

whether he thinks it possible that an uneducated man like the medium (or even an educated man, for the matter of that, of the very highest attainments) could sham unconsciousness and without stoppage or hesitation deliver himself of a narrative so characteristic of the person in life, as what fell from the lips of this medium, considering that for a long time I have had on an average nine or ten different controls every fortnight, each with different experiences, each presenting marked eccentricities and individualities, and each assuming the name of some man who had more or less left his mark in the world's history. I do say that the would-be scientists show an arrogance only equalled by their ignorance in denying the fact; or, if admitting the fact, neglecting to bring, not their prejudices, but their judgment, to bear on so grave a subject. If philosophy is content to start in life neck and neck with the nettle or the ascidian, and at the end of the race to be no farther ahead than when it started, I, in my ignorance, am not. I am glad to be satisfied that when my body perishes and returns to the crude matter of which it is formed, my soul survives, neither to be punished as Calvinism suggests nor to be rewarded in a heaven of everlasting bliss as claimed by the good according to priestly dogma. I believe that every act of my life is recorded in nature's ledger, and that the bad will be balanced against the good, and my happiness or misery according to that balance, until in the mind of my Creator I have atoned for all the bad.

A. T. T. P.

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

III.

ANOTHER VERSION OF "HAFED'S" STORY.

My letter of last week closed with an account of the conversation with "Hafed" through the mediumship of Mr. D. Duguid of Glasgow. During the interview "Hafed" related an "Eastern tale," which I reported last week. I have, since the publication of last week's MEDIUM, had pointed out to me that a similar narrative occurs in *Young Folks' Weekly Budget* of the same week's issue, but which is published somewhat in advance of its date, and the question will occur to some whether there is any connection between the story told by "Hafed" and the similar narrative in the children's periodical referred to. I should say there is not the slightest ground for supposing that Mr. Duguid derived his inspiration from the *Young Folks' Budget*, the existence of which he probably knows nothing about. The theme used in these rival versions is a well worn one, and originates neither with "Hafed" nor the writer in the *Budget*. It has been repeated and modified and presented in numberless ways to suit the use to which the narrator desired to appropriate it. "Hafed" did not profess that his tale was an invention of his own, neither did the writer in the *Budget*, whose contribution is thus headed, "The Wisest Man in Yvetot," by C. A. Read. Of course the place "Yvetot" is fictitious, and the manner in which the story is told partakes much more of the phraseology of the most modern school of journalism than of ancient times; besides, the two versions of the story are very different in detail and moral force. Mr. Read introduces a greater number of candidates for the wise man's situation, which is simply ringing the changes on the one idea and spinning the story out without enriching the moral. The characteristics are also drawn in the most modern fashion. "Hafed" told the story in a more ample manner than I reported it, but his *dramatis personæ* are more of an Eastern character, and the replies which the candidates give contain points more directly instructive than those in the *Budget*. The career of the fool as vizier is altogether left out of the *Budget* story, and this is the portion of the narrative which "Hafed" evidently desired to impress upon my mind as of importance in the work of Spiritualism. The fool, by his prevailing consciousness of his shortcomings, was extremely considerate and thoughtful in all his movements, and therefore seldom erred. He was likewise aware that the bulk of the people were in the same condition as himself in respect to wisdom, and he was therefore thoughtful as to their requirements and charitable towards their shortcomings. To my mind the theme is treated quite independently by both parties. "Hafed" uses the fewest words to express the most comprehensive moral, and presents the greatest number of distinct ideas.

THE LESSON TAUGHT BY "HAFED."

As the seance was held for my benefit and through me, to the great body of Spiritualists generally, I desire to express my appreciation of the moral taught by my spirit-friend. In Spiritualism, the egotisms of mankind avail nothing. It may be the pretensions of the conjurors, the dogmatisms and the assertions of a Carpenter, the denunciations of the orthodox, or the septic views of rival cliques of so-called Spiritualists. These, let them thunder forth as they will, and as long as they may, can throw no light upon the path of the true Spiritualist. He is at all times like the fool in the story, conscious of his own necessity for light and knowledge, and therefore he places himself in the best possible position for attaining these requisites. He ponders deeply, takes each step with due caution, and is never ashamed to refute his position, if further knowledge demand it, or to review his conduct in the light of a higher truth which may come to him. With whatever foregone conclusions men enter upon the investigation of natural laws, whether in the spiritual or physical realm, they all come to this resolution if they are genuine truth-seekers. The celebrated saying of Newton is a well-known illustration.

THE INFLUENCE OF THE MEDIUM'S MIND ON COMMUNICATIONS.

After "Hafed" retired, "Hermes," the Egyptian, whose career

is described and whose portrait is given in the work entitled, "Hafed, Prince of Persia," assumed the control of Mr. Duguid, and entered into conversation with the circle. He is more affable and cheerful in his manner than "Hafed." Indeed, the three controls that afternoon presented distinct and independent individuality. I asked the spirit what "Hafed" meant by the term "Christ," which he had used in previous remarks, as applied to his companion when on earth. The spirit replied that this term was used at random, as it were, from its being found in the medium's mind, and its general import was so well understood as being popularly regarded as synonymous with Jesus, that no correction was made at the time.

HOW SPIRIT EXPRESSES ITSELF THROUGH MIND.

Here a very important consideration presents itself, namely, how far are the expressions of spirits their direct thoughts, or the result of terms and interpretations of thought to be found in the mind of the medium? Before applying this line of investigation to the utterances of spirits, it might with propriety be applied to man in his ordinary state. We derive all our words and symbols of thought from the external world. They are built into us, so to speak, like bricks into a wall, or they are impressed or engraved like the types in a book or the figures on a picture. The spirit itself within man knows nothing of words or symbols, but it is necessary that the spirit use these in expressing itself to man's outward comprehension.

There are, then, two distinct orders of mind in the world: Learned men, whose minds are full of these word-symbols, and who, in their communications with one another, use words and forms of speech unlimitedly, but with a *minimum* proportion of Spiritual light or wisdom in what they say. This was indeed the case with the candidates to the king's viziership as told in the tale by "Hafed." The science, learning, and philosophy of the world generally, is of this kind. These intellectual riches consist of the forms seen in nature, the figures of speech printed in books, or the conventional type of thought current at the time, which elements constitute the "learning" of most people; their minds are full of this kind of lumber and shut against inspiration. They know nothing of themselves essentially, of spiritual existence, or of a future life, but they are buried amongst the dry bones of natural phenomena, and symbolical verbiages.

The other order of mind are those in whom the actual spiritual element within can cause such a shaking amongst the dry bones of phenomena and literary symbols, that they become, as it were, alive, and clothed with flesh expressive of the spiritual life-principle which controls them. Thus, old forms of thought are broken up, conventionalities are destroyed, the symbols are re-arranged anew, and distinct eras in literature, philosophy, and social usages are created. Thus, Carpenterian "common sense," and the fashionable forms of learning and intellect at all times oppose genius, inspiration, or the manifestation of the spirit. The inductive cannot understand the deductive order of mind; soul speaks not to soul. The symbols used in expression are of different classes, and are misunderstood by the several parties who use them; and thus sects and rival philosophies spring up, in which the wisdom of the spirit or the light of true knowledge has no part whatever.

IMPEDIMENTS TO SPIRITUAL CONTROL.

With this little sketch applied to man in his ordinary state, let us proceed to adapt it to the performances of mediums and spirits through them. The controlling spirit who operates on a medium, is placed somewhat in the same position as the spirit of man controlling the body to which it belongs. The spirit has to use the forms of thought that may be found in the external memory of the medium; and not only so, but the sphere of each individual sitter has an influence in determining the amount of spirit in proportion to human verbiage which will enter into the construction of any communication. "Development," in a spiritual sense, means that process of unfoldment by which the waters of spiritual life rise higher in the channel of human thought, covering the pebbles of conventional speech with the rivulet of spiritual wisdom. This development is necessary on the part of the circle as well as on the part of the medium; indeed it is impossible for the medium to develop unless the circle develop also; and if this development does not take place, the spirit becomes necessarily sealed up, and the spirit-character, as expressed in the circle, ultimately partakes more of the nature of the sitters than of the supposed controlling influence. I do not think our Glasgow friends are sufficiently alive to this fact, and yet it may be difficult for them to know how to act that they may promote the end which they so conscientiously seek—namely, the furtherance of spirit-communion.

I have observed, on my visits, that leading questions are frequently applied to the controlling spirits, and the responses were, to a great extent, dependent upon these questions. "Hafed" himself seems to be like a piece of flint which has to be struck with the steel of interrogation before the sparks will appear. He has not that independent expression of individuality which I feel belongs to him, and which he will yet, I am certain, attain. This has been illustrated in numerous instances. Some years ago when I was in Glasgow, it was stated in the circle that a certain direct drawing could only be obtained when a sitter who is an artist was present, because an element was derived from his mind, necessary to the accomplishment of the act. Certain direct writings have also been promised for about a year, and they are expected to be given shortly. Why have they not been given before? Because the conditions of the circle would not permit. One friend asked the spirit whether they should constitute a select circle, and sit

for the purpose of receiving these writings. By no means, said the spirit, your act in so doing would have a deterrent effect. The spirit said he would take the most favourable opportunity when it presented itself, without the sitters being aware of the fact, by pre-arrangement. Here we have before us the most important question in spirit-communion: How shall we conduct ourselves? how shall we prepare, that inspiration may have free course, and controlling spirits express their thought amongst men as they possess it in their own sphere. This, indeed, has been answered by "Hafed" in the conversation reported last week. It is by the sitters becoming spiritual; throwing away their habits of thought, of appetite, of personal conduct, &c., which are characteristic of the animal man, and living as nearly as possible to that which their individual spirit teaches them to be true and good; for it appears to me that the spirit-world can teach no higher than our own spirits have aspired to. These considerations in respect to spirit-communion generally, and "Hafed's" circle in particular, have long been in my mind, and I have given utterance to them now quite unexpectedly, as it was not my intention to discuss this branch of the subject when I commenced this writing. I may say that the reason why I have not given my views of the book entitled "Hafed, Prince of Persia," in the form of a review long before now, is because of the difficulties which the considerations above discussed present to the mind of the reviewer. It would be presumption upon my part to begin to enter upon a duty for which I was not thoroughly prepared. I therefore accept "Hafed" as a valuable phenomenal book, in addition to which it is full of excellent moral tendencies, and calculated to aid in the transitional process which is now going on in popular theology. I look confidently to the future for an elucidation of all difficulties which may now beset the path of the spiritual investigator.

A VALUABLE CONTRIBUTION TO THE CAUSE.

As I left the house of Mr. Duguid I was more than ever impressed with the great value of the contribution which working mediums accord to the Cause. Mr. Duguid, day by day and week by week, year in and year out, thus devotes his time to the service of the Cause, in comparison with which the monetary contributions of our most generous brethren sink into insignificance, although these are of essential service in their place, and should at all times be alluded to in terms of gratitude. I am afraid, however, that the toiling medium and his household frequently fall short of receiving that sympathy and acknowledgement which is due to them for their services. In particular, I would notice the claims of the wife and family of the medium. He, being the subject of spirit-influence, may feel himself resigned to his position. The case is somewhat different with those of the household who may not be influenced to the same degree, but who have to upset their domestic arrangements, and very frequently to receive visitors, hold seances, put rooms into order, and afterwards clean up when the company have departed, sometimes it may be at a late hour, when the rest and comfort of the family are considerably interrupted. I throw out this thought for the consideration of the numerous visitors who continually appeal to working mediums for sittings. Let them think of the claims of the family, and if they can only accord a kindly word or a considerate expression to those who so ungrudgingly devote themselves to this work, they will at least smooth the way which the self-sacrificing ones have to travel.

THE DUTY OF SPIRITUALISTS TO ONE ANOTHER.

It was not my intention to come into contact with Spiritualists in Glasgow, further than to call on a few intimate acquaintances; I therefore took a trip into the city from Ayrshire one day, and paid visits to Mr. Nisbet, Mr. Duguid, Mr. Bowman, Mr. Craig, Mr. Simpson, &c., and I got the impression that I should attend the meeting of the Psychological Society at the rooms, 162, Trongate, on the following Sunday evening. I did not attend as a speaker, nor had any announcement been made of my intention, so that the visit was not in any way a public event. I thus argued with myself: Spiritualists are somewhat solitary and scattered in their forces, and stand in need of all the sympathy and fraternal association they can command. It is the duty of Spiritualists to render this social aid to each other, and to the Cause generally; then they will become a united and powerful band. I am a Spiritualist, therefore it is my duty to act in accordance with these my conscientious convictions, even if I should thereby entail expense, inconvenience, or suffering upon myself. So I went in my private capacity as a Spiritualist to show my interest in the labours of my brethren.

THE SPIRITUALISTS' HALL IN GLASGOW.

The Glasgow Society do not enjoy a perfectly suitable room for the Sunday meetings, but of this they are quite conscious, and Mr. Bowman, Mr. Simpson, and their coadjutors, would be glad to make use of a better place did the opportunity present itself. The room in the Trongate is a capacious attic up four stairs, if I remember rightly. At night there is no light at the entrance of the spiral tunnel which leads to the top of the building, and the gas jets on the stairs, which are not remarkable for cleanness, are few and flickering. The ascent is dismal and toilsome, but the room, when reached, is commodious and retired from the busy hum of the nether world. When I was in Glasgow before, the meetings were held in a smaller room on the same floor, to the back of the building, and I think I gave the first address in that back room when it was opened some years ago.

The seats are without backs, so that the more substantial part of the audience sit round the walls, against which they lean their backs.

Empty forms and miscellaneous sitters occupy the space in the centre and right in front of the speaker. On the evening of my visit the room would be about half occupied, and with the exception of some ladies and a few other friends of the Cause, the audience was decidedly of a miscellaneous and hard description. I was accompanied by a mediumistic gentleman who was also an invalid, and we soon found that the influence was so bad and "drawing" that we thought we should have had to leave the place. We, however, shifted over to near the back wall, where the motherly element was congregated, and found the atmosphere more bearable.

A GLASGOW SPIRITUALIST ON CO-OPERATION.

Mr. Nisbet presided, and the speaker was Mr. Campbell, who read a paper, the introduction to which stated that he had been convinced of the truth of Spiritualism when in the United States. He related some facts respecting his early investigations. After this brief prelude he lost sight of Spiritualism altogether, and went on to a severe denunciation of kings, queens, landowners, capitalists, employers, traders, and all kinds of rich and lazy folks. Much of this hard-mouthed harangue was couched in rhyme, and upon the whole it displayed no small degree of literary ability. Indeed, Mr. Campbell is a man of superior brain development, and there is much good work in him. His paper, which occupied nearly an hour, concluded with a wearisome detail of officers and regulations for the establishment of a grand co-operative movement. Secretaries and branch-secretaries, with a host of other officials, and their complicated duties, were minutely given. It was also stated that the new order of things would not object to receive deposits of money, but would pay no interest; and that the shares, though transferable, could not be withdrawn. Verily, I say unto thee, brother Campbell, if thou interest into that scheme at all, be a "branch-treasurer," and play with other people's money at a good salary per annum if the canny un-Americanised Scot will part with his "bawbees" in return for a transferable nothing. My memory may not serve me quite accurately in reporting these points, but I think I am not far from what was said.

"A WORD IN SEASON."

This paper produced rather a heavy unspiritual influence in the meeting, but, strange to say, I became more and more positive. I felt myself being filled with an influence which braced up my shattered nerves, and made a man of me again. Mr. Campbell having concluded, Mr. Nisbet announced me to address the meeting, styling my remarks, "A Word in Season." It was not my intention to make a speech, but simply offer a few friendly remarks. I commenced by pointing out the defiance of all psychological laws in the constitution of the meeting by which the best people were placed at the back of the room, and the speaker was left to the tender mercies of the worst conditions imaginable. I stated that the necessities of the normal speaker were psychologically the same as the trance medium, and that a meeting of the same persons could be arranged either to support or to exhaust the speaker. Thus I passed on from one topic to another till I had spoken for nearly an hour, and yet there the audience sat with apparent interest in the unusually protracted meeting. Nor did I feel at all tired, though the energy with which I was impressed completely revolutionised the atmosphere of the hall, as I was informed by sitters therein.

MEETINGS SHOULD BE WORKED ON A SPIRITUAL BASIS.

Now I go into this narrative of the Glasgow meeting for a reason, which I stated on the spot. I said these good, hard-working friends might tire out their strength, and patience, and all they had, in holding meetings, and yet feel that all they did availed but little. And why? Because the beautiful science which Spiritualism reveals to us is not observed in the method of working. There was no spirituality in the meeting, no cordial welcome to the weary soul seeking sympathy and rest. There was a *scheme* of co-operation, but no *spirit* of co-operation, no atmosphere of love and fraternal recognition between man and man, so as to draw all together in unity and brotherhood. It is individual spiritual development, and a plan of spiritual relationship between the individual and those surrounding him, that must be the basis of our work, otherwise we are pouring out our blood upon dry, thirsty sand, which swallows all up and leaves no trace of the sacrifice. I can testify that there was no evidence of "co-operation" with the fever-stricken spiritual pilgrim, but his labours were towards that spiritual result the absence of which I deplore, and no doubt the seed sown will spring up if the friends will only accord it conditions. If a man has any good in him, Glasgow is a splendid place to get rid of it. My visit to the meeting threw me back in health, and I have not yet recovered from the effects of my tamerity. Most useful workers might be killed off one after another by overlooking the best methods for placing them in relation to their audience. This is a question in which all Spiritualists, speakers or hearers, have an interest, and I hope it will receive in all places that attention which it deserves, otherwise Spiritualism can never become a consolidated Movement, and be capable of performing any decided good in society.

J. BURNS.

Spiritual Institution, London.

THE HON. J. M. PEEBLES, M.D., late American Consul at Trebizonde, is now on a visit to Cape Town. At Natal Dr. Peebles excited a warm interest in the sufferings of the famine-stricken inhabitants of India, lately witnessed by himself. In Cape Town Dr. Peebles has been lecturing on Spiritualism, in which he is an ardent believer.—*The Cape Times*, Nov. 6.

SPIRITUALISM AND SCIENTIFIC MEN.

For several weeks past a vigorous correspondence on Spiritualism has been going forward, in the columns of *Nature*, a weekly illustrated journal of science. The fray was opened under the head of "The Radiometer and its Lessons," in which Mr. Crookes's merits as a discoverer and philosopher were discussed, and Dr. Carpenter's adverse criticisms thereof repelled. The dispute speedily enlarged itself into that of Spiritualism. Dr. Carpenter, in his correspondence, attacked Mr. Crookes, in respect to his experiments in the phenomena, particularly in respect to Mrs. Fay's mediumship. The electrical experiment with this medium, it will be remembered, was reported in these columns at the time; and our readers will be interested in learning what kind of reply Mr. Crookes made to Dr. Carpenter. Observe the number of inaccuracies pointed out in the following letter:—

Has Dr. Carpenter allowed himself to become possessed by a "dominant idea"? From this letter in *Nature* (vol. xvi. p. 544), I infer that he might have taken the trouble to reply to my article in the July number of the *Nineteenth Century*, had he not thought that my assertions "were well-known in the scientific world to be inconsistent with fact."

Some remarks, however, made by Prof. G. Carey Foster at the British Association seem to have forced upon Dr. Carpenter the conviction that he may have underrated my character for veracity, and that the "scientific world," at all events, is not unanimous in regarding my "assertions" as falsehoods. Dr. Carpenter therefore seeks in your columns to justify the statements contained in his article on "The Radiometer and its Lessons," in the *Nineteenth Century* for April last.

When Dr. Carpenter declares my "assertions (1) . . . (2) . . . (3)" to be false, I have a right to demand that Dr. Carpenter give my identical words, and not his own interpretation of my words—an interpretation which is "inconsistent with fact."

To show Dr. Carpenter's inaccuracies in small things as well as great, I may point out that he does not even quote correctly the title of my article in the *Nineteenth Century*. His carelessness in more important matters is of deeper consequence. In order to enforce one of his dominant ideas "yet more fully and emphatically," he tells us that he applied himself to a "careful perusal of" my papers "with the most earnest desire to present a true history of the whole inquiry." A most laudable determination! And where, will it be believed, did Dr. Carpenter, a Fellow of the Royal Society, go for information? To the *Philosophical Transactions*, where my papers are printed at full length? No! He only referred to the "Proceedings of the Royal Society," a record, as every one knows, that contains brief, and therefore imperfect, abstracts of what is published in full in the *Transactions*.

In his "justification" Dr. Carpenter quotes a passage from a lecture I delivered in 1874, on *The Repulsion Accompanying Radiation*, commencing, "my own impression is," &c. Had Dr. Carpenter quoted the next paragraph, which is necessary to a correct interpretation of the sentence he did quote, your readers would have been enabled to judge how far I advanced theories of my own. My words were these: "I do not wish to insist upon any theory of my own. . . . The one I advance is, to my mind, the most reasonable, and, as such, is useful as a working hypothesis, if the mind must have a theory to rest upon. Any theory will account for some facts, but only the true explanation will satisfy all the conditions of the problem, and this cannot be said of either of the theories I have already discussed." My next paragraph concludes with the following quotation from Sir Humphry Davy:—"When I consider the variety of theories which may be formed on the slender foundation of one or two facts, I am convinced that it is the business of the true philosopher to avoid them altogether. It is more laborious to accumulate facts than to reason concerning them; but one good experiment is of more value than the ingenuity of a brain like Newton's."

With regard to my having "theorised on the subject," I have never denied having done so, although I have on five or six occasions specially stated that "I wish to keep free from theories," and "unfettered by the hasty adoption" of theories. But I do deny that I ever stated that my results were definitely explained by the direct mechanical action of light. Your readers will understand that an experimental research is necessarily and slowly progressive, and that the early provisional hypotheses have to be modified, and perhaps altogether abandoned, in deference to later observations. Until my experiments confirmed the explanation given by Mr. Johnstone Stoney, I adopted no definite theory, and I contend that a trained physicist would fail to gather from my published papers that I desired my first impressions to be regarded as final.

Dr. Carpenter again attributes to me the terms "a new force," or a "new mode of force," as applied to the repulsion accompanying radiation. Unless Dr. Carpenter can point these words out in my published papers, he has no right to place them between inverted commas.

But the chief burden of Dr. Carpenter's song is that "Mr. Crookes has another side to his mind, which makes Mr. Crookes the Spiritualist almost a different person from Mr. Crookes the physicist." I fail to see how the investigation of certain phenomena called spiritual can make a man a Spiritualist, even if he comes to the conclusion that some of the phenomena are not due to fraud. My position in this matter was clearly stated some years ago, and I ask your permission to quote the following passages from an article I published in 1871:—"I have desired to examine the phenomena from a point of view as strictly physical as their nature will permit. . . . I wish to be considered in the position of an electrician at Valentia, examining, by means of appropriate testing instruments, certain electrical currents and pulsations passing through the Atlantic cable; independently of their causation, and ignoring whether these phenomena are produced by imperfections in the testing instruments themselves, whether by earth currents or by faults in the insulation, or whether they are produced by an intelligent operator at the other end of the line."

From this standpoint I have never deviated. Can Dr. Carpenter say that his position and mine, in respect to the investigation of the phenomena ascribed to Spiritualism, are so very different? He asserts that he has shown beyond doubt that it is all imposture. But I would ask, if this was proved to his satisfaction twenty years ago, why does he still

waste valuable time in interviews and sittings with so-called mediums? If I am to be censured for having devoted time to this subject, such censure must be doubly applicable to a man who commenced the investigation when I was a child, and who cannot let the subject drop whenever a new "medium" comes in his way. Does he regard the subject as his own special preserve, and may his demonstrations against other explorers in this domain of mystery be looked upon as the conduct of a game-keeper towards a suspected poacher?

To impress on the world that he has no "animus," Dr. Carpenter says he "cordially" and "personally congratulated" me. His words bring vividly to my mind the conversation, of which, by the by, he has omitted an important part. It was at the annual dinner of the Fellows of the Royal Society on November 30, 1875, when the royal medal was awarded to me. Dr. Carpenter accosted me with great apparent cordiality, and said, "Let us bury the hatchet! Why should scientific men quarrel?" I signified my full acceptance of the offered peace, and great was my surprise soon after to find that, unmindful of the understood compact, he had exhumed his hatchet and was dealing me unexpected and wanton strokes, tempered by a certain amount of half praise which reminds me of the sort of caressing remonstrance of Majendie in the pre-anæsthetic days, to the dog which he had on his operating table—"Taisez vous, pauvre bête!"

In all seriousness, however, I must again ask, what is the meaning of the "personal antagonism," and the persistent attacks which Dr. Carpenter, for the last six years, has directed against me? In his recently published book, in the *Nineteenth Century*, and in his last letter to you, the key-note struck in the *Quarterly Review* six years ago is sustained. We have the same personalities, the same somewhat stale remark about my double nature, and the same exuberance of that most dangerous and misleading class of averments, half truths. Dr. Carpenter, indeed, condescends to admit that I have pursued "with rare ability and acuteness a delicate physical investigation in which nothing is taken for granted without proof satisfactory to others as well as to himself," and that I have "carried out a beautiful inquiry in a manner and spirit worthy of all admiration;" but, after granting so much, he dissembles his love and proceeds to "kick me down stairs." I am damned with faint praise, and put to rights in such a school-masterly style, that I could almost fancy Dr. Carpenter carries a birch rod concealed in his coat-sleeve. He admits that in an humble and subordinate sphere I have done useful work, only I must not give myself airs on that account. Dr. Carpenter reminds me of Dr. Johnson defending Sir John Hawkins, when he was accused of meanness. "I really believe him," said Johnson, "to be an honest man at the bottom; but to be sure he is penurious, and he is mean, and it must be owned he has a degree of brutality, and a tendency to savageness, that cannot easily be defended." In the same magnanimous spirit Dr. Carpenter allows that I have contributed a trifle to science, but he does not forget to add that I am the victim of cerebral duplicity, and I am again held up to illustrate the sad result of neglecting to train and discipline "the whole mind during the period of its development," &c.

I have, it appears, two allotropic personalities, which I may designate, in chemical language, Ortho-Crookes and Pseudo-Crookes. The Ortho-Crookes, according to Dr. Carpenter, has acquired "deserved distinction as a chemist." He carries out a "beautiful inquiry in a manner and spirit worthy of all admiration." He has shown "ability, skill, perseverance, and freedom from prepossession." He pursues "with rare ability and astuteness a delicate physical investigation." He evinces the "spirit of the true philosopher," and he has "deservedly" received "from the Royal Society the award of one of its chief distinctions."

But Pseudo-Crookes, whose career Dr. Carpenter has evidently watched almost from his cradle—as he professes to know the details of his early education—unfortunately took a "thoroughly unscientific course," and developed into a "specialist of specialists." He had "very limited opportunities" and "never had the privilege of associating" with scientific men, although he displayed "*malus animus*" "towards those with whom he claims to be in fraternity." He is "totally destitute of any knowledge of chemical philosophy, and utterly untrustworthy as to any inquiry" not technical. His "assertions" are "well known in the scientific world to be inconsistent with fact." He enters on inquiries "with an avowed foregone conclusion of his own." He has "lent himself to the support of wicked frauds." He has "prepossessions upon which clever cheats play." His "scientific tests" are not "worthy of trust." He is a believer in "day dreams," and the supporter of a "seething mass of folly and imposture;" whilst, to crown all, he actually thinks that the radiometer is driven "by the direct impetus of light." In short, this Pseudo-Crookes is a compound of folly and knavery such as has rarely, if ever, previously been encountered.

London, October 16, WILLIAM CROOKES (The Ortho-Crookes?)
—From *Nature*, November 1.

Dr. Carpenter carried the war into *Fraser's Magazine* for November, and in *Human Nature* for December "M.A. (Oxon.);" has a lengthy and pointed reply, entitled, "Carpenterian Criticism." All this noise is of advantage to the Cause of Spiritualism, also to the "champion of science," who, as contributor to *Fraser*, will be requited with the usual *honorarium*, so many guineas per page. If Spiritualists could only afford to hire scribblers, the hitherto undiscovered virtues of the much-abused inquiry would be blazed abroad throughout the country even before the year closes.

MR. EDITOR.—Sir,—Will you please publish the names and amount I received on behalf of the family I appealed for? A Friend A., £5; Mr. Alex. Tod, 10s.; Dr. Wyld, 5s.; Mr. Charles Lowe, 5s.; Mr. Frank Dietz, 2s. 6d.; Mr. Arthur Maltby, 2s.; Mr. Cowper, 1s.; Miss Dickson, 1s.; total: £6 6s. 6d. I have carried out the wishes of our friends in paying the debt of the distressed family and seeing they had necessary clothing. I left them very thankful for the kind assistance they had received. I have a little money left, and with the permission of our kind friends will buy Miss Manzell, the clairvoyant medium, a few necessary things that she is in need of.—AGNES MANN, 16, Southampton Street, Fitzroy Square.

HUMAN NATURE FOR DECEMBER.

This magazine this month is burdened with papers of great importance. First, comes the reply to Dr. Carpenter by "M.A. (Oxon.);" This has also been issued in a separate form. It is a keen specimen of straight-out talking; such weapons are of great use to the friends of the Cause. Dr. Carpenter is being made much of at present by the enemies of Spiritualism, and to be well primed with rejoinders wherewith to repel these attacks, is a wise provision on the part of every Spiritualist. The foes of our heavenborn truth would have a lively time of it if its friends were as eager and incessant in shooting arrows as "M.A. (Oxon.);" Mr. Wallace, Mr. Crookes, and other armourers, are in making them. "M.A. (Oxon.);" will receive the thanks of many for his paper on "Carpenterian Criticism."

The Rev. Thomas Colley has a long contribution on Dr. Monck's materialisations, and as these are the most extraordinary matters which have ever occurred in Spiritualism, it is not going too far to assume that Mr. Colley's paper stands alone. It is not a mere report of phenomena, though an accurate account of facts is its necessary basis. It turns these facts to better purpose in some respects, than any previous writer on the subject. Mr. Colley is a continual observer of the most remarkable and successful materialisations. He has access to the medium and his guides at all times, and has gathered a batch of information on these solid spirit-forms—their surroundings and habits of manifestation which is positively new. What is the good of all these repeated manifestations? some will ask. Mr. Colley's paper answers that most completely. There is no doubt more to follow, but for what is now given, every Spiritualist will be grateful.

Most appropriately comes a paper from Mr. Hands on light and colour. It clearly shows the properties of blue, red, and yellow light, and is full of suggestions for the management of experiments in circles where the ordinary white light is not adapted.

This number most appropriately closes one of the best volumes of this periodical.

THE VOICE OF TRUTH, devoted to Spiritualism, the Harmonial Philosophy, and all Reforms.

Some time ago we printed in these columns the prospectus of this journal, and now the "specimen number" has reached us. The editors and proprietors are Mrs. Shindler, author of a work entitled a "Southerner among the Spirits;" and Mrs. Hawks, who is a medium through whom many communications for Dr. Watson's *Spiritual Magazine* have been obtained. These ladies are high-toned and cultured, of which the work of their hands bears testimony. This first number is rather scrappy, but the miscellany presented is exceedingly varied and instructive. Our own columns are freely drawn upon, for which we feel complimented. We are glad at this woman's movement. Pure and high-minded it is just what American Spiritualism wants. The regular issues of the *Voice of Truth* will commence with the first week in the new year. The terms of subscription for America are 2½ dollars per annum, which, with postage to this country, may probably amount to 15s. Those who desire to help these good ladies and benefit their minds by reading the paper may remit a post-office order direct from any post-office in this country to Mary Dana Shindler, 203, Union Street, Memphis, Tenn., U.S.A.

THE PROGRESSIVE COLLEGE.

We regret to learn that it is probable Mr. Harrison will discontinue his school at Grasmere. The effort to establish a College on Progressive principles has exhausted the means at disposal, and as Spiritualists do not seem to care to help, Mr. Harrison must seek another sphere of activity, many of which are open to him.

Mr. Harrison is a splendid teacher, and his College has given great satisfaction. We have had a lad there during these last twelve months, and the progress he has made, and the condition in which he has been maintained have been all that could be desired. We have known Mr. Harrison for many years as a generous and intelligent friend of education and progress. He cannot fail to be useful wherever he goes.

SUBSCRIPTIONS FOR DR. MONCK'S HALL.

			£	s.	d.
Mrs. E. Tyndall	...	2 reserved seats	5	0	0
Dr. Donald Kennedy	...	2 do.	5	0	0
T. W.	...	1 do.	5	0	0
Mr. T. Blackburn	...	1 do.	1	10	0
Mr. Wortley	...	1 do.	1	0	0
Mr. Waddell	...	1 do.	1	0	0
"A Name from the Clergy List"	...	1 do.	7	0	0
Lady H.	...	1 do.	2	0	0
Mrs. Anderson	...	1 do.	1	0	0
Mr. W. P. Adshead	...	1 do.	2	0	0
M. Griquet	...	1 do.	1	0	0
"M.A. (Oxon.)"	...	1 do.	1	0	0
Mrs. Macgowan	...	1 do.	1	10	0
Mr. W. Oxley	...	2 do.	0	0	0
Mrs. M.	...	1 do.	1	10	0
Mr. Hensleigh Wedgwood	...	1 do.	1	1	0
Sir Charles Isham, Bart.	...	1 do.	1	0	0

Dr. Monck hopes to open his services early in 1878. He would have done so ere now had the subscription list warranted him. Surely he is worthy of support in this matter, were it only for the advantage he is conferring on the Cause by mediumship, too often freely bestowed.

WILL THE SCOTTISH SPIRITUALISTS GIVE AN ENTERTAINMENT IN LONDON THIS YEAR.

We have received this question in many forms during the last few weeks; even in distant parts of the country there is an interest in the very enjoyable gathering held at Doughty Hall at the beginning of the year. In answer to all inquiries, we may say, that, as far as we are concerned, the Scottish entertainment to take place early in 1878 is a certainty. All will depend upon the demand which is made from those who desire such a gathering, and the help which is volunteered to carry it out. We invite our Scotch friends to come forward with their names to form a committee of management. It is now almost too late in the month to expect final arrangements to be ready by the first week in January. Why not postpone the event till Friday, January 25, "the birthday of Robert Burns"?

NEXT MONDAY EVENING AT LANGHAM HALL.

On Monday next, December 17th, at Langham Hall, 43, Great Portland Street, W., W. J. Colville will deliver his concluding oration in this hall, followed by replies to questions, and an impromptu poem; the audience will be invited to select the subjects if they desire to do so.

A considerable debt has been incurred by the course of Monday evening meetings now being brought to a close; hitherto the total expenses have amounted to £37, for rent of hall, attendance, and advertising. The total collected, including special donations and sale of tickets, has amounted to only £21; there is, therefore, a debt of £16 owing on these meetings. Next Monday evening an effort will be made to clear it off. Price of admission will be, reserved seats, 2s. 6d.; unreserved seats, 1s.; back seats, 6d. Doors open at 7.30, meeting to commence at 8. Spiritualists are earnestly requested to attend, and inform their friends that this is probably Mr. Colville's last public appearance on a week-day evening in London, for the present season.

THE ASTRAL FLUID.

According to the most learned metaphysicians, throughout the universe, there is a pure, universal, shining, fiery, and invisible fluid free from matter, purer than ether, more powerful than the loadstone, stronger than the thunderbolt, and swifter than the lightning. This may be termed the soul-principle of being, the strength and cohesive element in minerals, the growing power of plants, the life of men and animals—the Astral Fluid—as generally spoken of by Mystics and Rosicrucians.

The Astral Fluid is the Hebrew Life, and the modern Magnetic Fluid, Nerve Aura, &c., of the Mesmerist. It is also called the Corrosive Fire, in allusion to its burning, purifying, or destroying the sensual world in man, which is the end of all things; for its action is to reduce all things back again into their own invisible essence, and the ushering in of the "New Jerusalem" mentioned in Scripture. The investiture of this Astral Fluid upon the Soul as a Spiritual Body is called the Astral Spirit. Thus whilst the Soul or innermost of man is a Divine emanation from Deity, the Body or outermost is a combination of earthly or material atoms, vitalised by this Astral Spirit, which is as the life-principle to the Body, the ethereal body of the Soul, and forms the connecting link between the Soul and Body. It is herein that the power existeth whereby spirits can become visible, and make sounds and other manifestations. This Astral Spirit in man is a combination of all the impermanences in the Universe, and its original essence is derived from the Sun and Planetary system. It is a true Cosmos of the Universe, and in the sum of its wonderful structure is contained those emanations from air, earth, and sea; it is also upon this Soul-covering that all the sand-grains of character are indelibly photographed or imprinted. Seers perceive its graduated essences in rings or spheres, more or less attenuated in proportion to their distance from the Soul or proximity to the Body.

The most interior or Soul (Solar or Sun) spheres connect man with those Solar and Astral influences under which he was brought into existence; and as they change with Planetary changes, they affect the mind, influence the character, and constitute those very links by which the stars act upon man's destiny. As the Soul's origin, then, is in Deity, and as the Astral Spirit's origin is in the Solar System, how vastly important upon the young or inceptive babe's character and organisation must be those solar and planetary influences which prevail through every stage of embryonic life, and at the very period when, from planetary and solar influences, it is born upon earth as a living creature.—P. Davidson in *Raphael's Almanac* for 1878.

We are informed by Madame Llançoré that she has decided to discontinue her evening seances on account of the great number of applicants for private sittings. It will be seen from our advertisement page that her hours are now from 11 till 4 for music, trance, clairvoyance, and automatic writing, at 25, Guildford Street, Russell Square.

THE DECLINE OF PUBLIC MEETINGS IN AMERICA.—It is singular, says the *Boston Herald*, that the course of Sunday lectures now being given at Amory Hall, afternoon and evening, are not more largely attended. The best of the speakers in the spiritual ranks have been engaged, and yet the audiences have, at times, numbered less than 100. Other cities are not much better in this respect than Boston. When the Music Hall audiences, thousands in number, a few years ago, to listen to the same lectures, are remembered, one asks, What is the cause of the decline? We see nothing "singular" in it, other than that Spiritualism should be considered a trade in the engagement of public lecturers. Mr. Kersey Graves suggests the dividing the whole country into districts, and the appointment of speakers to revive Spiritualism. Impotent conclusion! the trade recommendation of a dealer in talk. Spiritualism did not originate in platform spouting, nor will it be kept alive thereby. It is more evident that the "speakers" have almost killed it. The cause of the decline is the lack of spiritual ideas, and a proper means of carrying out such as are possessed.

MR. COLVILLE AT DOUGHTY HALL.

The attendance at Doughty Hall on Sunday evening, December 9th, was good, and an appreciative audience appeared to take great pleasure in listening to the address delivered through Mr. Colville's mediumship. The subject had been chosen previously, namely, "The Education of the Young in the Spirit-Spheres." The discourse was delivered in the usual telling manner, and many points were put forward by the lecturer, partaking of originality of thought expressed by him in clear and forcible language.

The speaker alluded to schools which he said were formed in the spirit-world for the guidance of those needing education. These schools were superintended and arranged by the higher spirits who taught in them. There were many in the spirit-spheres other than those young in years, who were "children," who had passed from the earth as men and women. These had not builded a fair and beautiful home in the spirit-world, the result of which was that they were developed educationally after they had left the body. It was nevertheless the duty of each individual to inhabit the body so long as God permitted him, and if man would obey natural law he would live in the body until it could be no further use to him. God had made earthly experience one of the prime conditions in man's spiritual development.

At the conclusion of the address many questions were replied to. The audience then selected a subject for the impromptu poem, which the guides of Mr. Colville recited in such a manner as to elicit the hearty applause of the audience. The subject of the poem was, "The Link that binds the Angels to Mankind on Earth."

MR. COLVILLE AT LANGHAM HALL.

On Monday, Dec. 10, W. J. Colville delivered a discourse and poem and replied to questions. The audience, though not large, was highly intelligent and appreciative; the lecturer being greeted with a large amount of applause. Mr. Bray, formerly of Brighton, occupied the chair in such a manner as to cause general approval. It is a matter for regret, that these meetings have been so inadequately supported, that next Monday, Dec. 17, will be the final appearance of Mr. Colville in Langham Hall, at all events for the present season.

TESTIMONY TO THE PHENOMENA CALLED SPIRITUAL.

(Quoted from the "Dialectical Report.")

Professor Cromwell F. Varley, the well-known electrician, in the course of his testimony to the truth of the phenomena, states as follows: "I was a sceptic when these matters first came under my notice." . . . "It is now more than twelve years since I first became acquainted with spiritual phenomena." . . . "What I have stated is the truth, the whole truth, and nothing but the truth." (Vide pp. 157 to 172).

"You must come to the subject with candour, and be willing to study carefully the laws and characteristics of the matter under consideration." . . . "Private companies and individuals have obtained the most unquestionable spiritual phenomena."—WILLIAM HOWITT. (pp. 236 and 237).

"I should say that if any number of sound thinking persons wish to investigate these phenomena, they should commence by dismissing all preconceived judgments, and in a temper utterly free from credulity."—RIGHT HON. LORD LYTON. (p. 241).

A CORRESPONDENT urges us to print 250,000 of the Dialectical Number of the MEDIUM. In his opinion it is the best number the Cause ever had. We would gladly print even a million if we could find customers for them, but printed matter unless it be read is waste paper. The Dialectical Number is universally appreciated wherever it has been seen. All that is required is to give it universal circulation.

LONDON FIELDS Independent Mutual Improvement Association, 6, Field View, London Fields, is declared to be "free from clerical intolerance." Its objects are "to promote the moral, intellectual, social, and political condition of both sexes." Lectures, essays, or discussions are held every Monday evening at eight o'clock. Mr. W. Reed is president and treasurer, Miss Wade vice-president, and Mr. Charles Rhys Williams is resident secretary. Spiritualists and other "independents" would do well to offer an essay or lecture or take a side in discussion.

PHONETICS.—We learn that Miss Chandos Leigh Hunt has lent her dining-room to a phonetic reporter for giving instructions in this valuable method of shorthand, which the Rev. Dr. Raffles described as "a railroad method of communicating thought; a railroad by reason of its expedition, and a railroad by reason of its ease." As the cost of hiring a room has been obviated, the tutor is enabled to give his instruction at a much reduced charge, and thus place the knowledge within the reach of many. A course of thirteen lessons will be given for 10s. 6d. Admission to each separate lesson, 1s. Tickets obtainable from Miss Chandos Leigh Hunt, 17, Brunswick Square, W.C. All communications requiring a reply must be accompanied with a stamped directed envelope. The first lesson will be given on the evening of the second Wednesday in January, 1878.

THE history of the "Iowa mad-stone," as it is currently reported (says *Harper's Weekly*), is curious and interesting. Its wonderful properties have been known about 135 years, and its fame has spread throughout all the country in the vicinity of its owner, Mr. Evans. The greatest reliance is placed upon its virtues in all cases of hydrophobia. It is said that 680 cures have been effected by the present owner. The stone is very small, and looks something like a bit of dark sponge, except that the pores are not so large. Before operating with it, the stone is heated in milk and water; the patient is made to exercise until the blood circulates freely; then the skin near the bite is scratched until the blood comes, and the stone applied. When filled with virus, it is taken off, soaked in warm milk and water, and the application repeated until the stone will not adhere to the flesh. Sometimes as many as one or two hundred applications are necessary. It cannot be easily removed from an infected person, so great is its power of suction; but upon the flesh of a person not inoculated with the poison of a rabid animal it has no more effect than an ordinary pebble, unless he is diseased with salt-rheum or scrofula. Such is the marvellous history of the "Iowa mad-stone."

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 14, 1877.

NEW IDEAS FOR 1878.

Now that the year is waning, it behoves us to look forward to its successor. Spiritualism is a progressive subject if in a healthy condition, and with each succeeding year must get new developments, new ideas, higher responsibilities, and higher privileges.

It has always appeared to us that the duty of a spiritual journalist is something more than the collection of anecdotes, the reporting of speeches, and the publication of news; in short, Spiritualism is something more than gossip. It has been our constant endeavour to follow out our notion of the duties incumbent on the journalist, and to present our readers with such ideas and teachings as might be useful from time to time in guiding the Movement and enlightening its followers.

The old order of things has exhausted itself, and Spiritualists become weary of repetitions gathered from phenomenal experiences and platform utterances. These elements are by no means to be disregarded, but they require to be supplemented by that which will extend the subject to which these refer.

In his article on the "Ancient British Spirits," in *Human Nature* for November, Mr. Oxley says:—"We have yet to learn vast knowledge concerning that wondrous structure, the human organism. Who has realised the fact that this organism is as a harp of ten thousand strings?" To teach something of this wondrous harp, and to incite investigation into its structure and uses, will be a part of our work in 1878. Dr. Carpenter, in his controversy with Mr. Crookes in *Nature*, makes a distinction between "physically" and "physiologically" in relation to the investigation of the phenomena of Spiritualism. The distinction is an important one; but there is a physiology as superior to that taught by Dr. Carpenter as his physiological is superior to what he terms physical. It is this high physiology—the uses of the human organism to the indwelling spirit that we desire to teach.

It is also our intention to open up a series of lessons in psychology or the methods and phenomena of Spiritualism. Thus, with illustrated articles on physiology, phrenology, and mesmerism, we may make our pages to a high degree, educational, and elicit the interest of numerous readers who are not yet acquainted with Spiritualism.

We also intend to open a department devoted to domestic matters—"the application of truth to the welfare of humanity." This department will be under the direction of Mrs. Amy Ivy Burns. Short practical articles will be given on health, the management of children, the preparation of food, and all those familiar, yet important, duties, the due performance of which render life enjoyable. Connected with this department, there will be opportunities for giving replies to questions from correspondents.

It is our intention to commence a query and answer department. Thousands of questions and difficulties arise in the minds of readers which they have no available means of solving. By sending us their queries, compactly written, they may have them inserted in this new department, and some reader, or spirit through some medium in quite another part of the country or in a foreign country, may, in due time, furnish an answer. This, it is hoped, will excite a high degree of intellectual activity in our ranks, and bring forth from their hiding places a host of valuable spiritual teachers.

Lastly, it is also our wish to see instituted a Concordance of Spiritual Literature. On every topic connected with the subject there are myriads of instructive utterances scattered through the works of Spiritualism.

Take any point at random, such as mediumship, magnetic, electric, positive, negative, aspirational, intuitional, soul, spirit, aura, and it is difficult for a Spiritualist off-hand to furnish full definitions and illustrations upon the spot; yet all of these and many other subjects are fully treated and frequently alluded to by many writers and teachers, and by having a concordance of these, the student of Spiritualism might read himself up upon any point, and in addition give his own personal thought and experience thereon. This labour when completed would form a kind of cyclopedia or dictionary of Spiritualism, and render our literature of far more value than it is at present. Every Spiritualist can aid in this important work, if during the course of his reading he notes down the page and volume in which any particular subject has been treated, and forward his notes to the editor of the MEDIUM to be incorporated in this department.

These are some of the new ideas which we hope to work out during 1878. In addition thereto, the ordinary features of the MEDIUM will be steadily preserved. Our object is not to alter our basis but to enlarge it. We hope our friends will begin and make the fullest arrangements possible for securing the MEDIUM an extended circulation, and thus render of value a great amount of labour, which will be necessary to present in a suitable manner the important features above sketched out.

INSTITUTION WEEK, 1877.

With this number of the MEDIUM is published a supplement containing a card for collecting contributions towards the Spiritual Institution in connection with the Institution Week movement. This is the fourth year in which such subscriptions have been made. On each occasion the work has been suggested and pushed forward by correspondents and friends, and it is at their request that we publish this supplement and direct its use.

This Institution Week contribution is a spontaneous offering on the part of Spiritualists generally, towards the support of the movement. In the same way as there is "Hospital Sunday" it has been suggested that there should be an "Institution Week," during which meetings, seances, lectures, &c., might be held for the benefit of the work of the Institution, or during which Spiritualists might unite with their friends in filling a subscription card with small sums for the same object.

There are special reasons why Institution Week should not be allowed to fall through this year. Mr. Burns's illness has been a great loss to the work, as it has deprived it of much of his services for several weeks, and he is not yet in a condition to push matters forward with his wonted energy. We may truly say, that, every Spiritualist is personally indebted to the Spiritual Institution, and that it demands from him some of his sympathy and support. In purchasing the publications, full value is obtained for the money, and when all is done there has not been sufficient demand for literature during the year to maintain expenses. An immense amount of labour and expense has to be incurred, which is in no way associated with the business department, and as all Spiritualists and the public generally are benefited by this missionary or institutional work, it necessarily has to fall upon Spiritualists and the public to support it, or the workers have to bear the burden themselves.

We will feel greatly obliged for a prompt response to the Institution Week appeal, as there are heavy liabilities impending between now and Christmas.

INSTITUTION WEEK MEETINGS.

At the following meetings and seances, the proceeds contributed will be devoted to the Institution Week Fund:—

Sunday, Dec. 16, Salisbury Hall, 429, Oxford Street. Service and inspirational discourse, by Mr. Colville, at 11.15 a.m. Voluntary contribution.

Sunday, December 16, at Doughty Hall, 14, Bedford Row, Holborn, W.C. Lecture, by J. Burns. Voluntary collection at the close. To commence at 7.

Tuesday, December 18, Spiritual Institution, 15, Southampton Row. Mme. Llançoré's musical seance, the last of the series; also Mr. Town's clairvoyance. To commence at 8 o'clock. Voluntary contribution.

Wednesday, December 19, Spiritual Institution, 15, Southampton Row. Mrs. Basset's spirit-voice discourses at 8. Usual contribution. Approved sitters only admitted.

Friday, December 21, Spiritual Institution, 15, Southampton Row. Inspirational address, answers to questions, and impromptu poem, by Mr. Colville. To commence at 8 o'clock. Voluntary contribution.

Mr. Towns has kindly offered to give a series of seances for the Institution Week Fund, if arrangements could be made. We suggest to our friends, that they invite Mr. Towns to meet their acquaintances at their own houses, and devote the proceeds to the object for which Mr. Towns has offered his services. We would be glad if our brethren throughout the country would hold Institution-week meetings, some time during Institution week, and to ask themselves and their spirit-friends what can be done to unite all the forces in Spiritual work, and place the Movement on a spiritual basis. It does not matter so much whether contributions are made for the fund, but it is indeed important that all should take counsel amongst themselves, and with their spirit-friends as to how the ends of this great Movement may be best served.

MISS TILLEY is about to remove; meanwhile, letters for her may be addressed, 15, Southampton Row, W.C.

MUSICAL SEANCES.

Eighteen visitors composed the circle (or rather, semi-circle, for they usually sit in horse-shoe form at the farther end of the room) last Tuesday, to listen to the beautiful harmonies given through Madame Llanoré. As on the last occasion, the sitters were strangers, but the influences seemed to amalgamate better and were altogether more harmonious, and, consequently, the medium was more readily and effectively controlled, and a very much stronger light was permitted by her guides. As soon as Madame Llanoré took her place at the piano, and before she commenced to play, Mr. Towns described "Pagannini" with his violin, standing behind her in a peculiar position. This, Mr. L. said, was a very good test, as, at a private seance the day before, he had been described in exactly the same position by a well-known clairvoyant. The music lasted about an hour; the names of the controls were not given at the time, but have since been communicated to us, and were three in number, viz., "A Lady," "Mendelssohn," and a very clever amateur composer, named "Mureau," who gave a splendid descriptive piece of the life of a soldier, commencing with the "Marriage Bells," speedily followed by the Reveille for immediate flying to arms; then the "Good-bye to sweethearts and wives;" the din of battle, with the charge of cavalry; the bugle-calls; the cannons' roaring; the tramp of infantry to a quick march, then a sudden cessation for the dead march with muffled drums, the volley over his grave, and finally, a very pretty march for the returning troops.

Mr. Towns then passed under control, and his guide advised Madame Llanoré not to struggle against the influence using her voice, as they wished to sing a very particular song through her, and after a short address he came to.

At the conclusion a gentleman present, in very kind and appropriate terms, proposed a cordial vote of thanks to Madame Llanoré, which was warmly seconded by Mr. King. The last of this series will take place on Tuesday, December 18, as Christmas Day falls on the following Tuesday.

MR. BURNS AT DOUGHTY HALL.

On Sunday evening Mr. Burns will deliver the Institution Week Lecture at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock. The subject will be, "The Three Kingdoms of Spiritualism," containing much that will be novel and striking to those engaged in the work of this Cause.

At the close of the address the collection will be made for the Institution Week Fund.

CIRCLE MEMORANDA.

Dr. Mack is yet at his old rooms, 14, Southampton Row. His healing power is just now in fine condition. The lucidity of his clairvoyant is of a genuine description; we have tested it.

Mrs. Dearborn is located at 10, Guilford Place, opposite the Foundling. A few weeks ago we received from America some account of the writing produced on her arm at her seances. This account we cannot lay hands on at present, but hope to have the privilege of observing the phenomena and reporting thereon soon.

Mr. Williams, the well-known physical medium, is as popular as ever, and he maintains good health, notwithstanding his many successful sittings. His meetings are held as usual at 61, Lamb's Conduit Street.

Dr. Monck continues to exceed himself. American papers declare his recent phenomena to be unprecedented, even in the United States. The "inner circle" plan is the true spiritual method of working; but does it pay? A medium like Dr. Monck should be relieved of all financial cares. His rooms are as usual at 26, Southampton Row.

Mr. Herne has seances on Tuesday and Friday evenings at 61, Lamb's Conduit Street. Few mediums have obtained better phenomena than Mr. Herne.

THE SECOND ANNUAL NEW YEAR'S GATHERING OF THE LANCASHIRE SPIRITUALISTS.

On Monday, the 31st of December, 1877, a general social gathering of Spiritualists will take place in the Temperance Hall, Grosvenor Street, Manchester, under the auspices of the Lancashire District Committee.

ARRANGEMENTS OF MEETING.

Assemble at four for congratulations. Tea on the tables at half-past four. The tables will be arranged round the room and down the centre, so that all will be able to speak with their friends. There is to be no formality, no need of introduction, as it is desirable that it shall be like a family gathering.

Chair to be taken at six, when an entertainment of music, readings, recitations, and songs, will be given, interspersed with short speeches from friends and mediums of the county.

Tickets for tea and meeting, 1s. each; after tea, 6d. They may be had of the ladies' committee, or at the door of the hall.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

December 8, 1877.

EDINBURGH.—Wanted, a few ladies and gentlemen to form a select circle for investigating the phenomena of Spiritualism.—Address, A. P., 25, Grange Road, Edinburgh.

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The Order of Spiritual Teachers.

AN OPEN LETTER TO MY FRIENDS IN SPIRITUALISM.

Just 40 days after being laid down with illness I returned from my tour in the North. I never met with more kindness in the same period of time in the whole course of my life, notwithstanding which these forty days in the wilderness were most dismal and painful. Spiritually it was the most interesting journey I ever made. My pen cannot describe half of the spiritual evidences of interest with which I came in contact. I seemed to be engaged in the working of a new and rich vein of precious ore. Yes, "working," that is the word. I went for rest, health, recreation, but never worked harder in my life. To live on some days was itself hard and painful work. But the man who has a Spiritual Institution round his neck cannot escape from work. It will follow him, in thought as well as in fact, wherever he goes, and from home, and where he may be for the time, there is continual work cropping up. While I was away my time was not wasted. I do not think it would have been possible for me to have employed my time more profitably. A medium writes—one with whom I came into contact on my travels:—"I am confident that your tour has been directed for spiritual purposes, and it would be to the advantage of all concerned if such were of more frequent occurrence. That is, less business for you, and more time to diffuse the principles of our Cause throughout the land. The spirits tell me that is to be the future for you, as there are none more qualified for the work, and it is work of this kind that is wanted to give stability to the Movement."

This letter I received on December 12. On Sunday evening our domestic circle held a sitting. Three clairvoyants were present in addition to Mr. Colville in trance. The clairvoyants all saw a massive cross on the floor in the centre of the little group. It was beautifully formed of precious gems, and was wreathed in flowers of the purest white. The seers simultaneously gave expression to words of admiration, and their descriptions coincided in all particulars. As the cross does not come to me as a symbol, not being in sympathy with the theological notions usually associated with it, I was desirous of obtaining an interpretation of the appearance. This was promptly afforded by Mr. Colville, who said I had a work to perform in the establishment of the Order of Spiritual Teachers throughout the country; that I would meet with many crosses and difficulties in the work, which the figure on the floor symbolised. The gems of which it was composed indicated the assemblage of precious truths which would be gathered together, and the white flowers represented the consequences of this work on the lives of those who entered into it.

Before that vision one of the seers saw a map of the country hung up with a screen before it, and a man standing by with a pointer. This indicated travels not yet laid out. Some ten weeks ago my friend, "M.A. (Oxon)," said he thought I had some platform or speaking work to do.

Well, it has commenced, and as far as other duties will permit, I mean to devote myself to instituting the Order of Spiritual Teachers all over the country. I find that many Spiritualists are deeply interested in the work, and anxious to commence it, but require a little direction. Indeed, the whole working of Spiritualism is at present like a building without a master-mason, and materials are wasted, and time misspent, and the temple makes but slow progress. I do not set myself up as a master, but as a helper—a Spiritual Teacher, who knows but little, and is desirous of entering every School in order to learn more.

My health is as yet far from being perfect. I will not venture on mixing with promiscuous audiences at present. For the last three years I have been undergoing a course of development after the manner of mediums, which has kept me in a painfully sensitive condition. It seems that the changes and difficulties of the Movement to some extent represent themselves in the bodies and minds of its workers. The greatest difficulty is apathy, sordidness, material hardship. Business does not hurt me, hard work is a pleasure, but caring care over deficient finances is murder. If Spiritualists were unitedly engaged in teaching, this would not occur.

I was glad to find Mrs. Burns in better condition than I had expected after her season of responsibility. She has performed her part nobly; and the trial has developed many hidden qualities which will be valuable in the future. More than ever we both feel the hand of the angel-world in all our labours. This is the main-spring of all our hopes.

I cannot close without noticing the numerous typographical errors which occurred in the *Medium* the last two weeks. These

are due to some oversight in the printing department. In my letters, quotation marks make me put words in the mouth of others which they might disavow, and I am made to express myself contrary to my meaning. These matters the reader must rectify for himself, and accept my regrets that the eye should be thus offended.

I earnestly crave the cordial help and co-operation of all Spiritualists in this work. My recent incapacity has thrown things back considerably. If all will ask themselves, "What can I do to promote Spiritualism?" and take steps to answer the question, then there will be no more solitary toil at this Institution.

J. BURNS, O.S.T.

15, Southampton Row, London, December 12, 1877.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the meeting last Thursday evening, a goodly number of members attended, in the hope of welcoming our Chief Monitor to his office again; but were disappointed to find that his health did not permit him to do so.

As Teacher Eagle was Monitor for the Subject, he was elected Chief Monitor for the evening.

After singing the 122nd hymn in the "Spiritual Lyre" the Monitor read the 47th sitting from "Hafed," giving an account of his experiences of spirit-life on his first entering it; how he met with old friends and companions, and the welcome that was accorded to him; how his dear wife walked and talked with him as of old; and how they went to the great temple to worship the great and mighty Spirit.

The Chief Monitor said that it would be a blessed thing to receive such a welcome as "Hafed" did, to meet again with old friends; but it was necessary for us so to live here that we may attain to such.

After other remarks had been offered "Silver Bell" controlled Mrs. Watt, and gave us a very interesting account of her experience on entering into spirit-life. She told us that the babe that was in her arms when she passed away was still with her when she found herself in the spirit-world. She also gave us some good information on prayer—what to pray for, and how to pray.

EXPERIMENTS WITH MISS FAIRLAMB AS MEDIUM.

To the Editor.—Dear Sir,—We have just commenced a series of special seances with our excellent medium, Miss Fairlamb. The circle consists of about a dozen gentlemen and the same sitters at each seance. We formed this circle for the purpose of obtaining a higher class of spirit manifestations, produced under absolute test conditions; and, according to "Cissy's" promise, our spirit-friends have something good in store for us.

On Wednesday evening, November 28, I attended the fourth of these seances, held in Weir's Court, Newgate Street. At this seance there were only six gentlemen present, and I proposed we should sit for materialisation and let the medium sit outside the cabinet in view of the sitters, in order to have some positive proof of the genuineness of the materialisation of spirit-forms. Agreeably to my suggestion, Mr. Armstrong, the conductor of the seances, kindly consented. The medium sat down upon a chair placed in the front of the cabinet, and the gas-light was lowered. After a few minutes an indistinct white form appeared at the opening of the curtain and was recognised as "Cissy," one of Miss Fairlamb's controls. "Cissy" advanced towards the entranced medium, but the light was not sufficient to enable us to distinguish the features of the form; nevertheless, it proved to be a living human being moving about, while the medium was distinctly seen sitting motionless in the chair. While "Cissy" was standing before us she showed us some beautiful lights of a phosphorescent appearance. The lights varied in size and brightness; the largest seemed to be about three-quarters of an inch in diameter.

After "Cissy" had favoured us with her presence for about ten minutes she retired to the cabinet. A few minutes afterwards the medium, still under control, went into the cabinet; and "George" brought this seance to a close by showing us various lights floating about in the front of the cabinet.

At the three previous seances we have had various manifestations produced in the dark, but none of sufficient value for publication.—Yours very truly,

L. BASTÖL, of Christianssand, Norway.

22, George's Road, Newcastle-on-Tyne,

November 5, 1877.

A SEASONABLE SUGGESTION.

To the Editor.—Sir,—With Christmas comes, happily, that awakened sense of care for others which shows itself in many acts of neighbourly kindness. At this time we especially remember the poor, the widow, the sick, the homeless, and the orphan. We seek to send comfort to every home and food to all in need, and there are at this time so many thousands of our fellow-creatures to whom actual hunger is familiar, that I trust you will permit me to make a suggestion to your readers on their behalf.

It is just this—that the gifts now devoted to feeding the poor shall be, this Christmas, so bestowed—in the choice of food and in its preparation—as to feed at least twice as many hungry people as under the methods commonly adopted. How this can be done I may perhaps better illustrate from an actual occurrence. An appeal was made some time ago on behalf of the hungry "street arabs" of Newcastle. A local gentleman, Mr. Troup, responded by providing for them, what the *Newcastle Chronicle* on the following day termed a "substantial and nutritious repast." This consisted, according to the same paper, of "bread, vegetable soup, and boiled rice, with sweet sauces." This "sight, interesting and cheering—the feeding of 100 to 200 poor children," occurred in the Free Church, Gallowgate, the whole cost being, according to the *Chronicle*, only 16s. 24d.

This successful effort was followed by another. In response to a second appeal to supply these poor children with dinners, Mr. Couchman,

then of Tynemouth, offered the funds to feed two hundred more. According to the *Newcastle Daily Express*, the soup which was prepared "consisted of peas, barley, peas-flour, carrots, onions, &c.," and was followed by "rice, with currants, raisins, and sweet sauce." The same newspaper, after remarking how thoroughly the children enjoyed themselves, and the hearty cheer they gave the donor of the feast—reported the cost as "not exceeding one penny per head."

I mention these facts, that I may the better plead for just that little method in the bounty which flows at Christmas time, which will make it possible to spread its blessings over so much wider an area; that if possible, on the forthcoming Christmas Day, we may not have one hungry family—one hungry child—amongst us, and that moreover we shall have the additional consciousness that in conferring this benefit upon them, we have not been the means of destroying the life of any innocent creature—a consideration which, at this time of peace and goodwill to all God's creatures, may surely claim to make itself felt among us.

Much poverty and distress is apprehended in the coming winter. The calls on philanthropy are all this year excessive, and very many charitable purses are well-nigh empty. It is important to know that poor children may be fed amply and well without flesh meat, and that by the same diet adults may be maintained in full health and strength. Of this fact there is abundant proof, and with reasonable and simple cookery, even on a large scale, most nutritious and palatable food can be provided. A little experience destroys the craving for more expensive diet, and conduces to greater economy in the matter of food. A Vegetarian Cookery Book is published by F. Pitman, 20, Paternoster Row, for one penny, which will be found of service to any who wish for information on this system of diet. And at Christmas, which is above all the season when so many yield to noxious drinking, and very many to noxious and expensive gluttony, these facts need to be borne in mind.

I dare not attempt, in the limits of a letter, to enter into details, but if you, sir, permit it, I willingly offer to supply information as to the methods which are adopted, or the recipes which may be employed to accomplish all that I have indicated, to any person who will communicate to me his or her name and address.—I am, Sir, yours faithfully,

J. M. EARLE, Colonel.

41, St. Luke's Road, Westbourne Park, London, W.

MR. CALDER'S ADDRESS.

To the Editor of the MEDIUM.—Sir,—On the 30th ult. one of your contemporaries inserted a reply from Mr. Calder to my strictures on his address, but the editor of the publication referred to has refused to admit my rejoinder, for a reason which he alleges. It is almost unnecessary to say that the real motive for the non-acceptance of my communication is too furtively obvious to us to be avowed by him, and I therefore venture to ask you to give my letter the required publicity in your more impartial columns.—I am, &c.,

NEWTON CROSLAND.

Blackheath, December 8, 1877.

"I have no inclination to enter into an elaborate debate with Mr. Calder, but as the question raised between us involves some important issues I must ask your permission to say a few words in reply to him, more in the way of explanation than of controversy.

"Part of my letter, which he appears to resent so seriously, was not intended to apply to him, but to those rationalists and positivists who might make use of his sentiments to the neglect of Christianity. His determined and eager endeavour to fasten upon his own head a cap which was not intended to fit him fills me with not a little comic surprise and amused pity.

"I cannot plead guilty to the charge of misquoting him, as his amplification of the title of our Saviour, whom he terms 'the greatest of his-torical teachers,' pleases me as little as calling Him a 'medium.' I found fault with only one of Mr. Calder's expressions when I might have protested against both, and 'yet he is not happy.' For some reasons I am rather glad that Mr. Calder recognises Jesus as 'the greatest of teachers,' and that he appreciates 'Jesus's method'—whatever that may mean—as in future I shall expect that Mr. Calder will not ignore one at least of the most precious precepts of his great master. Mr. Calder condemns the idea of faith in a physician being a curative condition, but surely his opinion finds no countenance in 'Jesus's method.' In Matt. ix. 22 our Lord distinctly told the diseased woman who came to him to be cured, 'Daughter, be of good comfort; thy faith hath made thee whole.' And the woman was made whole from that hour."

"Now that I have drawn the attention of Mr. Calder to this obscure circumstance in the history of Jesus, which he has apparently overlooked, I hope that he will not again venture to fly in the face of so instructive and cogent an example.

"Mr. Calder thinks that the chief duty of life is 'the culture of virtuous principles.' This is a 'sweetly pretty phrase,' as Miss Angelina Gushington would say, but what does it really mean? By what standard are these virtuous qualities to be regulated, and what is to be their guiding influence? I respectfully submit that Christianity is the only efficient answer to this last question, and anything short of the thorough acceptance of this truth must end in the adoption of mere pagan, philosophical respectability.

"Mr. Calder seems to be under the impression that I am not warranted in protesting against his opinions, but as he is the President of the B.N.A.S., which I imagine is a society intended to spread abroad a knowledge of certain special facts, it ought not to be converted into a school for the propagation of the individual, speculative, theological tenets of its office-bearers. I fancy, therefore, that I am justified in raising my voice against such a misuse of their position and authority, lest the public should be led to suppose that our society as a whole is responsible for the doctrines thus officially taught.

"I fear that I deserve Mr. Calder's rebuke for my want of charity and of other Christian graces. I am painfully conscious that in practice my Christianity is no better than that of my neighbours, but this humiliating fact shall not deter me from advocating a theory and glorying in a standard by which my own conduct may be judged and condemned."

NEWTON CROSLAND.

[The question of a theological or spiritual character embodied in this communication is an open matter for investigation, and the terms used

in discussing it require to be defended by strict definition to prevent ambiguity. As to the other point on which the grievance hinges, we hope our correspondent now sees his mistake in helping to place persons in "position and authority" in respect to Spiritualism, by which he indeed lifts a stone to break not only his own head but to wound the truth in its most vital part, viz., freedom of utterance.—*Ed. M.*

"ORGANIC MAGNETISM AS A MORAL HEALING POWER."

To the Editor.—Sir,—Will you kindly insert a few lines from me in reference to my article in the November number of *Human Nature* on "Organic Magnetism as a Moral Healing Power"? Unfortunately, through no fault of my own or others, I was unable to see and correct the proof-sheets, and in consequence have been made to use eccentric English and punctuate oddly. Two mistakes only, however, demand correction, because they must confuse the reader. In speaking of English schools I call them "Tophets" upon earth. The printer makes me call them hospitals, curiously reversing my meaning. If they were indeed *guest-houses*, rich in good and strengthening store of food and birch rod, dealt out firmly and lovingly by the masters of them as each guest had need, we might have again some true outdrawing and upbuilding of strong foundations for the eternal life-work.

In the Tophet system, for food and birch rod are substituted gas and fines, for masters ushers, for outdrawing "cramming," and for upbuilding upblowing; sulphurated hydrogen is the gas used, with results which my article tried to show.

So much for the Tophets! If my readers will be kind enough to scratch out the word hospitals, and insert their own favourite name for "lower regions," assisting also a few uncomfortable semicolons and commas to change places, they will render my article intelligible, which is all I desire.—I am, Sir, your faithful servant,

A CAMBRIDGE UNDERGRADUATE.

A CORRECTION.

To the Editor.—Dear Sir,—Your correspondent, J. J. Morse, in his letter to Hudson Tuttle, contained in last week's *MEDIUM*, has the following paragraph:—

"The personal god of the churches, the 'man-god' Jesus of the Unitarians, 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."

Evidently from want of more intimate knowledge with the theological position of Unitarians, J. J. Morse has fallen into an error respecting it. I myself have been trained from infancy in Unitarian principles, have worshipped all my life in Unitarian churches, have read Unitarian literature very extensively, but I never yet learnt that Unitarians regarded Jesus as "the man-god." On the contrary, I learnt that they rejected and opposed the triune god, the god-man Jesus, and the god-woman Mary of other churches, and endeavoured to worship in very thought and deed what J. J. Morse defines as "the nobler god of being, the One Supreme Power."

Unitarians believe that the "One Supreme Power" stands in a very near and dear relationship to the souls of men—that of a parent—and therefore in their prayers they follow the example of Jesus (whom they regard as the greatest and best spiritual teacher the world has ever seen), and address "the One Supreme Power of the universe as "Our Father."

From what I know of the views of Universalists I believe they are almost, if not entirely, identical with those of Unitarians, the only difference I can see being this:—Unitarians in their teachings give prominence to the *oneness* or *unity* of the "Supreme Power" termed God, in opposition to the "lords many and gods many" of other churches; whilst Universalists, opposed to the popular doctrine of eternal torments in hell fire, give greater prominence to the *universal love* of the "One Supreme Power" termed God, believing that He hath not decreed the perdition of a single soul, but that ultimately all men will be reclaimed to goodness and happiness.

Many Spiritualists differ from Unitarians and Universalists only in the fact that they believe and teach man has the power to commune with the inhabitants of the spiritual world.

Your correspondent, J. J. Morse, seems very anxious that no one should misrepresent Hudson Tuttle. I take it for granted, therefore, that he himself would not wish—even unintentionally—to misrepresent others. This must be my excuse for endeavouring to set him right where I think he is wrong.—I am, dear Mr. Editor, yours, &c.,

A UNITARIAN.

AN EDINBURGH PREACHER ON SPIRITUALISM.

To the Editor.—Sir,—According to announcement, the Rev. W. Barlow, on Sunday evening last, made the subject of his lecture, "The Religious Aspect of Modern Spiritualism." The service was somewhat "mixed," for it was commenced by singing a very pretty hymn, on the sweetness of angel guardianship, while a portion of Scripture read, was from Isaiah viii. 11th and following verses; and the text of the evening's discourse, was the words ascribed to Jesus, "If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead."

In the course of his remarks, the rev. gentleman said, "that the modern phenomena were more or less identical with those recorded in the Bible, and were an abomination to the Lord." He next argued, "that a man's articles of belief must be based on the perception and conviction of the truth, and he was influenced through his will and understanding," therefore, external phenomena were unnecessary. His next point was, "that if any revelation or communication from spirit or angel was contrary to Divine law, it was not truth." He then endeavoured to show, what all Spiritualists know, that all men are *en rapport* with spirits like themselves, Quakers, Moravians, &c. Then the audience was left to infer, that "our Church is the true Church; we have the Divine Truth from the Lord; anything contrary to our conception of it is an abomination to the Lord," &c., &c.

As to the text itself, he hardly dwelt upon it, and if the fact of one appearing from the dead in no case could be of use, why, I might ask, did the disciples preach "Jesus and the Resurrection?" "for," argued Paul, "if Jesus be not risen," or in other words, survived a physical death

and appeared to us, and proved the fact, "our preaching is vain, our faith is also vain;" necessarily so, because there would be no evidence of a future life. "But," said the Rev. W. Barlow a few days ago in a conversation I had with him, after giving away a lot of spiritual literature at the close of a discourse on "Magic and Miracles," "spiritual phenomena are of no use." I replied, "Your Bible is full of them." "Well," he argued, "take the case of the Jews. God fed them miraculously day after day, giving them signs and wonders, and with what result? Why, they made a golden calf and worshipped that;" but I will not detail here all the stale arguments he advanced. The fact is, the rev. gentleman has a high intellectual spiritual organisation, and intuitively comprehends spiritual things from a high spiritual standpoint, and fails to perceive that God has other methods of dealing with the Thomases of the day, by upsetting the materialism of the masses, which his church fails to do.—Yours truly,

J. T. RHODES.

MRS. BATIE AT BOLTON.

Dear Mr. Burns,—On Sunday last Mrs. Batie visited Bolton for the first time since she became an advocate of the truths of Spiritualism. The friends of this town and surrounding neighbourhood had long desired to listen to the controls of this lady, but from some unavoidable cause an opportunity had not been given them. Mrs. Batie occupied the platform afternoon and evening, and spoke from subjects selected by the audience, which, on both occasions, was large and influential. The afternoon subject was, "How can we Communicate with our Friends in the Spirit-World." It is altogether unnecessary to reiterate anything the control stated, the various means of communication being so well known to all believers in our glorious Cause; suffice it to say, that the discourse was a masterpiece of eloquence; the speaker not only dealt with the different modes of communion carried on at the present time, but pointed out that in the near future, as men and women became more spiritual, and troubled themselves a little less about the material, a higher form of communion would be established, namely, that of mind conversing with mind, without requiring the organisation of another person. The control stated that the instrument he was then using often sent and received messages in that manner, and if humanity understood the laws of their being, half the world might converse together in the same way. Purity of thought and action were essential to a true spiritual nature, and if we desired to associate with pure and lofty souls, we must live a life accordingly.

The subject for the evening discourse was "Spirit-Force: what is it, and how are we to know it?" The moment the lady rose to her feet, it was obvious to all that the control that delivered the afternoon discourse had given way to another. Commencing in a full stentorian voice, the speaker proceeded to deal with the different parts of creation, the mineral, vegetable, and animal kingdoms, showing the superiority of the vegetable over the mineral, and the animal over the vegetable,—pointing out the force and intelligence manifested therein, and the only term he could apply to this force and intelligence was,—God manifesting Himself through His creative power. The planetary system, and the different sciences in nature were all dealt with, and the speaker showed in a manner conclusive that the powers at work were alike in all.

The way to know this spirit-power was to examine our own natures, material and spiritual, and, having become acquainted with the laws that govern us, we should have discovered as much as it was possible for us to know. Everything in the universe was governed by law, and the more humanity studied and investigated the realm of nature, the nearer they would approach to God, the Creator and Sustainer of all. The spirit-world, like the material world, was governed by immutable laws, and it was only by obtaining a knowledge of those laws that spirits were enabled to make progress.

The speaker concluded with an eloquent appeal to the audience to live a life of God-like purity, and thus prepare themselves for that new sphere of existence which inevitably awaited them.

Mr. Editor, it is not possible for me to do justice to the lady or her controls in sending this account for publication. Not being a shorthand writer, I can only give a brief outline of the discourses. To all who have not had the pleasure of listening to Mrs. Batie, I would advise them to do so as early as possible, as her addresses are of a high and exalted nature, calculated to effect a great amount of good to all who listen to them.

We have the orations given by Mrs. Tappan in this country published in a book form, and it is a pity that the orations delivered by Mrs. Batie are not taken down, and a selection made and published in the same way. They would form a grand addition to the literature of Spiritualism, and would be the means of much good in connection with the Cause.

Mrs. Batie left Bolton on Monday last with the best wishes of her friends, their earnest prayer being that humanity will continue to be blessed through her inspired lips, and that a long and happy life is before her.

THOMAS PARRINSON.

142, Dean Lane, Runworth, Bolton, Dec. 11.

Dr. T. L. NICHOLS, of Malvern, was announced to lecture at Salisbury Hall, Oxford Street, on Thursday evening last, on King Herod in Birmingham. The lecture, which is described as the first of a series upon kindred social subjects of vital importance, was intended to be an exposition of the cause of infant mortality. The audience, however, was so small that the Doctor stated that as, owing to defective advertising, proper publicity had not been given to it, the subject for the evening would be postponed to some future occasion. The subject next week would be "One Half-mile Square in the Heart of London." It would be illustrated by a map of 16 feet to 1 square mile, showing all the streets, and giving every drink shop in the district; and he should have much to say about it. It would be rather a sensational lecture, and all philanthropists and temperance men would be interested in what he should be able to show them. The district chosen was a very remarkable one. It included Soho Square, Dean Street, and almost to Charing Cross and Trafalgar Square, also Covent Garden and nearly the whole of the ancient parish of St. Giles, Drury Lane, with all the courts and alleys that run out from east to west, and Seven Dials. This would give a very curious half-mile square in the very centre of London, and would show a state of things which ought to make a sensation in the temperance world. We hope to give a report of this lecture.

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

To the Editor.—Dear Sir,—Sunday last was a "red-letter day" in the annals of East London Spiritualism. Friends from west, north, and south, met together, and over seventy of them sat down to tea. After tea the meeting was opened by the presentation of the little son of Mr. Wallis by special request, whose appearance was greeted with hearty cheers. Mr. Whitby occupied the chair very efficiently, and the guides of Miss Keeves delivered an impressive invocation, followed by speeches from Mr. Whitby, Mr. Barber, Dr. Monck, Mr. Ashman, Miss Young, Mr. W. Wallace (the pioneer), Mr. Jennison, and Mr. Wallis. Several of the most spiritual of Mr. Saukey's hymns were very nicely sung, led by Mr. Robson on the harmonium.

The report of the year's expenditure was £17 5s., receipts £45 0s. 8d., leading a balance of £27 14s. 4d. towards paying rent of £40 per year. During the year assistance has been given by the following friends, who have spoken at different times:—Miss Young, Miss Keeves, Mrs. Olive, Miss Chandos Leigh Hunt, and Miss Kinslingbury; Mr. Burns, Mr. Morse, Mr. Colville, Mr. Lawrence, Mr. W. Wallace, Mr. Fletcher, Dr. Monck, and Mr. Ashman, to all of whom I would return my hearty thanks in appreciation of their kindness.

On Sunday next Mr. E. W. Wallis will speak morning and evening, subject to be chosen by the audience. E. W. WALLIS.

LEICESTER.

Dear Sir,—It affords me great pleasure to bear testimony to the highly intelligent mediumship of Mrs. Wightman, as evinced at her house every Sunday afternoon. No doubt our spirit-friends joined us to make the meeting a success, it being a Sunday set apart for the benefit of the Spiritual Institution, but the weather being damp, we did not have so many friends as we expected. I was very pleased to see that all were in good harmony one with the other. We commenced our meeting by singing a hymn, and Mrs. Wightman passed under control and offered up a beautiful prayer. I read a chapter from "Hafed," and it seemed to give great influence to the control. They took for the subject of their discourse "Faith," which was delivered in a most beautiful style.

At the close the control gave good advice to our mediums that are under development. I am pleased to say we have several who bid fair to become good and useful in this great and glorious Cause. Mr. Wallis is also at work in this town.

We have been very unfortunate lately in our little band; we have had three ill in this last ten weeks, but I am very pleased to tell you that we have gathered amongst us somewhere about £2 13s. for their benefit, so I will leave you to judge what our little home-circle is composed of. We made a collection at the close, which Mr. Wightman forwarded to you. I should be very pleased to hear of the formation of more home-circles, such as ours, to spread in Leicester this glorious Cause. ONE WHO WAS PRESENT.

December 3.

SPIRITUAL WORKERS.

ALLWOOD, C. W., Phrenologist, Electro-Biologist, &c. Normal.
BANCROFT, GEORGE, 4, Cornwall Street, Werneth, Oldham. Inspirational.
BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
BURNS, J., 15, Southampton Row, London, W.C. Normal.
CHARLESWORTH, E. J., Lower Spennymoor, near Durham. Inspirational.
COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.
CRISP, W., Greatham, West Hartlepool. Normal.
DE MAIN, Simon, High Grange, Howden-le-Wear, R.S.O., Durham. Inspirational and Healing Medium.
DIXON, VIOLET, 6, Pierce Street, Macclesfield. Inspirational.
DOWLING, T., 1, Albert Place, Framlingham. Inspirational.
DUNK, J., New Shildon, Trance.
HARPER, R., Soho Hill, Birmingham. Normal.
MAHONY, J. W., 1, Cambrian Place, Angleses Street, Lozells, Birmingham. Normal.
MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.
WILSON, A. D., 23, Haigh Street, Pellon Lane, Halifax. Inspirational.
WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.

THE REV. O. B. FROTHINGHAM speaks of Spiritualism as "a religion without a creed, an organisation, a dogma, or a hell, but with a firm faith in man, in the order of nature, in a spirit-world, and in a God, which is silently honey-combing Christianity to its very core."

THE SOUTH LONDON ANTI-COMPULSORY VACCINATION SOCIETY.—The Committee met at 333, Albany Road, Camberwell, on Monday, Nov. 26, when Mr. Brownson was voted to the chair. The Secretary reported that Miss Chandos Leigh Hunt, and Edward Haughton, Esq., B.A., M.D., of Upper Norwood, have consented to become vice-presidents of the Society, and after other business was transacted, the meeting was adjourned till Monday, Dec. 10, at 8.30 at the same place. Miss Hunt, who is the author of "Vaccination brought home to the People," lectured at Deptford Secular Institute, on "The Injuriousness of Vaccination," in which she showed that small-pox was soon broadcast by vaccination. The chair was taken by Mr. George Bone, hon. sec., of the South London Anti-Compulsory Vaccination Society. The following resolution to be signed by the chairman and sent for presentation to Parliament was carried with acclamation. "In the opinion of this meeting Compulsory Vaccination is penal inoculation, and never has, and never can prevent a single case of small-pox without producing either immediate death, or condemning the patient to suffer organic disease, a thousand times more prolonged and fatal than an attack of small-pox, which, when properly treated, eliminates incurable organic disease, proving, that even if vaccination did possess the power of locking small-pox in the body, and did not communicate all forms of disease, it would still be an unmitigated curse upon humanity." A most cordial vote of thanks was accorded to the lecturer for her most clear and intelligible lecture. Societies wishing to hear Miss Hunt on this question, would do well to make early applications.

MR. MORSE'S APPOINTMENTS.

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, Bedford Row, W.C. 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.

CAMBRIDGE.—Friday, December 14. Public Hall, Jesus Lane, at 8 p.m. LONDON.—Salsbury Hall, 429, Oxford Street, Sunday, December 16, at 11.15 a.m. and 3.15 p.m. Subject of morning discourse, "What and Where is Heaven?"

LANGHAM HALL, 43, Great Portland Street, Monday, December 17, at 8 p.m. Special concluding oration (see announcement). SPIRITUAL INSTITUTION, Friday, December 21, at 8 p.m.

W. J. Colville desires engagements on week-day evenings, either in London or the provinces. For all particulars address to him at 15, Southampton Row, Holborn, W.C.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR DECEMBER.

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. Lamballe.

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 last, Mr. Drake resumed the discussion on "Reasons for Renouncing Christianity from a Scriptural Standpoint." Although this was a reply to the Christians, they had not the courage of their opinions or did not value them sufficiently to bring them forward for the defence.

On Friday, December 14th, Mr. Hyde will reopen the "Free Trade Question."

On Sunday afternoons throughout this month, Mr. Wallis will occupy the platform for the purpose of giving a trance address; subjects to be chosen by the audience.

On Tuesday, 18th, lecture by Dr. Monck.

The committee have to announce that Mr. Fletcher, the American medium, has kindly consented to deliver addresses on Sunday afternoons throughout January, 1878.

The committee have also to announce that the usual New Year's gathering will take place on Thursday, January 3, when we hope to have a crowded house. Further particulars will be announced.

CHARLES WHITE, Hon. Sec.

On Sunday, December 16, there will be a meeting at 70, Mark Lane, City, at which Miss Young and several other mediums will be present. Seven o'clock for half-past seven.

HALIFAX.—Spiritualist Meeting Room, Old County Court.—Mrs. Batie (formerly Miss Longbottom) will occupy the platform at this place on Sunday, December 16. All friends are invited to attend.

HIGH GRANGE.—A public meeting will be held at the house of Mr. John Binns, Old Hunwick, on Sunday, December 23rd inst. Afternoon at half-past two. Address through Mr. William Scott, of Darlington, inspirational and healing medium. All friends are invited to attend.—R. BRUNSKILL.

MISS ELLA DIETZ and Mr. Frank Dietz give another of their attractive entertainments at Langham Hall, 43, Great Portland Street, this evening. These talented dramatists are now becoming so popular that we need not say one word in their praise. As pure and intellectual entertainment is a want of the age, we heartily wish them God-speed in their laudable efforts.

THE Oldham Psychological Society intend holding their fifth annual tea-party and entertainment on Christmas Day, Dec. 25, in Temperance Hall, Horsedgate Street, Oldham. Tea on table at four o'clock. Tickets 9d. each, children under twelve years 6d. each. Admission after tea 3d. each. The entertainment will consist of songs, glees, readings, recitations, pianoforte duets, &c., aided by Mr. J. Hall, the well-known concertina player. Tickets may be had from T. Kershaw, 8, High Street; J. Mills, Union Street, or from any of the Committee.

SUNDAY SERVICES AT SALSBUARY HALL, 429, OXFORD STREET.—On Sunday last, Dec. 9, this hall was well filled at the morning service. After the usual service, W. J. Colville delivered an inspirational discourse and poem on the "Philosophy of Death." In the afternoon the audience chose the subject, which was, "Is Human Immortality the Birthright of all Men?" The gentleman who gave the subject desired that the address might in some way be a reply to the Theosophists, as well as other bodies of persons who incline to belief in "Conditional Immortality." At the close of the discourse many questions were replied to in a forcible manner. The proceedings terminated with a poem on "A Mother's Love." Service is held in this hall every Sunday at 11.15 a.m., and 3.15 p.m. Next Sunday the subject of morning discourse will be "What and Where is Heaven." In the afternoon, the audience will be invited to choose the subject for discourse and poem, and to ask questions.

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SUNDAY, DEC. 16.—Mr. J. Burns at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, DEC. 18.—Madame Ilancoré, Music: Mr. Town's Clairvoyance, at 8.
 WEDNESDAY, DEC. 19.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, DEC. 20.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, DEC. 21.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, DEC. 18, 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. 19, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, DEC. 20, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, DEC. 21, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, 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, Horsedgate Street, at 6.
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, DEC. 18, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
 SHILDON, 155, Rowlinson's Buildings, at 7.
 WEDNESDAY, DEC. 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, DEC. 20, 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.
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