

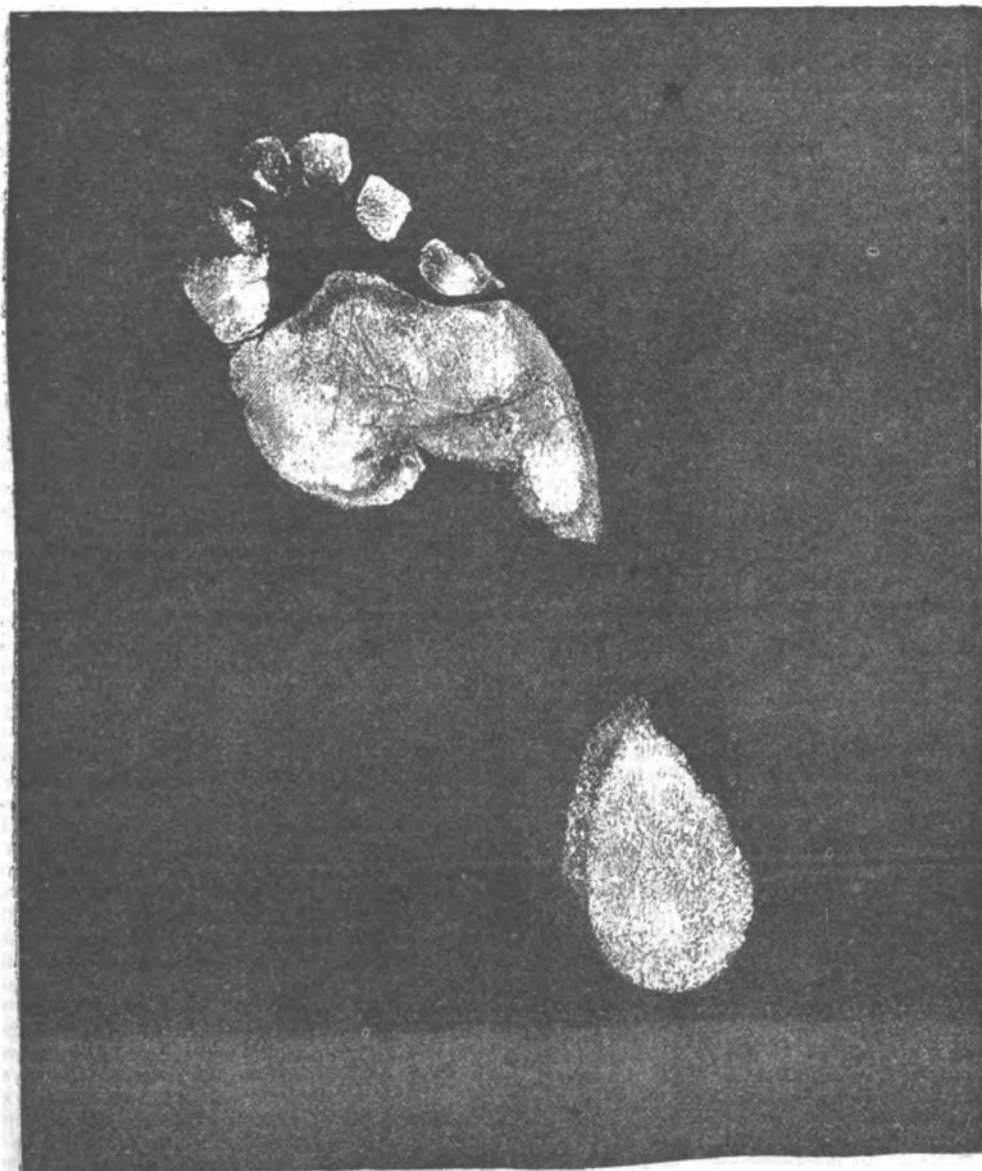
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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

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PHOTOGRAPHIC FAC-SIMILE OF SPIRIT FOOTPRINT,
 DESCRIBED ON NEXT PAGE.

The original photograph measures 10 inches by 8½ inches.

THE FOOTPRINT OF A SPIRIT.

Through the mediumship of Dr. Slade, Professor Zöllner obtained the footprint of a spirit on a card coated with lampblack. This is another form of an already familiar manifestation. Many times have the hands of spirits been imprinted in flour, and the moulds of spirit-hands and feet taken with paraffin wax are well-known facts. All these experiments are valuable, and tend to strengthen and corroborate one another, and set forth the grand truth of spirit-communion in an unanswerable manner.

Two weeks ago we published a letter from Mrs. Berry, stating that she had been successful in obtaining this manifestation. The first attempt, on a card prepared with lampblack, hangs in our office, and has been viewed by many visitors. The forms which this card bears are of no distinct kind, but as if produced by dragging some body with soft edges over the card in various directions. The markings, however, indicate skill and care in their production; for the hand that did them has been so light as to produce some fine shadings of an artistic character. The more perfect attempt described below gives a very fine footprint. It is that of a foot which has worn boots when in the mortal state, as the great toe is somewhat compressed towards the middle line of the foot. It is a known fact that when spirits materialise they exhibit the same forms that their bodies possessed when on earth. Thus when Mrs. Burns sat for the mould of hands by the paraffin process, she obtained both hands of her father, the identity of which was unmistakably indicated by a bent little finger. All the family at once recognised the hands; but this peculiarity of the little finger placed the matter beyond dispute. Mr. Reimers also procured moulds of hands and of feet, the toes of which are somewhat displaced, as is so frequently the case with those who wear fashionable boots. Many sitters in materialisation circles have identified spirits by the slight deformities of hands and feet, exhibited to both sight and touch. The experience of Mr. Hands, Mr. Wootton, and others, may be cited in evidence.

The blackened card is prepared by holding a white card over a paraffin lamp till the smoke blackens it completely. This coating is so delicate and easily disturbed, that a puff of wind, or the slightest touch, will mark it. A trickster would find it very inconvenient to simulate this manifestation. It could not be prepared beforehand and carried into a seance. The footprint must be made with great skill to make the marking distinct and prevent its being blurred. Our illustration given on the previous page is done by photography from the card received from Mrs. Berry, but that lady points out that in transmitting the card to Mr. Lombardi's studio some slight scratchings and markings befel the sensitive coating of black. The effect, however, is not in the least impaired, and we allude to the fact to account for any line or mark on the diagram, such as the pressure of a foot would be inadequate to produce.

We now give Mr. Jencken's letter describing the manifestation:

To the Editor of the MEDIUM.

Sir,—I have, at the request of Mrs. Catherine Berry, put on record a very interesting spiritual phenomenon. On Saturday, the 31st August, about 1.30 p.m., we—that is, Mrs. Berry, Mrs. Jencken, Miss Barnsdale, myself, and my two little boys, were seated at luncheon in the dining-room at Mrs. Berry's house. The blinds were up, the three windows open, and the sun shining into the room in all its lustre. Suddenly loud raps spelt out, 'Place the cardboard under the table.' I was not aware that a board had been prepared, but it appears after the sitting we had had in the morning (an account of which Mrs. Berry has sent to the MEDIUM), it was suggested by one of the ladies that another should be prepared, in case we felt inclined to sit for a manifestation. Miss Barnsdale immediately rose, we keeping our seats, went into the next room, and returned with the card in her hand, showed us that the surface was perfectly black, and at once placed it under the table between Mrs. Berry and Mrs. Jencken. We were then ordered by the alphabet, spelt out in raps, to draw back our feet, and the ladies their dresses, the prattle of the children continuing the whole time. In less than ten minutes, during which time we went on with our luncheon, loud raps came, spelling out, 'Take up the card.' Miss Barnsdale, who acted as the intermediary between the unseen and visible guests, accordingly took it up, when to our great joy, in clear outline, the print of a human foot was discovered to have been impressed on the blackened card. This footprint, when examined by a magnifying glass, was found to be perfect, every line visible—the mould of the foot, the toes and the heel, the very pores of the skin clearly marked, such as may be seen on the hard sand of the sea-shore, when the tide ebbs, and a bare-footed child or woman happens to pass by. The interest attaching to this incident became intensified on considering the surrounding circumstances. What happened happened in clear daylight, without preparation or premeditation; the silent footprint of the unheard and unknown visitor alone speaking—appealing to us, and reminding us of the unseen world.

It was unnecessary (as it is not usual for ladies and gentlemen to sit at table without shoes and stockings), but every foot was held out for examination.

I hear from Mrs. Berry that she has had the foot photographed by Signor Lombardi, of King's Road and West Street, Brighton, where copies may be had, as she has given permission to that gentleman to sell them.

To you, Mr. Editor, she intends to present a copy for the benefit of investigators.

September 11.

P.S.—I understand that Mr., Mrs., and Miss Marthaze, called

upon Mrs. Berry to see the impression, and expressed great satisfaction at the result, which we must all feel.

Mrs. Berry is well-known for the care with which she conducts her experiments. In this case she has been equally careful in fortifying her position with testimony. She has sent us the following document—not a copy, but the original signatures:—

"I, the undersigned, and staff, certify that the photograph produced was taken from an original impression, brought to the studio by Mrs. Catherine Berry. We also certify that the original was the impression in paraffin smoke on cardboard, of a naked human foot; and with a microscope the pores were distinctly visible.

(Signed) "LOMBARDI.

A. COTTRELL.

M. AVERY.

"R. HALL.

A. DRAPEL.

D. J. FAWCENS.

"West Street, Brighton, September 2."

Mr. Jencken's statement shows that no human foot could have been used to make the impression—hence the only inference is that it was produced by a materialisation.

Copies of the photograph may be obtained on remitting P.O. to Signor Lombardi, The Studio, West Street, Brighton. The size from which we took our diagram, price 2s. 6d.; cabinet size, 2s.

TRANSC DISCOURSES ON THE ORIGIN OF RELIGIOUS RITES AND CEREMONIES.

The fourteenth of a series of discourses on the above subject was delivered in Doughty Hall on Sunday evening last by Mr. Lambelle. There was a very good attendance. Mr. Dale conducted the service.

THE RELIGION OF THE THRACIANS.

The Thracians, whose religious history we are now to review, formed one of the most powerful and peaceful nations that ever dwelt upon this earth. Strangers to wars and internal strife, they enjoyed a measure of spiritual discernment never yet excelled by any succeeding race or people.

But before proceeding to speak of them as occupying a place in the civilised world, it is perhaps necessary that we trace their origin and become acquainted with their former history. To this end we invite your attention, and request that you direct your minds to the luxuriant land of Egypt, and endeavour to paint before the "eye of the mind" the scenes familiar to that country. A numerous company of people possessing lower intellects and a versatility of genius unknown to the Egyptians, amongst whom they were sojourners, set out in search of a land that would yield them opportunities for making a home. They were the descendants of a superior caste travelling from Hindustan, and at the time we commence our imaginary view of them we find them vegetating amidst the luxuries of the land of Shinar; but the oppressive nature of the laws of Egypt, as imposed by the king of that country (Phaaron), caused them to flee with their flocks, and their herds, and their whole possessions. Wandering through the rich odours and spices of happy Arabia, traversing the wild, pathless oceans of sand which have proved of greater benefit to the inhabitants thereof than the fertile palaces and terraces of Yemen, crossing the deserts of Sinai, passing on by the hills and pastures of Judea, and marching on till the Mediterranean stopped their further progress, they arrived at the place which afterwards contained the mart of Tyre and Sidon.

These emigrants here settled, founded their empire, entered into the arts and sciences, engaged in commerce, and took the lead of nations. With the justness of their dealings, the simplicity of their laws, the peacefulness of their motives, and the wisdom of their prince and governor, they soon became the envied of their neighbours. Their population increased, their territory was extended, other cities were founded by them, and the general success depended on their promptitude in business, and the exactness which they practised in common.

Thus sprang into existence the Semite race—the first race which has distinguished itself for marked peculiarities of character which no country can eradicate. They are at once the oldest and youngest of all nations. They are the progenitors of both the Hebrews and Phœnicians, and from the records which are still preserved we find them to be of greater antiquity than all other nations, Egypt alone excepted. The date of the founding of their empire was upwards of 3000 B.C., and within 1000 years from the founding of Tyre and Sidon we find that they had penetrated into Syria, Palestine, and Arabia, carrying with them their peculiarities and thoughts, which are even now felt in those countries here named.

Originally, the Tyrians and Sidenians did not possess a religious form of faith, but the Thracians, a sect in league with the Lycians, invented a form of worship, simple in the extreme, and by their commercial connections with the Tyrians, it was soon adopted by them. The ceremonies thus called into requisition are very seldom called Thracian, they usually passing under the name of Tyrian ceremonies, because Tyre was the principal part of that country at that time, and the reason why we have called these religious observances Thracian instead of Tyrian, is because they originated with the people of Thrace, and were only introduced into Tyre after some considerable opposition.

Previously, we have remarked on the conditions of the climate as producing opportunities and favouring circumstances for the development of a superior form of faith and worship; and in the

case of that corner of the globe which now occupies our attention, we have a most striking illustration of this fact. Each of those three great systems of religion which have been characterised by a permanence and firmness, possessing the power of proselytizing, have sprung from this one quarter of the planet, and extended their influence over the whole globe.

Here is Sinai, from whence was proclaimed a system of laws and principles, extensive yet simple in construction—called the Hebrew philosophy. From this same Sinai, but a few days' march, and we are within Jerusalem, where a nobler, grander, and more enduring, though now much perverted, system was preached, in meekness and in love. And a few days' journey from Sinai will land us in Mecca, from which Mahomet issued to enforce his creed upon the people, compelling its acceptance with the sword.

The further development of the Semites belongs more particularly to a history of civilisation rather than an inquiry into the religious ceremonies as observed and practised by them; so for the present we will leave them, and deal more particularly with the questions involved in a consideration of their theology and mythology.

The Tyrians, as we have just remarked, belonged to an ancient people, into whose minds had been instilled the whole of the principles as practised and enunciated by the Buddha of the country of their forefathers. But their wanderings had commenced before the religion of Buddha had been confounded with the worship of *Krishna*: hence they possessed a strength of mind, and were earnest and sincere, aiming only at the actualisation of all their hopes. They sought not truth through the pathways of science and philosophy; they seemed to possess a special instinct, a superior faculty for religion. While their brethren, contending for revelation from on high, having lost the germinal principles of the spirit, were endeavouring to pursue the problems of nature and creation by rational processes, by reasonings, by experiments, and by human wisdom, they were enjoying the pure and clear intuitions which disclosed the true nature of the Supreme Being; and without any reflection or reasoning, without any literature or guide to direct them, save the voice of the Spirit within, they reached the highest and noblest aspects of the Deity.

Their conception of God was exceedingly curious. According to their definition, God had neither sex, age, nor human attributes; in fact their language would not express at that time any notion of a goddess or companion to the majesty of heaven. And we are warranted in saying that the belief in the Godhead is not the first, but one of the latest conclusions reached by human speculation. The Greek philosophers, whose testimony has been presented to you, testified to the oneness of God; and this opinion was only attained by years of reflection upon the wisdom of this people whose history we are now dealing with. The conception of the powers of God does not depend upon culture or learning, but upon an internal feeling which rises in aspirational emotions, bringing down the powers of heaven to the earnest soul. Thus, while the sages of the East and West were vainly trying to demonstrate the existence of God through speculation and refinement, the humble Tyrians, in his simplicity, saw the great God who was hidden from the wise and prudent; and while God occupied the whole of the Semitic religion, other countries were worshipping Nature, which found no place in their creed. The deserts and the waters of the sea conspired to keep their faith pure; sublime indeed in their endless uniformity, these works or parts of nature, encouraged the Tyrian mind in its faith and duties, suggesting to him continually thoughts of the Infinite, of the incessant change of forms, of the constant creation of life, and of the certainty of the destruction of the body.

Thus, their religion was simply a patriarchal faith, without theological refinement, without any mysticism whatever; the moral benefit arising from this religion pure and simple had a most potent effect on their lives and daily characters, and prevented them from ever possessing a literature or any great quantity of epic poetry. They lived God in their daily lives, rather than spoke of him with their lips, and this circumstance alone has caused many historians to class them as infidels, and at a later period, as idolaters worshipping their own powers of comprehension and expression.

In India and Egypt, in early ages, religion was never looked upon as absolute truth, but only as an affair of caste, or the inheritance of a family, and the inhabitants thereof were ever ready to criticise the faith and the theology of their neighbours. But the Semites differed from these ancient kingdoms, and thought far differently; their faith was to them absolute truth, and all other religions, according to them, were false. This intolerant spirit provoked much dissension amongst them and induced a feeling of contention, which came as an unavoidable consequence of the pains they had taken to force their views of religion upon other nations that commercial relations had brought to them. Once begin to dogmatise, and the unity of thought which formerly prevailed perisheth, and false teachers, claiming to be prophets of God, arise and spread their iniquitous doctrines abroad. So it was with the primitive Semites. We do not mean to infer that the whole of this vast race were so corrupted, for there were many who still held the original doctrines of their race, and who neither accepted myths as explanatory of the powers of God, nor credited stories other than those which their reason seemed to suggest as true.

While these great internal convulsions were at work, the utmost strangeness of feeling existed; their former character of peace began to depart from them, and the more strict of their number thought it no sin to punish these offenders who departed from the

original faith and purity of character, with death, even to the extent of thousands. But the purity of the faith waned, and a desire for something more substantial seemed to gain in the hearts of the people. Nature, which was now worshipped by the people who traded with the Tyrians and Sidonians, was set up as the only God in the universe. The sun began to be symbolised by them as it was both by the Persians and Egyptians, and many of the rites practised by those people were incorporated with those of the Tyrians. Philosophy now began to take the place of intuition, and instead of living God in their lives, they began to speak of Him only with their lips. Several of the more earnest and sincere betook themselves from these scenes of confusion and distress to the plains of Sinai and there practised the form of faith most agreeable to them.

But this pall of gloom which had been cast over them proved a great blessing rather than a curse. From this spiritual darkness there were evolved many minds who have figured much in the spiritual plane of this and other countries, and though the product was a system of mythology and an embodiment of imaginative fancy and supposition, yet the spiritually endowed can discern the principles which it is intended they should convey to the understanding.

With the rise of philosophy the various circumstances of our life and condition on earth were to be accounted for. These philosophers, deeply impressed with the thought of the existence of one Supreme God, whom they acknowledged as the Creator and sustainer of the universe, could not reconcile the fact that man, being a sinful and perverse creature, could be created by One supremely good, wise, and powerful. Their philosophy taught that if God was good He could not create anything that was bad or imperfect; that if He was wise, He might have foreseen and prevented it; and if powerful, could certainly have averted the consequences. To account for this they had recourse to a system which they invented, and which has done more to turn men from the worship of the true God than all the teaching and preaching which has been put forward to overcome the folly and error of such a doctrine. It is not those ancient Tyrians that we are blaming for this state of affairs, so abominable in consequence and disastrous in result; it is those who, failing to grasp the truths of the myth, have accepted them as realities, made them articles of their creed, and who worship them as infallible steps to the attainment of heavenly felicity, that we would censure for their conduct.

Be it understood that, notwithstanding these incongruities and inconsistencies in their mythology, they worshipped one God as the ruler and disposer of all men and things; believing that everything was produced by His Sovereign will, and that when He creates He produces new forms, giving them a substance peculiar to their nature. To this one God they paid their devotions unceasingly, and with untiring regularity. But by degrees, as they began to account for the origin of evil, they must introduce a middle God to intercede on their behalf. Their reflections on the powers of Nature had overawed them, and the more they contemplated the wisdom of God as manifested in creation around them, the more it carried their minds from a just appreciation of His goodness. A Being, said they, so good, and so wise, and so powerful, must be far above the reach of our humble thoughts; He will not condescend to listen to us; and this conclusion of the philosophers, going abroad at the very time when the whole regions round about were struggling for the emancipation of their thoughts on religious subjects, at once decided and sanctioned the worship of Adonis, the interceder with the great God Belus, Baal, or Baali.

Adonis was considered the son of Belus; the name is derived from *Adonai*, one of the ten names of the Supreme. In spiritual significance it is the essence of intelligence which emanated from the Father. The goddess *Urania* was by the Thracians considered the wife of the God Belus, or the principle of Life and Light. These two, combined with the first principle Belus or Intelligence, represented the triune form of the Godhead.

The innovations which had been cast upon the Semitic religion by the Thracians, had been much tinged with the ceremonies as practised in India, viz: the worship of *Krishna* or *Buddha*, and though the names of these two principles were never mentioned in their temples, yet the statue of *Krishna* was placed to the east in their temple, the location of their altar. The introduction of these principles did not in any wise interfere with the devotions paid to the one God Belus. In all questions of doubt, it was most common for them to say, "God knows;" they were not astonished at any of the works of God, to them He was omnipotent, ever present; and when told of any calamity, they would exclaim, "God is great." God to them was a ruler apart from and above the world, who formed everything as a potter does his vessel; to them God was invariable, knowing neither shadow nor turning.

Thus the theology of the Thracians was pure and simple, acknowledging but one God as the common Father of all, and suffering no inconvenience from the introduction of the system of the philosophers. But, we find a little later on, that Adonis, which properly interpreted means "my Lord," was personified in the sun. To his memory they observed the return and departure of seasons, and at certain times they offered lamentation, and at other times praise to his name. In order that we may convey a more lively idea of the true nature of their religious ceremonies we will describe to you their temple and their worship.

The stately temple stands between Byblos and Heliopolis; it is consecrated to the goddess *Venus-Urania*. It is built of Parian marble; on one side of the portal stands a statue of the goddess, leaning her head on her left hand, grief appears in her countenance, and tears seem to flow from her eyes, which are turned upon the

statue of her lover Adonis, placed on the other side of the portal. At the foot of the statue there is a tablet bearing these words—*Quid Urania nisi Celi Regina Luna Astarte*. Urania, queen of heaven. The friezes and the architraves are adorned with sculptures in bas-relief, representing the three metamorphoses of the goddess, the history of her unfaithfulness, and all the effects of Adonis's constancy.

Advancing to the inner part of the temple, we see its immense vault representing heaven; in the centre of it there appears the chariot of the sun encircled by the seven planets, and at a greater distance the Empyreum spangled with stars. Upon the altar there stood a statue of the goddess; she held in her hand the globe of the world, and upon her girdle were inscribed the twelve constellations. The artist had animated the marble in such a manner that the statue expressed three different passions, according to the different points of view whence it was beheld. At a distance it was a noble and majestic beauty that seemed to invite with a soft smile, accompanied with a tender and modest look; upon a nearer view the face turned towards the east, proclaimed the peaceful joy of a soul that sees the beauty of truth, possesses it, and is possessed by it; when viewed from the other side she seems to turn away her eyes and despise those who dare approach her with a profane heart and impure thoughts. Above the goddess is a bas-relief of *Kristna*, and over this Adonis is represented as descending from heaven; here he typifies love, and the look speaks nothing but candour, innocence, and simplicity. The *Virtues* are represented as walking before him; the *Muses* follow after him, and the *Graces* hover about him. In his hand he holds a lighted torch, to show that he enlightens at the same time that he enflames.

At the season of our visit the worshippers betray some emotion; they are weeping and grieving, lamenting the death of Adonis; but it is a season for the recovery of Adonis; he is to rise again, and the people are most anxiously awaiting the moment of his resurrection. There are no priests or leaders, and while we are looking on over the deep silence which prevails, the people suddenly start up and unitedly break forth at the same moment of time, and without any signal whatever, in the following hymn of praise: "Adonis is returned to life, Urania weeps no more; he is re-ascended to heaven; he will soon come down again on earth, to banish thence both crimes and miseries for ever."

At the conclusion of this hymn, the people disperse in the same regular order in which they assembled; the place to them is sacred, they neither lift their eyes nor their heads except to behold at certain seasons the statues of the god and goddess; but even then they do not worship the statues, for they are only emblems and types which serve to convey to their minds the memory of God manifested through his son.

There is much in this that will appear unintelligible to you, and to illustrate these ceremonies it is necessary that we briefly review the mythology of this people. He would be foolish in the extreme that offered to accept the story which we are to repeat from their mythology in its literal sense; if it be viewed in its spiritual light, we venture to say that much of that which now seems repugnant will vanish and give place to higher thoughts.

Before the foundation of the heavens were laid, or the elements and the earth had received shape, an eternal silence reigned throughout all the ethereal regions, for the music of the stars had not yet begun; the great god *Belus* or *Baal* dwelt in an inaccessible retreat with the goddess *Urania*, who incessantly sprang from his head, accompanied with the god Adonis, whom *Belus* had begotten unto himself. The beauty and constancy of Adonis charmed *Belus*, and he desired that there might be several living images of him; whereupon Adonis, animated by the power of *Belus*, moulded some rays of the morning light, and made from them suns, stars, and other worlds, which are invisible to us; but as yet there were no people to inhabit them. Adonis looked upon his mother, and on a sudden there sprang from the vast abyss a beautiful flower, which contained the soul of the world. Adonis took the flower; it swelled, expanded itself, and was transformed into a young goddess, whom he named *Urania*, after his mother. Delighted with love and pleasure, he would have introduced her to the god *Belus*, but she was not yet prepared to support the splendour of the Divine presence, or to inhale the pure air of the Empyreum.

Instead of presenting her to his father, Adonis placed the young goddess in a star in the centre of the universe, where she could observe the motion of the heavenly worlds, and see the harmony of the spheres. He then visited her, and said to her, "Urania, beautiful Urania, I love you, and desire you for a higher glory than what you have yet enjoyed; I intend that you shall be my wife, to bless you with a happy race that shall people the worlds, and afterwards lead you to that sublime place where my father dwells. If you are faithful, are not overcome by unreasonable curiosity, nor desire to know more than what suits your present condition, you will attain to these glories above the stars; but the least departure from the immutable laws of *Belus* will render you both unhappy and criminal in my father's eyes." Urania, enjoying the love of Adonis, thought herself too happy to desire more, for she loved him more than all the glory he promised her, and the sight of her lover made her forget all his offers and gifts. Adonis beheld her with divine complaisance, and this look made her pregnant; she became the mother of all the gods, without ceasing to be the immortal virgin. The stars were soon peopled with divinities, who knew no other law than that of obeying the will of Adonis, striving and aspiring to become one day worthy of beholding the great god *Belus*.

Adonis took delight in discoursing to Urania of the happiness she would one day experience in realising the transcendent glory attending Him from whom all things proceed, of whom all nature is but an undefined image, and of the pleasures she would feel in knowing that she was the mother of all the gods and goddesses. These discourses, however, made her weary of her happiness, and created in her the fatal curiosity, so that she no longer enjoyed the pleasures of her own state. Adonis perceiving this, endeavoured to arrest its progress; but she grew melancholy and distrustful, and reproached him thus: "Cruel Adonis! why did you give me the idea of those pleasurable heights, which have made me miserable? You promised to take me and show me the kingdoms of your Father, and make me also a partaker of His glory. You should not have told me of your plans, or else have executed them sooner." "Imprudent Urania," replied Adonis, "you are ruining yourself; you are not yet able to behold the glory of my Father, who requires that all should love Him as he deserves, and who requires submission to His will. Had I conducted you to these immeasurable heights, you would have been dazzled by their splendour and magnificence, and before you are able to look upon my Father, you must cast off your gross and impure thoughts and love Him, not out of curiosity, but for His loving goodness to you and your children." Still Urania doubted, and thought that all Adonis had told her was a chimera only invented to please the imagination. By thus doubting, she fell from her sphere in the ethereal regions to the sphere of the sun, and then to the regions of the moon; her children, who had inhabited the stars, fell also. The whole aspect of Nature was changed: the stars lost their light, became planets, and sought their influence from the sun. The children of Urania, who had inhabited these stars, became demi-gods, and Urania was compelled to live in the moon. She now enjoyed only a borrowed light, was clothed in an aerial and transparent body, which Pythagoras denominated the "subtile vehicle of the soul." She no longer breathed the pure ether as before, which made her joyful, supplying life and nourishment. She lived upon nectar and ambrosia with the demi-gods, whom she had drawn after her in her fall. Though Adonis had been shocked at her conduct, yet he could not cease loving Urania, and descended into the sun to be nearer his beloved Urania. In order to blind her, he changed his name to *Apollo*, and tried all possible means to win her from her faults; but she evaded all his efforts, gave way to the lusts of ambition, and made the inhabitants of both planets and stars adore her under the name of *Astarte*.

According to the laws of immutable fate, which the God *Belus* had instituted for the government of his kingdom, it was necessary that the goddess should undergo a new metamorphosis as punishment for her new crime and disobedience; the power that she possessed to keep herself in the regions of the moon was withdrawn, she fell to the earth, and took the name of *Venus*. The inhabitants of the planets did not all follow her example; she seduced but a very few of them, and these demi-gods who fell with *Venus* became men, but they were men of the Golden Age; they had not yet been guilty of the gross crimes as practised by men in the Iron Age, they still preserved some marks of their original and brighter nature. The goddess, by changing her element, was obliged also to change her food; instead of ambrosia, she fed only upon fruits; instead of drinking nectar, she quenched her thirst in limpid streams and clear fountains; she had not as yet lost either her transparency or her agility; she could mount into the air when she pleased, but she could not rise to the superior regions. Adonis, to be near his love, left the sun, took the form of a young man, and came and dwelt with *Venus* upon earth. At first she did not recognise him, nor consider who he was, and fell in love with him; but having felt his divine influence, she knew him, was afraid of him, and fled from him; he pursued her, he called after her, and at last succeeded in overtaking her and stopping her; but she escaped from him again. Adonis could have employed sufficient power to have retained *Venus*, but he preferred to be loved by choice; he endeavoured to touch her heart by complaints and tears, by caresses and threats; but *Venus* had no longer any taste for the refined delights of virtue. Her first pride was now changed into a profane love of pleasure, and so by her wilful ways, and repellant influence, she forced Adonis to quit her a third time.

The inhabitants of all the planets and stars saw these repeated acts of *Venus's* ingratitude, and her open rebellion, and they began to be shaken in their obedience to the god *Belus*. The inhabitants of the stars, seeing that *Belus* did not punish Urania for rebellion, began to complain. They reasoned that though Urania was not so happy as she was formerly, yet she was still a goddess and happy; and, said they, provided we enjoy pleasure, it is no matter upon what terms; independence and liberty heighten the relish of the most vulgar enjoyments. A universal revolt was breeding through all the celestial regions, the designs of *Belus* were going to be frustrated. He called up Adonis into that solitude above the heavens where he lived with him before the formation of the stars, and said to him: I repent me to have drawn the imprudent Urania from her original flower; you see her ingratitude and obstinacy, notwithstanding all your endeavours to reclaim her; universal harmony is disturbed, the celestial monarchy is shaken, and the heavenly spirits begin to despise my sovereign law: I pardon the inhabitants of the earth, my clemency would encourage a new revolt, and the sight of their impiety would have a bad influence on all the inhabitants of the stars, who already begin to murmur and to suspect my goodness of indifference with regard to crimes. I cannot vindicate the honour of my laws, nor can I the immortals in their duty without annihilating the unfaithful.

goddess and all her rebellious children. These terrible words rent the vault of heaven, resounded even to the abyss, and startled the kingdom of chaos and eternal night. Belus at length lifted up his sceptre to re-plunge the earth and all its inhabitants into their original nothing. *Adonis* threw himself at his father's feet; he withheld his avenging arm by these words: "I love *Urania*, notwithstanding her unfaithfulness; I see her errors and follies with grief, but her children are yours, since they are mine; punish them, but do not utterly destroy them; should they enjoy a happy immortality upon earth, they would think no more of re-ascending to heaven; curse their habitation, blast its beauty, expose the guilty race to sickness and death, but let your punishments be remedies; all the celestial and terrestrial deities, who know the crimes of *Urania* will see also her miseries, and be confirmed in their duty by her punishment." Belus spoke, and suddenly the pillars of the earth were shaken, the poles of heaven changed their situation, the sun grew pale and retired to a greater distance, the moon and planets altered their motions, winds and rain mingled and confounded the elements, the herbs and flowers faded, the trees dried up and withered, the earth refused its usual bounty, and the fruitfulness of nature degenerated into a horrible barrenness.

Venus, seeing these things, was struck with terror, fell into a long swoon, and when she recovered out of it beheld nothing but desolation all around her; she found herself in a fearful desert; her misfortunes, however, did not change her heart. She sought to compensate her real miseries by creating herself imaginary pleasures; she caused temples to be erected everywhere to her honour; she invented impure sacrifices and a profane worship: her altars were quickly besmeared with the blood of harmless creatures; instead of odoriferous herbs and exquisite fruits, she fed upon the flesh of the victims; her meats excited her sensuality; she gave herself up to the blind instinct of pleasure; her blood grew thick and flowed no longer in her veins with the same freedom and amenity; her spirit, the casement of the soul, was wrapt up in a mortal and gross body, so that she could no longer fly in the air; she lost her brightness and transparency, and was subject to decay. Her children underwent the same changes: many of them expired before her eyes; others heaped mountains upon mountains in their endeavours to reach heaven, but they were struck down and buried in the abyss where *Pluto* is chief.

Venus at the sight of these things became frantic; she ran about the mountains and valleys, bewailing her children and blaspheming against Belus. *Adonis* heard her; he left the celestial regions and came down upon earth; she perceiving him, fled from him, but he stopped her and sat down by her. Recovering from her shame, she looked upon him and beheld him meagre, pale, and disfigured; he had no longer any remains of his former beauty; he was covered with wounds and bruises. At last he spake to her thus: "Ah, *Venus*, inconstant *Venus*! you bewail your own miseries, but are insensible of mine; see to what a condition you have reduced me. The god Belus was going to destroy you and all your children; I came down to appease his wrath, to make reparation for your offences against the laws of his kingdom, and to make war with all the monsters which your crimes have brought forth. I have killed the *Nemean Lion*, the serpent *Python*, the *Hydra of Lerna* which sprang from your head while you were becoming false, the *Centaur* that devoured men, the *Cyclops* which forged the thunderbolts, the wild boar of *Erymanthus* that wounded me with his murderous tusk, the *Sympolian* birds that spoiled the fruits of the earth, and the *Dragon* which had seized the garden of *Hesperia*: all these have I driven into the infernal pit, and I am now going to complete my conquests."

Adonis, as he uttered these words, fell into a mortal swoon, a stream of blood gushed from his heart. The children of *Venus* assembled about him; he opened his eyes and said: "See your offences reflected in my sufferings." Continuing thus for many hours, he expired through excess of pain. His soul descended into hell to deliver *Theseus*, *Perithous*, all the heroes vanquished by *Pluto*, and all the manes that suffered in those gloomy habitations.

Venus bewailed her lover for nine days and nights; she remained beside the dead body and could not separate herself from it. Being at length exhausted with grief, she fell into a deep sleep, and was awake by a voice. On looking up she saw *Adonis*, attended by all the heroes from the dark abode. He had resumed his original beauty, and having restored her, he said: "I have followed you, my dear *Urania*, in all your wanderings; I have suffered all that a god can suffer, but you are now no longer insensible to my love, and I do not repent of my sufferings. I leave you, but my wisdom shall never forsake you if you continue faithful to me. Farewell, dear *Urania*, you can see me no more till you be transformed into my image. You must suffer a thousand miseries before this happy metamorphosis, nor can you re-ascend to heaven but by the same way which you fell from it. You must first be stripped of all your material bonds, and you shall then rise to the regions of the moon, where you will undergo a second death by the destruction of your aerial body; your pure spirit, free and disengaged from everything that could stop it, will fly away to the stars, where you will undergo a change, resume your old beauty, and be transformed into my image. You must undergo these pains until you have expiated your guilt, and then you shall rise with me to the sublime place above the stars where my Father dwells, and where truth, justice, and love (which is virtue) exist in Him who is Being itself. Fear nothing; I will be present with you in all these stages, and if you invoke me I will never cease to assist you. Those of your children who follow your example shall re-ascend

with you to the fields of *Hecate*, the rest shall descend to the gloomy kingdom of *Pluto* and be there tormented till they are purified of their crimes. I have chained up the fierce *Corberus*; he shall no longer be the instrument of my justice. I have established judges in hell, who will inflict punishment only to exterminate vice; they will not annihilate the essence of the soul, but restore it to a pure existence by purifying it of all irregular passions. When your children have been plunged nine times in the purifying waves of the burning *Acheron*, the chilling *Styx*, the foaming *Phlegeton*, and the black *Cocytus*, they shall at length drink the waters of the river *Lethé*, which will make them forget all their past miseries and crimes; when there shall no longer be any mortal or immortal in hell, upon earth, or in the planets, that is not purified and prepared to behold my Father, I will then return to banish all evils, abolish hell, and re-establish harmony throughout all the universe. Till then assemble all your children who are willing to follow you, institute festivals to my honour, and let them be annually celebrated to perpetuate the memory of my devotion to the children of earth."

Having thus presented the religious views of the Thracians, as embodied in their theology and mythology, we will refrain at this point of our survey from drawing any conclusions; but we desire to impress upon you these facts, so that when the period has arrived for our summary, you may be prepared to follow us in coming to conclusions. We have been reciting before you no idle tales—we have been dealing with the customs of a people of which there is every evidence to corroborate our sentiments herein expressed. If we have been dealing with facts, it will not require a deal of intuition to discover the relationship between the system of mythology as here stated, and that system which passes current among the people of this and other countries under the name of Christianity. We presume that there are few but who will at once see the sacrificial office of Christ here represented, and we claim that this system which we have endeavoured to disclose this evening is the genuine doctrine of the Thracians, Tyrians, Sidonians, and Lycians, and that this is all the foundation it has in reality. It is a figure intended to convey to the minds of the uninitiated or illiterate the principles of their religion. *Adonis* is here in the same office as the *Logos* of Plato, as the *Buddha* of the Hindus, as the *Hercules* of the Greeks and Romans, and the *Atoning Lamb* of the Christians. We cannot say that this allegory is founded upon the tenets of the Christian religion, for it is noted by historians long before the advent of the Christian era, and the authorities we would refer you to in support of our assertions are Lucian, St. Jerome, St. Cyril, Julius Firmicus, Macrobius, Procopius, Ammianus Marcellinus, Boetes, and others too numerous to mention.

Before leaving this subject permit us to say, that as time advances we will endeavour to explain this allegory, and to show its bearing upon the present system of religion in your country. Men have too long been blinded with the repetition of empty names that convey no idea whatever to the mind, save one of disgust only, to all those who are serious in the matter of the future life. A being with little or no sense at all may bawl out about the blood of the Lamb, and the salvation offered through the sacrifice of Christ, and the ignorant crowd will shout in ecstasy and joy: "What a fine gospel sermon!" But it is to be hoped that the days when such gross blasphemy and foolish twaddle obtain will pass away, through the influence of the revelations from beyond the borders of earth, and that men, feeling truly their own position and responsibility, and withal, their duty towards God, will endeavour to praise Him in nobleness of conduct and pureness of lives; fearing neither the horrors of hell to incite them to worship Him, nor the office of mediator to intercede with Him on their behalf. When these superstitious dogmas are relegated to the darkened past, men will worship their God in singleness of heart, in purity of manners, and with a sincerity never dreamed of. To those who demur at the introduction of myths in matters of religion, we would say that doctrines are for the learned only, and dogmas for the unlearned; realities for the earnest, and figments for the simple; philosophies for the thoughtful few, and mythologies for the gaping crowd; esoteric or hidden truths for the favoured and chosen disciples, and exoteric or manifest inventions, fables, parables, and allegories, for the illiterate and stupid. It is high time that we understood thoroughly the basis upon which the prevailing systems lie. But understand, we do not in any sense detract from the glorious truths first promulgated by the "Man of Nazareth." That religion has never been excelled, though it is but a development of those other systems with which we have already dealt; it is the absurdities that have been woven into it, of which we raise our voice of complaint, and direct our energies towards their purification. We want disinterested minds to come and assist in the circulation of these truths; presently, the world will be prepared for their acceptance, and if the world's pioneers have not levelled the impediments and prepared the way for the progress of intellectual inquiry and true spiritual advancement, the wave that now looms in the future before us will pass over without effecting any permanent good for our fellow-men, and the nations lacking spiritual sympathy and encouragement will drift into anarchy and confusion, and the empires that now stand upon the horizon of intellectual civilisation will sink beneath the clouds of darkness and ignorance, and the curse of an offended God will obliterate them from the memory of man.

Let the truth stand boldly forth, pay no regard to the opinions of any man, think no sacrifice too great to offer at the shrine of

immortal truth, and in that service we shall be strengthened, and rewarded at the close with imperishable honours at the hands of One who never fails to reward those who serve him faithfully.

It is not the visible audience whom we are now addressing that form the only company of our auditors, but it is that immense concourse of spiritual beings who stand here receiving the influence of our words to carry them forth to the multitudes of people comprising the nations of the world. It is thus that all great movements operate from one central source, and truth, like the light of the sun, radiates from common centres. Here is one, and we thank you for that liberal sympathy which has been accorded us on this and similar occasions, and we trust that the future will present like opportunities for the diffusion of this light and knowledge.

On next Sunday evening we propose to review the origin and rise of the Hebrew nation, who have been called the "chosen people of God." We hope to be able to trace their development and to point out certain doctrines which have been held by these people in past times, and to set them in their true position in the van of nations.

ORIENTAL CONTROLS.

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

NADIR SHAH.

April 21st, 1878.

"The famous Kooli Khan Tamasp gives you greeting. I am lost in astonishment. This power of returning is of far greater importance than any of the events of my earth career, and mine was an eventful career. The meaning of my name is, Slave to the Lord Sultan Tamasp. A son of the people, I have but few virtues to count. The will of God is good. Great souls have strong wills, but little souls have but little wishes; but what God wills we find unalterable. At thirteen years of age I was providing for the wants of a mother, whose main dependence was on my youthful exertions. What are those bright edged tools in the next room in the corner,—are they American axes? They are different from those I used when cutting faggots and selling them. In Khorasan I had to live; that was my home. God knows I can claim that act of providing for a mother's wants as one act of virtue on my part. I did not leave home willingly; surrounded by several of the barbaric tribes of the Uzbeks, I was torn from my home, and served them in the capacity of a slave for four long years. Oh, how I hated and despised my masters. Immoral, filthy in their habits, they fed more like animals than human beings. However severe the task they gave me to perform, I did it willingly, provided it took me from their hateful company.

"All the labour of those that called themselves my masters, I had to perform with all hopes of ever returning home annihilated; until fortune at last favoured me, and those that were left to guard me were, by my hand, left low, and liberty once more opened its glorious path for my return homewards. Glorious path indeed, for who but he who has been enslaved knows the glories of freedom.

"Fortune, in some men's lives, knocks once. He that is ready-witted, and flings wide the portal for Fortune to enter, becomes its favourite. So it was with me. I had then, after this interval of four years, arrived at a comely figure, endowed with vigorous strength, capable of enduring any amount of fatigue; and being of an iron, unchangeable, and unconquerable will, it was my only effort to be placed in power, that I might pay back those tribes of Uzbeks the debt I owed them. I appealed to the Governor of Khorasan, and he gave me a menial post in his household; afterwards, in consequence of the display of my strength in athletic sports, which took place daily in the court-yard, he raised me to the post of an officer of cavalry, and with one thousand hardy soldiers inured to war, I met my former masters. The deeds I did on that day were frenzied ones; wherever the foes were thickest, there was I to be found. 'My scimitar, from point to hilt, was reeking with the blood of those tyrants; I fought on my own quarrel—not so much for the Governor of Khorasan—yet on my return, he loaded me with favours. Fickle in character, I trusted him not. He spoke of sending to Shah Tamasp, asking for me to be made Lieutenant Governor of Khorasan; and I had well earned it. I believed he would make this application, and on his oath he told me he had made it, but he said, for some unaccountable reason, Shah Tamasp had taken a dislike—not of me, for he had never seen me—but of the renown I had gained with those under my command. For the first time, I suspected the application had never been made, and told the Governor of Khorasan so. The doors of the palace, where the audience took place, were closed; his hirelings seized me, bound me, flung me on my face on the floor of the room, and I received on the soles of my feet one hundred and forty-four strokes. I was bastinadoed; and as they carried me from the room, I looked at him in the face, and said to myself, 'God is good—my turn next.'

"I became a robber, a thief, a bandit, a reckless, careless, outcast; all that had done the most daring, reckless acts were welcomed to my band of followers. We levied contributions on this proud Governor of Khorasan. We mustered four thousand strong, after a few months' interval, for all were proud to serve under my banner."

Here he went to the window. "Let me look at the sun." He remained some minutes looking at the sun.

"I have heard how stand nations one with each other, and I rejoice that one empire will be unable to extricate itself from the grip of another. I speak of Turkey, a cursed, cruel race. I did not like them; I can understand the feelings of their nobles to-day,

how they writhe at insults and indignities heaped on them by Russians. I like neither Russ nor Turk. They have placed a country in the position Turkey is to-day. The Russians and the combined had each their grip on the territory of my native land, but a stronger and more potent foe than either was to be feared—the Afghans. They, too, coveted the fair territory of Persia, and limited had become Shah Tamasp's power that he ruled over three or four provinces left, and Audahan and Tauris were in the grasp of the Turks; Isfahan—Persia's ancient capital—was in the grasp of the Afghans; and the man that could, nay that did, rescue Persia from this position, was a robber and a bandit.

"Shah Tamasp sent messages to me, for the number of my band had increased to seven thousand desperate and reckless men, any of Persia's present soldiers would not count as one of mine; I accepted this charge from Shah Tamasp, and met the Afghan warriors in the field. They were unused to desperate men who held their life in the hollow of their hands, laughing scornfully as they died. I conquered them and they fled to Isfahan; I pursued them, and they retired from Isfahan, giving me the unexpected honour of being able to present Persia's capital to Persia's king. Shah Tamasp, in gratitude, gave me the post of General-in-Chief of the Persian army, and I married a lady he gave to me—the highest honour he could give a subject; his mother's sister became my wife.

"The Afghan chieftains, not content with their first failure, sent an immense herd of their warriors, and during the time of meeting them and defeating them and returning, Shah Tamasp had, to the height of his folly, concluded a peace with the perfidious Persians. I knelt to him, beseeching him not to sign such a dishonourable peace as to give the Turks unmolested possession of the provinces they had formerly conquered. I told him I would make Persia great, and be a faithful servant; giving him true allegiance, but that I could not be a party in this peace, which was equivalent to being a traitor to my country. My words stung him, and he ordered me, as a preliminary step towards getting me within his power, to disband my army.

"I affected compliance, and got away from the palace walls in safety. God was good to me. I addressed the officers of my army. I told them the ignoble peace Tamasp had concluded. They tendered me the offer of their swords and obedience; I accepted them, having under my command one hundred and twenty thousand men willing to be led where I commanded. Fortune was giving her knock and I was found listening. I marched on the capital Isfahan, broke through the guards, entered the palace, and with my own hands seized Shah Tamasp. He had but one child, according to the laws of Persia, born in wedlock and fit to reign, by name Shah Abbas, and I proceeded in the first deposition of Shah Tamasp, placing his son in his place, and then back again to my old foes the Uzbeks, whom I again defeated.

"During my service under Shah Tamasp years had rolled on, and honours had accumulated on my head; at the period of the Shah's deposition I had reached fifty years of age, and at the death of Abbas, his infant son, I called angels to witness that I would have reinstated Shah Tamasp on his throne again, but the people would not hear of it. My officers crowded round me and begged me to take the burthen of Sultan on my shoulders. I am a pessimist, neither now in spirit-life nor whilst on earth. I could not look at events at their worst; my heart was hopeful, my mind cheerful. My men knew my bodily frame to be healthy. There was little pessimism, but in character all the world was bright and fair in my opinion. It was given by God to man to make the most of it, and to be just to all. The last part I forgot, but God is good, God is merciful. I was crowned the next day, receiving the name of Shah Nadir. You did not recognise me under the name of Kooli Khan. I knew I was known to you under my last name. You knew intuitively who I was; you mentioned yesterday my name.

"My first action, after ascending Persia's throne, was the siege of Candahar. I left the reins of government in the hands of my son, Reza Kooli. I do not know—I can't realise, why Eastern potentates should have such unnatural progeny. I succeeded in reducing Candahar, and its Governor swore allegiance to me, promising to comply with any commands or demands I might choose to make on Candahar. I left him there in his station.

"During my stay at Candahar, and it was not a very prolonged one, there came a close-shorn follower of Mahomed Shah of Persia, giving the name of Nizam ool Moolk. He was wily and cunning, restless in his movements, abstaining from looking me in the face during a conversation. He spoke of belonging to the body-guard of the Great Mogul, Mahomed Shah, having several thousands of his soldiers under his command. In soft and timid accents he spoke of the contingency arising, that I, as the leading mind of Persia, might take it into my head to obtain possession of the Indian empire. Should that ever arrive, he could promise freedom on the part of twenty-five thousand men, claiming a reward for such a service, was not exorbitant. I asked him what honour he would give me for good faith did I accept his offer. He said, 'What proof of compact he should be in possession of?' I answered, 'my royal word and seal.' 'One of the hostages shall be my son,' he said. I did not accept his offer or give a definite answer, but held on that should such an event occur, I would not pass over the act of rewarding him as he deserved. I hanged him afterwards. Cabool fell into my hands, and the immense treasures I seized there enabled me to raise an army of one hundred and forty thousand men, which were soon on the frontiers of India under my personal command.

"Mahomed Shah had not started from Delhi, through the

treachery of Nizam ool Moolk, but when we did meet I looked with pride on my army, trained warriors all, inured to war, men of desperate fortunes, men of mind generally. With few exceptions I had the whole of my followers when a robber chief bandit, and I could trust these fellows to dare facing their foes.—God help them, I mean my foes. Allow me to look once more at the sun—emblem of God, light of the world, manifestation of Thy supremacy, O God! Nadir Shah looks towards thee but only as an emblem of Thy might and power, of Thy superior being, thou Creator of mortal souls. Immortality teaches men to love, praise, and honour their God. Conscious individuality is a gift unspeakable; before it pales all earthly honours; all differences of sects or creeds are held to the fact that the soul recognises itself as an independent and free agent after death; able, through Thy mercy, still to aspire above the narrow philosophy, which says, that sin being eternal, its punishment should be eternal. Like me, O glorious Father, that one like me, cut off from earth's cares, red-handed in murder and injustice, still I can recognise a lively hope that through Thy mercy, O God, the iniquities then counted are dropping from my soul, like the shackles from the liberated slave, through God's mercy only to be praised.

"I have not seen the sun since earth's career closed on me. This is the first time. I have been in darkness and contrition, and repentance is bringing me to the light. He punished me whilst on earth, through the action of my only son, but His justice I acknowledge, and His mercy I trust in.

"Nizam ool Moolk came to my camp in the position of ambassador from his master; the same vile, cunning look on his face. He was my tempter. Oh that I had never gone to Delhi. The cries of one hundred thousand men, women, and children cried out against my going there. Nizam ool Moolk came to my camp and said, 'My master is but a trembling coward; he fears you already; propose that he shall come to the camp here, and then if he gets back again, it should be on your own terms, Shah Nadir.' I promised to do my best towards the persuasion. He continued, 'Be it so.' I answered, looking at this man whose soul was too mean ever to be great, 'Be it so; tell him I refuse you audience.' I knew the office of an unabashed liar would suit him, and I already fancied how glibly the lie would pass from his lips.

"Mahomed Shah came with his retinue, and then the lust of greed came over me. I envied him his jewels more than his territory. Some men have a ruling passion through life, and would sacrifice every feeling to satisfy it. He was adorned with brilliants of splendid and transparent hues, and the caskets of jewels which he brought with him were enough to tempt one whose passion led that way. He began speaking of the invasion and its reason. 'My ambassador Uzbek Khan you have murdered—an act unprecedented—and the letters I have written on this subject, you have allowed to remain unanswered.' His answer was quietly given: 'I allow you have faults to complain of in these matters mentioned, but is invasion to be their consequence?' 'It is their consequence; and if I go no further, I must have all expenses paid, and permission for my army, which has marched many weary miles, to refresh itself in Delhi.' I could not look at him; it was my first treachery, but he expostulated quietly, yet firmly, for he saw the trap he had allowed himself to fall into. Ultimately he accepted compliance, and presented me with what he saw I had so much coveted—the whole of his jewels; the ransom I told him we would arrange and settle at Delhi with him.

"Days passed over, with disagreement caused by the want of agreement as to the number of the soldiers that should enter Delhi with me. I wanted twenty thousand of my men. At last it was agreed on this point, and side by side with our respective staffs, we marched to Delhi. The soldiers on the march to Delhi could not fraternise, and upon our arrival there, black looks and scowling brows, and muttered exclamations, which, being interpreted, had reference to our mode of worship. They called us fire-worshippers. Half of our army were Persians. I was of no religion, I was a worshipper of the 'Great I AM.' The only sect of the present day that approaches near to my religion are called Universalists.

"I have the worst to tell; I have that which I deeply regret and greatly deplore. Tales came to me during my stay at Delhi, of studied injuries and wrongs which my soldiers bore for my sake. I tried to teach them patience under this trial. What patience can you expect from conquerors? In the streets of Delhi the attempt at assassination of myself, the ball killing an officer by my side, raised my soldiers into a perfect state of frenzy, and I found my blood rise to my brow at this dastardly deed, for I had foreborne. I gave the order for reprisal, and dreadfully was that order obeyed. Oh that day! The cries and agonised shrieks of Delhi rang piercingly through my ears, through the apartments of the palace in which I dwelt. I that could command so well, felt myself totally unable to quell the passions of my soldiers, and as I looked through its streets of horror I could see women in the act of self-murder to prevent violation. Oh, on that day, one hundred and twenty thousand inhabitants' cries reached heaven against me. One, as I looked on her, beautiful and youthful, dowered, glared on me with her dying eyes and said: 'I am on the borders of the two worlds, and things which are hidden to you are revealed to me. A son's hand shall attempt your assassination; a son's hand shall give the gold which shall procure your murder.' I laughed at her then.

"I went through Delhi stopping, with voice and hand, this dreadful slaughter. Fifty million sterling of their money I accepted as the ransom for their empire; carrying away as booty, in gold, jewels, and fabrics, to the value of some eighty-five and a half more. I fought the Uzbeks, my ancient foes, when I got back

again, and the Turks also, who, taking advantage of my absence, had again invaded our territory. I found that Tamasp had been murdered, and by my son, who, having heard a false report of my want of success in Hindostan, seized on the throne.

"I loved him too dearly to pay much heed to the prediction I had heard in Delhi, and I forgave him. In another battle-field with the Turks I was successful, and on my return, whilst in the camp, a great friend of my son—one who had taught him the profession of arms, one on whom I had showered favours innumerable—by name Salar Beg, one of my own body guard, came to my tent, acting as cup-bearer to his Sultan. I asked him: 'Why are you so wretched-looking?' His hand clutched nervously at his sword-hilt. I said: 'Salar Beg, there is murder in your looks; intuitively I thought of the prediction at Delhi. The sun is setting now, it has gone to rest. Salar Beg drew his sword and laid bare part of my cheek down to the collar-bone. I drew my sword, and as I did so four mutinous traitors came in. I sent two to a knowledge of Eternity ere I fell exhausted to the ground from loss of blood. I asked them, for the first time in my life, for mercy. Salar Beg answered it by giving freedom to my soul—severing my head from my body.

"I have gone through a fearful expiation; but now, thank God, I am rising, I am coming to the light. Pray for me; do pray for me!"

This I did, and the expressions of gratitude bestowed on me can scarcely be conceived. Tears rolled down the medium's cheeks. I asked: "Can you invoke God's blessing on me?" In answer he said, "No; I dare not, I cannot yet."

MR. COLVILLE'S FAREWELL MEETING IN LONDON.

On Friday evening last a very select audience assembled in Langham Hall, London, and, considering that no publicity had been given to the event other than a notice in the *MEDIUM*, the attendance was much larger than could have been expected. It was one of the best meetings ever held by Mr. Colville, and for the present fittingly terminated his work in the metropolis.

In the unavoidable absence of Mrs. Georgina Weldon, Mr. Burns conducted the meeting throughout in a very appropriate and sympathetic manner. The audience was requested to select a subject for the oration, when Major Forster, Mr. Horn, editor of the "Next World," Mr. Desmond Fitzgerald, and other gentlemen of an intellectual character, sent up slips of paper containing suggestive topics. "Astrological Influences" gained the vote, and thereupon Mr. Colville's guides delivered a discourse of a most comprehensive and well-constructed nature. How so much information, so logically and clearly given on a subject so unusual and so little studied as astrology, could thus be declaimed right off was quite a matter for astonishment. Having exhausted the subject, the control spoke very appropriately on "The Origin and Destiny of Man," suggested by two of the audience, and "The Points of Contrast between Earth-Life and Spirit-Life." The other subjects suggested were also incidentally treated on.

The Chairman, at the conclusion of the oration, said the occasion was not an ordinary entertainment or lecture, at which the whole of the duties devolved on the platform. They were about to take farewell of a friend and a fellow-worker who had raised himself to a high position in the esteem of all, and he doubt a warm feeling of respect and good wishes existed in all hearts towards him in his journey into the American continent. He would, therefore, suggest that some form of resolution be adopted by the meeting expressive of the general sentiment towards Mr. Colville. He was at a loss to know who should move such a resolution. It would be well for the mover to have an American as well as a European reputation, that the act might carry weight on both sides of the Atlantic, and therefore he would request Major Thomas Gales Forster to address the meeting.

Major Forster moved, "That this meeting of the general public and Spiritualists of London expresses its high approbation of the conduct and abilities manifested by Mr. J. W. Colville during his public career as an inspirational orator and poet, and commands him warmly to the consideration of the friends of Spiritualism and the public of America, which country he is about to visit." Major Forster in the kindest manner expressed his opinion that Mr. Colville would receive a cordial welcome in the United States.

Mr. J. Endmore Jones seconded the motion, saying that he had not listened to Mr. Colville till that night, but was greatly pleased with the ability and manner exhibited by him.

The resolution was passed by the audience with the greatest enthusiasm, after which Mr. Colville replied in a graceful and most touching speech, itself an evidence of inspiration, as the guest of the evening knew nothing of the resolution till it came before the meeting.

A subject for an inspirational poem was asked for, and Mr. Eumore Jones suggested "Divine Life," which received the greatest number of votes, and upon which Mr. Colville at once gave utterance to a long series of admirable verses.

After the proceedings terminated, the ante-room was thronged for some time by friends having a last interview with Mr. Colville.

LEICESTER.—The Society of Spiritualists will hold a tea-meeting in their lecture room on Thursday evening, October 3, when all friends are invited. Tickets 9d.; tea on table at 5 o'clock. A cordial welcome to visitors from Quornden, Mount Sorrell, and Loughborough.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all 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, SEPTEMBER 27, 1878.

FORTHCOMING LECTURES BY MAJOR FORSTER.

No one requires to be told who Thomas Gales Forster is. For upwards of a quarter of a century he has been one of the most prominent figures in the cause of Modern Spiritualism. He has, however, chosen to work under spirit-guidance rather than parade himself in the eyes of men, hence he has not been so abundantly met with in the wares of publishers as others who have far less claim on public attention. Yet Major Forster was, in his time, a literary man and a journalist, and since he has become the servant of the spirits whose libraries have been poured through him in a most eloquent manner, many portions of which have found their way into print. His health, under so many years' unceasing work, much of it done when the conditions for the trance medium were exceedingly unfavourable, completely prostrated his nervous system, and, with but faint hopes of relief, Mr. and Mrs. Forster arrived in this country about a year ago. During these twelve months a European tour and a trip to Scotland have been undertaken, in addition to periods of residence in London and on the south coast, and now we rejoice to say, Major Forster finds himself in a state of health to warrant him in giving some promise that the invitation to lecture in London, which was tendered to him before he left America, may now be accepted in act as it has been from the first in intention. This is news which will be received most gladly by many of our readers, and we hope on Sunday week, October 13, Doughty Hall will be thronged by the *wale* of London Spiritualists to give a most cordial reception to this veteran Spiritual Teacher on his return to the public rostrum.

FEATURES OF THE WEEK.

THE "Historical Control" printed this week will be read with interest in connection with the alarming news from the frontier of India. Were all that transpires in connection with mediumship made public, the idea that it is derived from books by the medium or drawn from the brain of the scribe would be speedily dispelled. No book can portray the future, and were it wise to disclose what has been revealed, much that may be yet printed in the journals as news would be stale indeed. The fact that reliable men who are intimately acquainted with the sittings are well satisfied of the genuineness of those manifestations should impart some confidence to those who do not occupy such a favourable position.

MR. LAMBELLE'S lecture, printed this week, is even more interesting than the usual run of the series, while the style in which it is written indicates improvement. The development and success which have attended Mr. Lambelle's work during these few months have been something wonderful. But the limits of possibility have not yet been exhausted, and we look forward hopefully to the future for yet further disclosures of the power of his spirit-guides to teach through him.

WE beg to remind our readers that according to a notice printed elsewhere, Mrs. Joseph Wallace (Miss Chandos Leigh Hunt) will deliver a lecture in the Quebec Hall, Great Quebec Street, W., on Tuesday evening next, entitled, "A Review of Vaccination." As an advocate for anti-vaccination Mrs. Wallace is too well known to require any introduction from us. And we hope that a numerous audience will attend and listen to her utterances in favour of the abolition of these obnoxious laws.

ANONYMOUS letters are highly valued by us; we are glad to receive large quantities of them. We preserve them carefully and sell them for papermakers' stock at a good price per cwt. The

ignorance or other unhappy qualities displayed by the authors of these letters, which we never read, is no detractor from their commercial value as waste-paper. We tender our grateful thanks to anonymous scribblers, and wish them success in their humble efforts to scale the ladder of Progress.

MR. BURNS'S trips to the North are increasingly successful. Some account of his visit to Howden will be given next week. On the 5th and 6th of October he will visit Willington.

W. J. COLVILLE desires to inform all readers of the MEDIUM that the *Siberia* will not sail on Thursday, Oct. 10th, and consequently he will be compelled to remain in England a week longer. He will sail in the *Samaria* on Thursday, Oct. 17th, giving him a few days, on which he can accept engagements to lecture. Will persons desiring his services kindly write to him at once? Address 159, Strangeways, Manchester.

MR. LAMBELLE'S LAST LECTURE AT DOUGHTY HALL FOR SOME TIME.

On Sunday evening Mr. Lambelle's guides will continue the subject reported this week, and describe the rise and progress of the religion of the Hebrews. These lectures become more interesting as they approach the prevailing forms of thought. As Major Forster commences a course of lectures on the following week, this will be the last opportunity for some time of hearing Mr. Lambelle at Doughty Hall. 14, Bedford Row, Holborn, at 7 o'clock.

MR. BURNS AT MANCHESTER.

On Sunday morning at 10.45 a good attendance is expected at the Temperance Hall, Grosvenor Street, to hear Mr. Burns's lecture. Spiritualists from the surrounding district are cordially invited to attend. The remainder of the day will be well occupied by two orations from Mr. Colville at Hulme Town Hall, also a public luncheon and tea. At the latter there will be some interesting proceedings, including a presentation to Mr. Colville. Altogether it will be a grand day, and we hope attendances worthy of the occasion will come forward.

THE HAPPY EVENING AT DOUGHTY HALL.

We defer particulars this week of the proceedings to be enjoyed on the occasion of the Happy Evening at Doughty Hall, on Wednesday evening, October 16. Next week the arrangements will be fully matured, and a statement can be made accordingly. Would it not be well for the seance friends with others, to meet a little sooner on Tuesday evening at 15, Southampton Row, and form a committee of management?

MR. COLVILLE'S ADDRESS.

To the Editor.—I have read carefully the address delivered by Mr. Colville at the Hulme Town Hall, Manchester, on September 5, the subject being: "Spiritualism Defined, and its Uses." To me it appears to be the best explanation of what Spiritualism is, and also affords an answer—not only to the *cui bono* school, but also to the religious school, both of whom admit the fact of spiritual manifestations, but get rid of it by shunting it into different sidings; the one—the *cui bono* one—saying: "Even admitting the truth, what is the good of it, what benefit do you get out of it, why trouble your head about it?"—the other saying: "We are sorry it is too true, as it only manifests the wretchedness of the times and the power of Satan."

With regard to the class who say it can be true, because I know it not, and I do not intend to inquire, all that is said in that address is thrown away. To the *cui bono* class Spiritualism shows, "that the soul of man shall live after death;" and also "that the future life is a continued expression of that which was developed here, gradually becoming more and more perfect through progression."

To the real Christian it explains what in his religion is otherwise inexplicable, and the only Satan—the only power of evil—is man's own evil conscience. I would with all earnestness recommend a reprint of that article in a cheap form for general distribution; for myself, I shall be happy to have twenty-shillingsworth, should you find it advisable to reprint it. A. T. T. P.

[Last week's MEDIUM has had a very large circulation, and we have a few hundred copies yet for sale. The reprint of Mr. Colville's oration is a matter which has been suggested from several quarters, and if we meet with sufficient encouragement we shall put it in hand at once.—Ed. M.]

MR. T. M. BROWN is still at Choppington, and will remain there for a few days. All letters to be addressed, Mr. T. M. Brown, care of Mr. J. Archbold, Draper, Scotland Gate, Choppington, near Morpeth.

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

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

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

TO WILLINGTON.

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

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

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

TO COCKFIELD.

MONDAY, OCT. 7, probably.

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

TO MANCHESTER.

SUNDAY, SEPT. 29. Temperance Hall, Grosvenor Street. Lecture at 10.45, Mr. W. J. Colville in the chair. Subject: "The Work of the Spiritualist, and How to do it."

Town Hall, Hulme. Preside at and take part in Mr. Colville's farewell meetings, at 2.45 and 6.45 p.m.

TO LREDS.

SUNDAY, OCT. 13. Secularist Lecture Hall, North Street. Lecture: "Spiritual Phenomena Explained by the Known Laws of Nature."

Mr. Burns will gladly meet the Spiritualists in the afternoon in conference, if they will make the arrangements.

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

NEXT SUNDAY IN MANCHESTER.

PROGRAMME OF THE DAY'S PROCEEDINGS.

Morning, 10.45.—Temperance Hall, Grosvenor Street.

Lecture, by Mr. Burns, on "The Work of the Spiritualist, and how to do it."

Mr. Colville will conduct the service and recite an impromptu poem, "The Spiritual Worker, Who is he?"

Dinner will be provided at 1 o'clock for friends from a distance, at 1s. each.

Afternoon, 2.45.—Hulme Town Hall.

Lecture, by Mr. Colville, on "The Social and Domestic Aspects of Spiritualism," followed by poem on subject selected by the audience.

Mr. Burns will preside and address the meeting.

Mr. J. T. Owen, of Milnrow, will perform selections from Mozart's 13th Mass, and accompany the hymns on the organ.

Tea at 5 o'clock, 6d. each.

Evening, 6.45.—Hulme Town Hall.

Lecture, by Mr. Colville, on "The Religion of Spiritualism," followed by poem on subject chosen by the audience.

Mr. Burns will preside and address the meeting.

Mr. J. T. Owen will again perform selections from Mozart's 12th Mass, &c.

Full Choir afternoon and evening. Hymns, at the doors, 1d.

Admission free to all services. Voluntary collection to defray necessary expenses.

Spiritualists and their friends throughout the district are cordially invited to attend.

ARRANGEMENTS FOR THE FUTURE.

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

The Happy Evening at Doughty Hall is fixed for Wednesday evening, October 16.

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

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

ROCHDALE.—On Sunday last, Mr. Colville addressed crowded audiences in Regent Hall. The subjects of lectures and poems were chosen by the audience, and gave great satisfaction. Mr. Colville will lecture at Castleton in the Reform Club, on Sunday, September 23, at 7.30.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The meeting on Thursday evening of last week was much interested by the reading of communications from "Prince Albert," "Pope Pius IX.," and "Thiers," now being prepared for publication in the forthcoming book entitled "The Next World." A conversation on the importance of possessing a scientific knowledge of human nature then ensued, and Teacher Graf proposed that the Chief Monitor be requested by the School to open a class for instruction in phrenology, and that those who attended would contribute such fees as might be deemed fit.

The Chief Monitor, in reply, said he had already given some instruction or "readings" on the subject of phrenology to the School, and he would be glad to continue to do so. The School had not adopted the systematic study of any subject, as that was not quite the purpose of the Order. Many useful matters had been brought forward in that School, and the Teachers had derived a degree of development and personal experience of more importance than any mere form of knowledge. He would be glad to give further "readings" from nature, or lessons on phrenology, either for a whole evening once a month, or for a few minutes every week. It was, however, against the principles of the School that any Teacher should take pay from another for instruction conveyed. In the School all were brethren and equals, and if he knew more of phrenology, then others knew more of something else, and by making a free exchange they could benefit one another. To set another evening apart for phrenological study was another matter, and might be a useful step, but that would be a phrenological class, and not a School of Spiritual Teachers. The Chief Monitor said his object in promoting that School was, that he might be of as much use as possible to other Teachers, and so stimulate in all a desire to be of use to others.

THE LATIN QUOTATION.

An eminent classical scholar, writing to a correspondent of ours, says: "Respecting the quotation from Lucretius, 'conripont' is no Latin word in that form, at least the ending certainly is not. I think it is the verb *corripio*. If we substitute *e* for *o* we have the third person plural; of the first future, which will well agree with *membra*. *Cus non corripent membra pavore*; I would then translate, *whose limbs will not draw, i.e., jerk, twitch, with fear*. The *divum*, too, is not strictly correct, as it ought to agree in gender with *animus*, but perhaps this is a poetical licence, and is thus to agree in rhyme with *coelum*. The translation, as you will have noticed, is rather free. I think I would render the verse in prose thus: *Whose divine mind will not shrink (or be shrunk) in terror, whose limbs not twitch with fear; when the earth quakes before horrible lightnings with hard blows (strokes), and thunder (murmura) runs through the great heavens? Murmura I translate thunder, because of fulminis*. With regard to *conripio* or *corripio*, I observe in my large dictionary, that Lucretius uses that verb in several places; 'to start up' *ex somno* (Lucr. 3, 164); *de terra*,† Lucr. 4, 997. Perhaps you will agree with me."

NEWCASTLE SEANCES.

Re Mrs. MELLON.

To the Editor.—Dear Sir,—In reference to the paragraph in the MEDIUM of September 20, re the Newcastle seances, I am directed by the Committee of the Newcastle Psychological Society to inform you that they deny *in toto* passing any resolutions depriving Mrs. Mellon of her seances. Mrs. Mellon held seances in the Society's rooms after her objection to sit under the test desired; we must therefore look for another reason for her withdrawal from the Society.

On Sunday, September 15, the Committee resolved to adopt the fair and impartial arrangement, that Mrs. Mellon and Miss C. Wood should take all the seances alternately, some being much more remunerative than others, the one on Sunday morning especially so. On this being communicated to Mrs. Mellon and her friends, apparently she determined to withdraw, and sent the aforesaid notice to the MEDIUM, but was not courteous enough to inform the Committee of the fact.

We see that it is admitted in the aforesaid notice, that Mrs. Mellon has acted "with the advice of her friends," this has been denied here by some of them. With all respect for Mrs. Mellon, we are sorry she has been so badly advised, and, for our part, regret the decision she has come to.

In conclusion, we ask for truth's sake that you will kindly give this letter the same prominence in type and position, as was given to the notice to which it is a reply.—I am, Sir, yours truly,

Newcastle-on-Tyne, Sept. 23.

H. A. KERSEY, Hon. Sec.

* "Corripere ex somno Corpus."—Lucret. iii. 164.

† "Et Corpus de terra corripere instant."—Lucret. iv. 997.

IT IS AN EXPOSE, AND OF WHAT KIND?

We have received several batches of communications from Holland, animadverting upon the conduct of Mr. Williams and Mr. Rita during a seance at Amsterdam. It has required much resolution on our part to grant space for the publication of this matter. The spreading of filth is not our vocation, and even if the process be deemed needful to the growth of the Movement, it has been pretty freely manured these two years, and might well have some time allowed it to assimilate rubbish which has been so freely scattered over its fair surface.

Again, we are not the defenders of, or apologists for, Mr. Williams, Mr. Rita, or any other medium. Nor are we executioners to whose foul hands it falls to do the dirty work of administering punishment, however well deserved. Spiritualism, not mediums, is our theme, and the truths of Spiritualism and the conduct of mediums are two very different matters.

As it was said thousands of years ago, we have "showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" We are Spiritual Teachers, and, long before the outbreak of irregularity and persecution, pointed out their imminence and the need of reform. That is our work; and it belongs to those who violate law to stand the consequences of their transgression.

With these considerations before us, we feel reluctant to depart from the path of duty by giving space to the documents from Holland, but the further thought assailed us: Possibly our readers will think we have had ground for silence because of a desire to hide or keep back damaging charges. This charge against our position we felt to be a thrust aimed at Spiritualism itself, and so we resolved to sink other considerations, that we might be, like Cæsar's wife, "above suspicion." It was necessary that we should have the permission of the accused parties to publish the statements against them before we did so, otherwise we might lay ourselves open to an action at law at their hands. Mr. Williams and Mr. Rita at once expressed their desire that we publish freely any statement which might come to our hands, and at our request they have prepared their version of the story. We now give the several accounts that have been placed before us:—

WILLIAMS AND RITA AT AMSTERDAM.

To the Editor,—We feel compelled to communicate you the following facts, for we are convinced that it is in the interests of all investigators to know the truth and the genuineness of them who claim to be mediums.

Mrs. A. Rita and C. E. Williams, both of London, who enjoyed till now of a reputation beyond all doubt, and were renowned as genuine and honest mediums, came to our place to give a series of six seances on the 8th inst. and following days. The first sitting took place on the evening of Sunday the 8th of September, the circle consisting of eight sitters. The usual dark seance manifestations at the table occurred, and after a pause of a quarter of an hour, we proceeded to see the cabinet manifestations, viz., materialisation. The so-called spirits of "John King" and "Charlie" presented themselves, and showed their faces with the spirit-lamps. After that the so-called spirit "Peter," on the request of one of the gentlemen, brought in from an adjoining room an object, which was laid down there to that purpose. After closing the sitting the landlady, who did not join the circle, but was busy in the room below the seance room, made the observation that she heard distinctly footsteps and the creaking noise of boots in the room from which the object had been brought, and assured us that nobody else as one of the mediums could have entered the above-mentioned room. These circumstances, added to the fact that the mediums had not been bound in the cabinet, and that the cabinet itself fitted in the opening of the door between the two rooms could be removed, raised the suspicions of some of ours, who resolved to try to detect any possible fraud on the next sitting, at which they would be present.

On the 10th September a seance took place at the house of one of the undersigned. After the usual table manifestations the cabinet was made, and Mrs. Rita and Williams placed into it. Some minutes elapsed, and all sat waiting patiently. The musical box played very loud, and made it impossible to hear any noise made in the cabinet. The spirit-form of "John King" showed himself lighted by his lamp. Then came the form of "Charlie" also with his light. The gentleman next to the cabinet, Mr. C. Ferpstra, jumped up and made a grasp at the spirit (?), and seized the medium, A. Rita, by the collar of his coat. A struggle in the dark ensued, blows were given and received. Some parts of furniture were broken, a lady fainted, and the musical box continued to play its merry tunes; it was a scene of indescribable confusion. At length light was made, and we saw Mr. Ferpstra rising from the ground, and the mediums who, in the struggle had found time to hide their apparatus, sitting on the sofa with faces deadly pale and much disturbed. They pretended not to know at all what was the matter, and refused to give any explanation, neither did they accept the offer of Mr. Ferpstra to give a new sitting after being searched. In the contrary, they tried to escape through the front door, but were brought back in the room by some of the gentlemen. In short, after some fruitless defence of their part, their persons and clothes were searched (*ad forcem majorum*), and the following objects found hidden between their dresses and in their pockets:—On Mr. Rita, a reddish grey postiche beard, a large cotton handkerchief, a ditto of muslin, a smaller ditto, a flat, round bottle of phosphor oil (he kept two ordinary handkerchiefs for his private use with him); in his hand-bag a large bottle of phosphor oil, a bottle of scent, and a tube containing small pieces of slate pencil for the purpose of procuring direct writing between two sealed slates. On Mr. Williams a very dirty, worn-out, black postiche beard, about 6 or 7 yards very thin, worn-out, dirty, and soiled muslin, in three pieces, and a round, flat bottle of phosphor oil; all these objects to be seen and examined at the house of the first undersigned. We only give facts, and our opinion that genuine mediums don't carry such apparatus with them. Every sane man will detect the fraudulent purpose of the described

objects, and no longer believe that Mr. Williams and Mr. Rita are mediums, but come to the conclusion that a lot of people have been already too long the victims of their imposture.

C. FERPSTRA,	Amsterdam, Damrak, No. 49.
M. KRABBE,	" Rapenburg, No. 31.
JULIUS VAN MAURIK,	" Damrak, No. 49.
N. J. DANIELS,	" Droogbak, No. 5.
C. ADMIRAAL,	" Plumbuja Vadiana, No. 12.
J. F. ROOSFINCK,	" Droogbak, No. 5.
H. DRAAYER,	" H. Hon Hamend, No. 26.
J. J. ZAALBERG v. ZEIST,	Opticus, Amsterdam, Singel, 189.

Editor MEDIUM.—Dear Sir,—Being one of the witnesses in the Williams and Rita case, I wish to add to our signed report about the detection of the fraudulent acts committed by these two men which was sent you by Mr. van Maurik, some remarks of my own. We only stated facts in this report, leaving the conclusion to every true Spiritualist, and took great care to exclude everything that could not be sworn at. Neither we decided about the manner in which the apparatus found could or rather must have served. But we for ourselves got the strongest proofs that all these things have been used, a long time since, to imitate genuine phenomena. With the aid of this phosphor oil, and these beads and muslin, we have personated the same "John King" and "Charlie" showed us by the impostors. We all are convinced of the tricks of both—convinced that they committed a crime so disgusting and devilish, that if they possess mediumistic powers at all, no true investigator may credit them any more. It is therefore we expect from your sentiments of justice that you will, in the interest of Spiritualism, make public the whole report in your columns. Our opponents will certainly snarl, but never mind, at the same time they must be convinced that we do not hesitate to publish crimes committed by two men who claimed to be mediums of the spiritual world, and who were trusted by us till the day at which the Lord spoke, "Fill hereto and not farther."

This incident never shall hurt our great Cause; instead of that, the "truth" will come forth more and more, and we are bound to assist in clearing her way. That is my opinion, and I am sure it will be yours too. As I am a subscriber to your valued paper, I hope to see our general wish fulfilled in the next issue, and remain, yours respectfully,

Rapenburg 31, Amsterdam.

M. KRABBE.

P.S.—I am prepared to give you, if desired, any further details of the unhappy incident.

K.

STATEMENTS OF THE MEDIUMS.

To the Editor of the MEDIUM AND DAYBREAK.

Sir,—Having seen the report in the *Spiritualist* of Thursday last entitled "An Exposure of Imposture," I venture to request a space in your valuable paper, so that I may have an opportunity of refuting the charges made against me in that article. As you are aware, I went to Holland on the 28th of last month, making my seventh visit to that country. This year I was accompanied by Mr. Rita. We gave six seances at the Hague, which received a glowing report from Mr. Riko, afterwards going to Amsterdam. We gave three seances at that place, the last of which was the one where the feigned "exposure of imposture" was made. It is evident from subsequent circumstances that a plan was made out whereby the members of that seance endeavoured to lay a trap for our destruction.

I will now give you my version of that occurrence. I may state that I felt very unwell on entering the room, and Mr. Rita said that he did also. We sat under ordinary test conditions during the first part of the seance. We then retired behind a three-fold screen, which, placed before a couch, formed the cabinet. After we had been sitting a few minutes I was aroused from a semi-entranced state by a loud outcry and the screen falling in upon us. Then I felt myself roughly handled. A light was struck, and a general tumult ensued. I was then dragged into the midst of about a dozen apparently infuriated men; and, as near as I could judge from their imperfect ejaculations (only one or two speaking English, and that imperfectly), we were accused of cheating. I was in a state of the greatest amazement, and naturally very indignant. For some reason our room door was opened, and I made my way to the hall, followed by several men. I found the street door locked, and was told I should not leave until I was searched, and was seized. One of the men searched my dress and all my pockets; at length, putting his hand behind me, he produced what appeared to be a roll of white stuff, apparently taken from my tail coat-pocket. This I was not allowed to examine. After some delay we left the house, and the next morning we proceeded to the Hague and saw Mr. Riko, who advised us to return to England, which we did accordingly.

I must admit that appearances assume a strange aspect, but that I am innocent of the charges brought against me I declare most solemnly. The people of Amsterdam have misstated in a great measure what took place on that occasion. The hand-bag they spoke of remained at my hotel, and was not interfered with, as the hotel keeper can prove.

I do not consider it worth my while to reply to the personal abuse of Mr. Riko and others, as it would cause another phase of the matter to come to light.

In conclusion, I beg you and all thinking minds to consider whether it is at all feasible that I, who have stood the test of public mediumship, combining the most stringent tests of scientific men, for the space of at least eight years, should have occasion to play the part of a trickster. I am sure that did I find it necessary I should retire from the unenviable position of a public medium. Trusting that you will insert this in your next number, I remain yours truly,

CHARLES B. WILLIAMS.

Sir,—Permit me to make a few remarks about Mr. Riko and others' statements concerning the affair at Amsterdam. In the first place, the ordinary manifestations at the table took place under test conditions. Mr. Williams and I, after this, took our seats on a couch, which, with a screen in front, formed a cabinet. After sitting for a few minutes, we heard a great noise, and soon felt some individuals upon us; a light was then struck and we found some men sitting upon us, evidently much excited, one shouting out, "We got hold of the medium," as near as I can remember from his indifferent English.

I offered to give another sitting on the spot, which they refused; we manifested no disposition to run away. As to the statement of foaming, fighting, and broken furniture, we simply contradict; the darkness, how-

ever, excusing mistakes in our personal identity. With some reluctance we therefore refuse the compliment of our pugilistic gifts. Concerning things said to be found on our persons, I have not the remotest idea how they came there, but the returning to me of two pocket-handkerchiefs is a mistake, as none were left by me. They took my bag, they said, to be searched in the presence of four policemen; about the result of this search I know nothing, not having been present.

The next day we went to Mr. Riko's, at the Hague. Mr. Williams asked, "What do you think of this affair?" "Roughs" is incorrect; to which Mr. Riko replied, "I don't know until I hear more." We asked if we should return home or stay, and we were advised to leave Holland at once, for what reason I do not know. Concerning the priestly advice about becoming an honest workman, I think it quite superfluous. A. RITA.

Having laid the case before a jury of the whole public, it behooves us to do what we can to enable that jury to arrive at a sound verdict.

To take the last point first, it is to be observed that the Dutch correspondents boldly assume that Mr. Williams has never been a medium at all, but that he has these eight years been imposing upon the flower of British intellect with this exceedingly well-worn "*postiche* beard." This is not only a charge against the mediums, but a most presumptuous and arrogant insult to thousands of good men and true who have investigated the mediumship of Williams, and not made a burlesque of the matter, as at Amsterdam. We cast back the impudent insinuation, with all the force of contempt for the soft heads that could so far deceive themselves as to frame such a silly hypothesis.

By this little feature in the correspondence we get at the mental calibre of the men who send it. Their object is twofold. First, to "expose" the mediums; and secondly, to show their own immense force of insight. The logic of their correspondence is: These English mediums are rogues, and the English Spiritualists who believe in them are fools; but our superior wisdom and tact have enabled us to discover in one night the mystery of fraud which has deceived and escaped the accumulated acumen of English investigators so many years! We Amsterdam tobaccoists and spectacle-makers have the glorious chance of making a great sensation, and we will do it.

So much for the conceit and mental grasp of the authors of this *exposé*; and now to the star in the East which guided them in their search:—the landlady heard feet on the floor overhead. This "landlady" is presumably the loving spouse of one of the Amsterdam investigators, who, touched somewhat with the spiritualistic mania, is sought to be saved from further peril by the solicitations of his better half. We are somewhat astonished at several features in this department of the subject: the mediums must have trod very heavily in gaining this object, which was brought into the circle, or the ceiling was very thin, or this Dutch "landlady" has very long ears—a favourite characteristic of suspicious people of both sexes.

Upon this grand discovery—quite large enough to fill minds capable of exposing the short-sightedness of the whole legion of English Spiritualists—a trap is laid for the mediums: a bogus seance is got up, to which persons continue to be admitted after the greater part of the company is assembled. The last visitor arrives, and the doors are locked. In a short time there is an attack on the "cabinet," but no scuffle of the character which has been described in some of the published reports of this affair. The whole story is considerably coloured to exhibit the valour as well as the penetration of these champions of Truth. But the point to be kept in mind is that this seance, which as regards the preliminary dark seance phenomena, was quite successful, was not held to elicit spiritual phenomena, but to impugn the honesty of the mediums! It was a "plant," as the perpetrators of it confess, and the results discovered have to be traced to their proper source.

No doubt there was roguery either on one side or the other. The mediums had these beards and dirty cloths on their persons, or these articles were carried into the seance by some of the sitters. No rational mind can be called on to subscribe to the supposition that Williams and Rita are most certainly rogues, and these Dutchmen are most certainly highly virtuous, truth-loving, and honourable men. There were, say, ten Dutchmen, and only two Englishmen; so that the odds are five to one that the rogue was a Dutchman. The Dutchman, in acting this part, would, from his position, feel but little compunction; possibly he honestly thought that all mediums are rogues, and that the end justified the means in exploding a mischievous practice. We have seen this kind of thing adopted by people of great sanctity in the holy name of religion; and why should we be surprised at its cropping up in the acts of a worldly-minded tradesman?

There might also be a little feeling of another kind: positive hatred of Spiritualism, or personal pique at one of the mediums, which has shown itself in several other forms. On the side of the mediums it may be shown that both of them have abundantly and unmistakably demonstrated the genuineness of the phenomena of materialisation. This has taken place over a period of long years and in the presence of hundreds of spectators who took the pains to investigate, and did not place the mediums in an ambiguous position where they might help the phenomena if they so desired. The Amsterdam men did not "investigate" at all, and their result is *nil*. But under strict investigation these mediums do not uniformly succeed in the same degree; showing that the phenomena are not only genuine but that the mediums are genuine also, and can permit themselves to be attended by defeat any number of times.

We, therefore, take Williams and Rita as we *know* them, and find that the history of their mediumship is highly favourable to their reputation. We do not say they are honest, for there is "none righteous—no, not one;" but we only can say that we have found them genuine mediums, and that their professional reputation stands as high as that of other honourable men in daily life. Can we require more of anyone?

As to the Amsterdam gentlemen, we know nothing of them whatever. They seem to be quite ignorant of spiritual phenomena of the kind attending these mediums, or they could not so directly doubt the very existence of such phenomena. Their conduct, as reviewed above, shows that they are neither very generous in motive nor humble in their own opinion of their intellectual prowess. Yet it is not necessary that all of them should be concerned in a plot to ruin these mediums. Any one could, without the implication of the others and without their knowledge, introduce the articles into the seance said to be found on the mediums, and pretend to take such articles from the persons of the mediums. All the others might then honestly believe that the mediums had been exposed.

The only true exposure would have been to have held on to the mediums, and in a sudden light have shown that they really carried with them and used these articles. As it stands, there is no evidence whatever that the mediums carried into the seance or used these things; but the inference is much more likely that some other person did so. The mediums were not grasped in the act and held, but sat quietly, wondering what all the row and gabble were about; and the searching was conducted in a very loose way—one gentleman asserting that he pulled a bundle from under Mr. Williams's coat from behind; Mr. Rita's bag was searched in his absence, so that there is no legal testimony as to what it contained.

Mr. Riko is making himself very busy in this matter. On former occasions he is said to have made a margin of profit in managing arrangements for Mr. Williams, and now that medium having somewhat altered his method of finding engagements, Mr. Riko seems to pursue him with some little warmth of manner. Mr. Riko had an article in type for the *MEDIUM*, when he telegraphed to stop it, and now seems unable to believe what his own eyes have seen in the past. No wonder that he discredits others.

Mr. Krabbe shows a warm feeling of brotherhood towards us, because he desires us to be his publisher. But he is the same gentleman who had no very high appreciation of the *MEDIUM* quite recently because it contained *so much religion*. It is truly hard to know, when you read it in black and white, whether a man speaks from the heart or uses a temporary expediency.

As to the mediums themselves we have no word of pity for them in any annoyance this affair may have caused them. It is another instance of the evil of making an exhibition of spiritual phenomena—casting pearls before swine. We hope every medium who thus places himself as a tool into the hands of unprepared strangers, will promptly meet with some mishap. We do not say that a medium should not be recompensed for his time and faculty, but that he should sell himself in an unworthy market, we must in every way discountenance. It may be stated, however, that the mediums were not paid for their Amsterdam visit.

As to the injury which this story can have on the mediums, that is another matter. All mediums are regarded as rogues already, or why the tests? A medium is, therefore, not valued for his honesty, but for his mediumistic faculty; the nature of which can be demonstrated without permitting the honesty of the medium to be taken into account at all. To show that the Dutch correspondents are wrong in their inference, that phenomena do not exist in connection with these mediums, we publish herewith the following account, respecting a recent sitting with one of them:—

To the Editor.—Dear Sir,—It affords me much pleasure to send to you an account of a test-seance held with Mr. Rita at the residence of Mr. Rutherford, Wilmington Square. Mr. Rita being searched by Mr. Sykes and Mr. Rutherford and myself, we took our seats as usual, the sitters present being Mr. J. Rutherford, Mr. and Mrs. Sykes, Master Sykes, Mr. Wootton, Mrs. Ashman, and myself. After singing a hymn we heard some very loud raps, which were followed by a musical box weighing about 30 lbs. being carried about the room, also the fairy bells and piano playing at the same time. The spirit "Charlie" then spoke in a very powerful voice, with much satisfaction to all present, describing to us several of our friends, of which in the latter part of the seance we had a good proof.

We also had some very beautiful spirit-lights, which were carried in all directions about the room. It would be impossible for the medium to have done it in any way, as we all had hands joined, and he was well secured between Mr. and Mrs. Sykes. We were touched all round the circle with spirit-hands of all sizes, which seemed quite warm to us, as if in natural life.

Mrs. Sykes during the seance wished mentally that if her daughter was present she would touch her. She was immediately touched by a small spirit-hand, and by her wish the small hand also touched Mrs. Sykes, also her earring and head-dress were taken from her and given to Mr. Sykes. I was then touched myself by a hand which I seemed to know. I asked mentally if it was my brother; if so, that he would rap on my head three times. He did so. To make sure that it was him I asked if he would give me a test if I asked mentally for it. He rapped "Yes." He then took up a part of my hair from the same place that I had taken a piece from his when he lay in his coffin, which was my mental desire, unknown to all present.

We had two forms beautifully materialised, with their spirit-lights, in the centre of the circle, and after about an hour and a half's sitting we struck a light and found several articles of furniture from different parts of the room on the table, thus ending a very successful and interesting seance.—Yours, &c.,

HENRY ASHMAN.

September 24, 1876.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, September 22, Mr. W. Wallace, delivered a trance address, his guides taking for their subject, "What is Man, and what is Life?" to a small but highly appreciative audience.

Mr. Wallace also attended the seance in the evening, which proved very interesting and instructive to the numerous circle of friends who attended.

On Tuesday, September 24, "Dr." Carter Blake delivered a lecture on "Experimental Spiritualism," to a numerous audience, among whom were several prominent advocates of the Cause.

The Rev. W. Stainton Moses bore testimony to the scientific value of the evidence in favour of spiritualistic phenomena afforded by the facts narrated by "Dr." Blake.

On Sunday afternoon, September 29, Mr. W. Wallace, the missionary medium, will deliver a trance address. Doors open at 3; commence at 3.30. Admission free. He will also attend the seance in the evening. Doors open at 7.30. Close punctually at 8. Admission 6d.

On Tuesday, October 1, Mrs. Jos. Wallace, *nee* Miss Chandos Leigh Hunt, will deliver a lecture entitled "A Review of Vaccination." Doors open at 8; commence at 8.30. Admission free.

CHARLES WHITE, Hon. Sec.

MATERIALISATION PHENOMENA IN NEWCASTLE.

Dear Mr. Burns,—I attended the usual Sunday morning seance at the Hall, Weir's Court, Newgate Street, on the 15th inst. This is the first time I have seen Mrs. Mellon since her return home, and she looked very well, seemingly quite restored. The circle was not large, there being about a dozen present in all. After seating ourselves, Mrs. Mellon stepped behind a curtain which was stretched across one corner of the room, just large enough to hold one chair. We sang a hymn, and at its conclusion "Cissy's" cheerful voice was heard making inquiries as to the health and welfare of her friends then present. She joked a while in her usual manner and then intimated that "Geordy" would materialise, desiring us to sing his favourite hymn, "My Jesus, I love thee." "Geordy's" head appeared through the opening of the curtains, saying he would like more light, for if they could see, it was more than he could do. After the light had been turned up, "Geordy" stepped out and walked to the raised platform, in full view of all the sitters. Mr. Armstrong asked him if he would write down a text for the evening lecture to be delivered by Mr. Mould, to which he replied in broad Scotch, "Yes, if you give me pencil and paper;" which on being supplied, he wrote the word "Justice." After examining the things on the desk and taking up the water-bottle, he inquired if anyone would like a drink of water, which was eagerly responded to in the affirmative; he poured out water, and handed it to Mr. Miller and Mr. Armstrong to pass to the company. Turning round to Miss Armstrong, he inquired about his friend Mr. Burns, telling her that she had to send his "very best respects and thanks for the invariable kindness shown by Mr. Burns to him." He shortly afterwards retired.

As soon as "Geordy" had left, a very tall figure advanced a step or two, made a deep bow, and disappeared. The circle shortly after this separated with a few words from "Cissy," all expressing their satisfaction with the results obtained.—I am, yours, "GILNOCKIE."

MRS. PRITCHARD'S MEDIUMSHIP.

Mr. Burns,—I went to Mrs. Pritchard's developing circle on Tuesday night, September 17, and her spirit-guide, "Rainbow," gave me some wonderful tests. She described several spirit-friends to my satisfaction, and likewise pictures or visions which she said were presented by my spirit-guides and friends concerning my private and business affairs. In answer to mental questions, my daughter had some excellent tests afforded her. This is the best seance I ever attended away from home, there being such harmony and peace. Wishing Mrs. Pritchard and her guides every success, I remain, yours truly, H. F. P.

Mr. Jos. Tillotson, librarian of the Spiritual Brotherhood Lyceum, Keighley, desires to return thanks to John Scott, Esq., of Belfast, for a munificent gift of books, which have been added to the library of the above Lyceum. He also expresses thanks to those who have at other times contributed in like manner; and would be glad to receive from persons possessing surplus copies of books on Spiritualism such volumes as they might feel disposed to part with. Contributions of books will be gratefully received and acknowledged by Mr. Tillotson at his address, Malt Kiln Hill, Woodhouse Road, Keighley.

NOTTINGHAM.—On Monday last, September 23, Mr. Colville addressed a large and influential meeting in Albert Hall, Nottingham. The address and replies to questions were remarkably well received by the entire assembly. The audience chose "The Age we Live in," as the subject for the impromptu poem, whereupon Mr. Colville immediately recited a poem of considerable length, which was received most enthusiastically. The Rev. Mr. Williams (Unitarian minister) ably presided. In consequence of the great success of Monday's meeting, the hall was re-engaged for the following evening, when Mr. Colville again occupied the platform.

WINDY NOOK.—Dear Sir,—Since our last report we have had another visit from Mr. Burnside, of South Shields, who read a paper on "The Power and Beauty of Spiritualism," which was listened to with great attention. On the conclusion of this reading, we sang a hymn, and Mr. Burnside was controlled by "John Wesley," relating many interesting events in his lifetime, making special reference to the manifestations in his own home. We have also had a visit from Mr. E. W. Wallis, who delivered an address "On the Origin of Evil," to the satisfaction of all present, many important questions being answered. Mr. Morse also kindly favoured us with an excellent discourse; subject chosen by the audience, "Is the Bible a sure Guide to Heaven: if it is, what is the use of Spiritualism?" This question was most ably dealt with, and satisfactorily answered. We tender our thanks to Mr. Morse for his kindness in giving us his services for the benefit of our society.—W. A. B.

MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, September 29. Town Hall. Evening at 6.30. Subject: "Spiritualism Criticised and Defined."

NEWCASTLE-ON-TYNE.—Sunday, Monday, and Wednesday, October 6, 7, and 9.

SUNDERLAND.—Tuesday, October 8.

WEST FELTON.—Thursday, October 10. Co-operative Hall, at 7.

DERBY.—Sunday, October 13.

LONDON.—Wednesday, October 16, and Sunday, October 20. Doughty Hall. Tuesday, October 22, Quebec Hall. Dalston and Brixton arrangements pending.

LIVERPOOL.—Sunday and Monday, October 27 and 28.

FENCEHOUSES.—Thursday, November 7.

OSSETT.—Sunday and Monday, November 10 and 11.

BRADFORD.—Wednesday and Thursday, November 13 and 14.

LANCASHIRE.—Special mission work for District Committee. November 19 till 29 inclusive.

PRESTON.—Arrangements pending.

BLACKBURN.—Sunday, December 22.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause. Write him at once for particulars. Address Mr. J. J. Morse, Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

ASTLEYTON.—Saturday, Sept. 28th, Reform Club, at 7.30 p.m.

MANCHESTER.—Sunday, September 29th, Temperance Hall, Grosvenor Street, at 10.45 a.m. Hulme Town Hall, Stratford, at 2.45 and 6.45 p.m., in conjunction with Mr. Burns (see announcement). Reception at 159, Strangeways, Friday, Oct. 4th, from 7.30 p.m.

ROCHDALE.—Tuesday, October 1st, Regent Hall, Regent Street. Social Meeting at 6.30 p.m., Public Lecture at 8 p.m.

MACCLESFIELD.—Wednesday, October 2nd, Lecture Hall, Great King Street. Social Meeting and Public Lecture, &c.

OLDHAM.—Thursday, October 3rd, Temperance Hall, at 7.45.

LIVERPOOL.—Farewell Meetings in England—Concert Hall, Lord Nelson Street, Sunday, October 6, at 3 and 7 p.m. Tuesday, Oct. 8th (same place) at 8 p.m. Perth Street Hall, West Derby Road, Monday, October 7, Social Meeting and Public Lecture, &c. Farewell Meeting and Reception at Camden Hotel, Camden Street, Wednesday, October 9th.

All communications for Mr. Colville to be addressed to 159, Strangeways, Manchester. He will sail for Boston, U.S., on Thursday, Oct. 17, from Liverpool, in the *Samaria*, one of the Cunard steamers.

MR. E. W. WALLIS'S APPOINTMENTS.

DERBY.—October 13th.

NOTTINGHAM.—Sunday, Sept. 29. Temperance Hall, Churchgate, at 6.30.

Subject: "Is it reasonable to worship God?"

LOUGHBOROUGH.—Sept. 30, Oct. 1 and 2.

LEICESTER.—Oct. 3 and 4.

NORTHAMPTON.—Quarterly Tea and Social Meeting, Oct. 6th. Chamber Meetings, 7th and 8th.

LANCASHIRE.—Special Mission work for District Committee, Oct. 14 to 27 inclusive.

KEIGHLEY.—Quarterly engagement, Sunday, Nov. 3.

NEWCASTLE-ON-TYNE.—Nov. 10 and 11, and 17 and 18.

GLASGOW.—Nov. 24 to Dec. 2 inclusive.

Mr. Wallis is agent for Spiritual Literature, &c. His guides deliver addresses on the Temperance Question. Address, 1, Englefield Road, Kingland, N.

MR. JAMES DUNN'S APPOINTMENTS.

LANCASHIRE DISTRICT in November. Invitations to visit places on the way, or adjacent, will be received.

Permanent address—St. John's Road, New Shildon, near Darlington.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WEIR'S COURT, NEWGATE STREET.

Sunday, Sept. 29, at 6.30 p.m.—Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

4, Easington Terrace, Jesmond Road. H. A. KNESEY, Hon. Sec.

MR. WILLIAMS, Secretary of the Hackney Psychological Society, regrets that he was obliged to refuse admission to friends who came from a distance on Sunday evening last, on account of business matters, and hopes it will not occur again. The tickets for the tea on Sunday first, he says, are all sold, and requests those friends who came and were disappointed on Sunday last to write him, and he will reserve seats for them. Devotional meetings as usual at 7 p.m.

BIRMINGHAM.—We feel it a pleasing duty to testify to the mediumship of Mr. E. W. Wallis, who has been visiting us for the first time. He attended the rooms, 312, Bridge Street West, Hookley, and delivered an exhaustive address on a subject chosen by the company, who were all Spiritualists, affording much evidence of the superior nature of his gifts; and we would take this opportunity of recommending Mr. Wallis to other circles. On Sunday next the above rooms will be closed, to allow members to participate in the opening of the Ladywood Psychological Society's meeting-rooms.—W. PERKS, 312, Bridge Street West.

The Rochdale Society of Spiritualists will hold a public tea-meeting in the Regent Hall, on Tuesday, October 1. Tea on the table at 6.30. Tickets 9d. each, may be had at the Hall. After tea Mr. Colville will be presented with an album, containing photographs of Spiritualists and friends who meet at Regent Hall, as a token of respect and esteem for one whose labours have done so much to further the Cause of Spiritualism. After the presentation Mr. Colville will deliver an address, and as this will probably be the last time previous to his departure for America, friends are requested to avail themselves of the opportunity.—SAMUEL BEMARLEY, 248, Manchester Road, Sudden, Rochdale.

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A LECTURE DELIVERED BY J. BURNS, O.S.T., OF LONDON,

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

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The duties of Courtship—Marriage Responsibility.
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SUNDAY, SEPT. 29.—Mr. Lambelle at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, OCT. 1.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, OCT. 3.—School of Spiritual Teachers at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 29.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.

MONDAY, SEPT. 30.—Hall, 298, Commercial Road, E. Seance at 8.

TUESDAY, OCT. 1.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

TUESDAY, OCT. 1.—6, Field View Terrace, London Fields, E. Seance at 8.

WEDNESDAY, OCT. 2.—Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, OCT. 3.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

FRIDAY, OCT. 4.—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, SEPT. 29, KENNELLEY, 2 p.m. and 5.30 p.m.

BIRMINGHAM, Mr. W. Parks, 312, Bridge Street West, near Well Street.

Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

CAWSTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CANNIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate.

Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALLIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 9.30.

MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.

NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.

NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lycium, 10 a.m. and 2 p.m.; Service at 6 p.m.

STRAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

BOWERY BRIDGE, Spiritualist Progressive Lycium, Children's Lycium, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, OCT. 1, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.

STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.

NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.

SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, OCT. 2, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Parks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.

DEBBY, Psychological Society, 40, Full Street, at 8 p.m.

MIDDLEBRO', 38, High Duncombe Street, at 7.30.

NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45.

THURSDAY, OCT. 3, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLEBRO', 23, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

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