



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

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PRIESTCRAFT.

A Trance-Oration through J. J. Morse, delivered at the Town Hall, Cardiff, on Monday, 1st July, 1878. (Subject chosen by the audience.)

Priestcraft—a subject, ladies and gentlemen, that goes to the root of ecclesiasticism, to the very marrow of theological training; that touches, perchance, some of your tenderest sympathies, and vibrates the choicest cords within your natures harshly and inharmoniously. If that should happen to be the case, we must ask you to exonerate us from any blame or censure. The selection is not ours, it is yours; we but fulfil our duty towards you in speaking our sentiments honestly upon the topic submitted for our consideration. And surely if the thoughtful man turns to the ecclesiasticism of the present day, looks at it in its gigantic form, estimates the influence it exerts on the community, and sees, as indeed he easily may in many instances, how the sublime truth of religion is prostrated at a shrine far more unworthy than religion, he may, indeed, regret that priestcraft has attained such gigantic dimensions, that it has so firm a hold upon religious institutions to-day, and that instead of every man being his own priest and prelate, he has paid another man to stand between him and God. The essence of priestcraft is therein contained; the priest by call, by ordination, and by vocation, *stands between you and God*. He extols the divine beauties of God's religion,—a chosen minister for the office; he speaks to you words of divine truth, and asks you to accept them,—because *I am the minister of the living God, because I stand between you and His divine revelations, because I, by training and by education, am fitted for the office*. But, good friend, one little question here interpolates itself: What training, what education does a man require to instinctively appreciate the truth, and practise it in his life? When you have discovered *that* kind of education, for Heaven's sake make haste to build colleges for its promulgation.

Priests are found in all lands; and therefore, the mystery of priestcraft having spread universally, it commands, we presume, our respectful assent and allegiance. But the belief that the world stood still while the sun sailed round it, was at one time universal; yet the telescope of Galileo punctured a hole through the theory, and other speculations founded on scientific truth finally rolled the mist-clouds away, and the grand truth of the earth's revolution round the sun displaced the formerly universally-received theory. The circulation of the blood was discovered,—a daring discovery in the face of medical orthodoxy; of course, flat heresy and blasphemy against the doctrines of the wise Galens and Esculapiuses of the time,—yet, now, he would be a bold adventurer who should dare to dispute it. Truths, so-called, that have the stamp of universal prevalence upon their features, are not thereby hall-marked with the stamp of divinity, or even excellence, for the popular judgment needs experience to counteract its settled convictions sometimes; and when that experience has been bought at a dear price, rest assured that the rectification of the frontier that has been assaulted is a very serious business, and the question may be mooted before long—even now, indeed, it is—whether the hireling priest who stands between you and God has not assaulted your frontiers of mind and soul, entered into the sacred precincts of your own being, stolen from you the divine right to think and know for yourselves, and set himself up a huckster of God's favour to the rest of human kind. And if the popular thought take hold of that, and give it expression,—and more unlikely things are

looming on the horizon of the future—then, indeed, fierce will be the revolution, deep will be the rending, and the iron bonds that now cramp you down to mother earth being broken, the regal soul, like the young eagle scaling heavenwards, and upon its powerful wing cleaving the thin blue air, will assert the royalty of its own nature, and sweep all barriers to its progress before it.

How came this priestcraft? Some of our friends put us down as an inveterate enemy of Christianity; they say our hands are imbrued in the blood of innocent thought, that we have ruthlessly pulled down from its exalted throne. Those who know us better know that we wage warfare against the false, and never against the real. Those who know us well know that in our most severe denunciations our words are against or for principles, never for or against persons. Therefore, to-night, however severe we may sound to your ears, however close the shot we may fire may come home to you, bear in mind our shafts are aimed not against the individual who expresses the system, but only against the system to which, in our judgment, the individual is, perchance, a victim.

So, then, in dealing with priestcraft, not only do we deal with it as expressed in Protestantism or Catholicism, but in all other systems else beside, that have the plague of priestcraft lurking in their midst. Justice compels the thoughtful man to search for errors the world over, and not confine his investigation to those most immediately at home. If he does so, partiality and intolerance, perchance, will soon be laid at his door, and he will have to escape from the charges the best way he can. Priestcraft is an old, old experience of the human race, one that in certain periods of mankind's career did certain good; but, then, if we are to adopt the doctrine in these later times—times that plume themselves upon their superior advancement—if we are to adopt in these exalted later times the doctrine that we must do a little wrong that a great good may come, you will be turning your backs upon the divine principle that right alone is might, and trampling justice beneath your feet for ever.

But how came priestcraft possible in the world? There is the question, friends, and to do this justice we must needs run history back to the very mists of time, when man emerged from savagism, and first gained glimpses of the glories that surrounded him—when the barbaric mind, rising from the depths of material life, saw the glint of the glorious vine streaming away beyond, and like a young lion, instinct with the grandeur of coming times, incontinently made a clutch at the grapes it was not yet strong enough to reach, and so strove to build itself, step by step, hills and mounds, from the top of which it could reach up, away to the glories that it saw, heedless, because ignorant, of the necessity of making those mounds within the heart, and not in the world around it. Of course, we are met here by one very old and familiar difficulty. When man emerged from the depths of savage life! Why, that man does not believe in Adam and Eve! Frankly, we confess we do not, only as a mythos handed down to you, an allegory that may be variously interpreted, and which, perchance, enshrines much spiritual truth, but absolutely we place it with the fables, and are content to do so, no matter what condemnation is drawn down upon our head in consequence. All science, properly understood, is against the doctrine of the original purity of the human race. The records of man, when rightly read, tell us an entirely different tale. The tending has always been upwards, and one of our friends asked, in a query that we heard submitted, for an account of the *descent* of the soul into the human form; why not reverse the question, and ask us to detail the *ascent* of the immortal in Nature up to man?

So, then, we claim the fixed fact in the scheme of Nature, that as progression and evolution are inevitable laws, which may be thus correctly summarised—association, development, and progression—true in Nature, so in man—that, from the lower orders of the powers of life, which minister to appropriate higher ends and uses, man finally emerged, a rational being. From absolute savagism, then, up to barbarism; from barbarism through the dim twilight foregleams of the coming dawn of reason man slowly walked, and in each age and epoch had his own peculiar and distinctive notions of his own nature, of the powers that were working around him, the destiny of the dead, and the government of God; and people to-day raise a smile and indulge in a sneer when the red man of the forest takes the pipe, and tomahawk, and food, and lays them in the grave by the dead brave, and slaughters his horse at the side of him; they say,—these poor, ignorant, untutored savages have a very material notion of the nature of the dead. But is it not better to believe the dead brave capable of living a glorious life in the happy hunting-ground of the great Beyond, and so rejoice that he has been translated to a more free and glorious atmosphere, a fairer and brighter home, than to indulge in whining insensate grief, drape your forms in black, and go through life reproaching God for having taken your friends to a better world? And the notions entertained by these primal savages, though, perchance, just as crude, and even more material, yet savoured something of the reality of the future life, which same reality seems to be sadly lacking in the conceptions entertained to-day. But when men grew wise, and began to reason; when the faint dawn of the coming day streamed in glowing purple athwart their life; when men uplifted their hearts in something of the coming joyous praise to the God who had given them light, and life, and happy days, they asked themselves the simple question: "How best can we testify our adoration of the Power that worketh thus?"

When you have gone to the root of the sublimest creed that the thought of man ever wove; when you have analysed the most splendid ritual ever compiled; when you have got to the bottom of the most gorgeous ceremony ever used by sacerdotalism, that one simple breathing forth of savage man is there found nestling. The cumbrous ritual, the sublime ceremonial, the deepest prayer, the most fervent aspiration, the most eloquent and ornate sermon, are all efforts to answer the primal question, how best can we praise God for life and being; and when you have stripped ecclesiasticism of all its adornments, the simple purpose stands forth unveiled in those few words. But religion soon began to mean something more than that gratitude born of sufficiency, which may be aptly paralleled in this form:—You go home to your house very hungry from your day's work; the evening meal is spread before you, and your inner man—a parody upon the real inner man, after all,—is satisfied; a grateful langour steals over you, and you say to wife, mother, or sister, whoever has prepared your meal:—"I am so grateful to you for what you have done." And many people's religion is very much of the same kind:—"Oh, Lord, my spiritual stomach is full, and I am very much obliged to you." But directly the meal falls short, directly the oil cruse gives out, and the hard fate of life has to be encountered, they are grumbling, and discontented, and miserable, and can find nothing to praise God for then, for they have nothing to feel comfortable over. Depend upon it, that kind of religion is a wretched travesty of the Divine reality that lies behind it. These early people were very much the same as other self-satisfied folks,—they had not the advantages of enlightened times to help them forward, like your worthy selves,—and it was only natural, in those dawning days of intellect, that men should take a selfish view of existence, and confine themselves to gratitude for favours received, rather than for the anticipated favours of a future state. But presently the question was forced upon them,—What becomes of this dead friend of ours?—for death was, of course, a fact then as now,—and slowly the hope dawned upon them, and by degrees became a certainty, until, perchance, in the dim twilight of the early time, one who was loved and revered amongst his fellows for virtue and enlightenment, esteemed beyond the rest, passed on, amidst the universal wailing of the tribe to which he belonged, and darkness came over their hearts, as they thought he had gone out from them for ever. But when the moon shone palely at night, when the birds had ceased their melodious song, and even the beasts of prey—enchanted, as it were, with the beauty of the scene—were quiet, and the rippling brook scarce made a murmur as it streamed its liquid silver athwart the green sward, there, before them, amidst the slanting moonbeams, in living form as seen before he died, stood the shade of the dead hero. A holy awe—a superstitious reverence, if you will—took hold of the hearts of those untutored savages, and on this visible sign and token from the shadowy world that lay around them, they built up their first conceptions of spiritual life, of immortal being, and of the Providence that superintends both worlds alike. We are depicting no fanciful scene, good friends, but an actual fact in the experience of the primal races, and do not pride yourselves on too much originality in the speculations on spiritual life to-day, for we can assure you that an honest investigation would reveal the fact that you have very little original matter to pride yourselves on. Side by side with these dawning conceptions of a future state of existence came the thought,—what of my enemies, of those I hate, of those who are obnoxious to us? and they thought that punishment and reward might be as much a matter of fact for man alive in the next world as it was in this. If we ourselves, thought these primal thinkers, can punish and reward, and if we live in a world beyond, we shall, perhaps, be capable of doing the same there; and so,

gradually and imperceptibly, there was elaborated a spiritual philosophy, and the foundation of all future religious systems,—nay, their science and ethics were here involved, and in these crude imaginings of the primal races were laid the foundation-stones of the glorious temples of learning and religion that the world has seen; that have left their blazon marks on the page of history, and become founts from which you in modern times are content to draw your philosophy, religion, and—largely—science. But, it is said, there is never a rose without a thorn. That idea, we suppose, inspired the brilliant individual who invented the devil to counteract the glories of heaven. Hence it was, that as these thoughts were dawning in the minds of these early people, a wonderful fact was discovered,—that the visitations of the dead were more frequent in the presence of some of their number than in the presence of others. Hence the foundation of the distinctive class; hence the very root of the priesthood. These favoured beings were looked upon with dread for their wondrous power, and the slightly visitations of the mighty dead that came to them made them objects of fear and terror to those who were not so favoured,—for the unknown is always terrible to the ignorant. And is it to be wondered at—for these were primal people, bear in mind—not graced with the advantages of culture that you possess, not priding themselves on the possession of the high morality that everybody here, of course, expresses,—but ignorant people, degraded people; was it to be wondered at, then, that they should use their exceptional position as an advantage to themselves, and slowly forge a chain that should make them a separate class from the remainder of the tribe, men set apart to give the voices of the gods over the deliberations of the braves, and be a race of priests in that sense to these primal peoples of the history of the world? That is where the priesthood originated. It originated in the primal ignorance of the people, and it has been fostered and sustained by the same quality ever since.

The priesthood, popularly speaking, means the bench of bishops, and the archbishops, and the deans, and the rural deans, and the vicars, and the curates, and the ministers, and the priests, and the popes,—and all the rest of it. Popularly speaking, again, we may strictly define priestcraft—from a Protestant point of view, of course—as being most fully and beautifully exemplified in the conduct, character, and position of the Roman Catholic Church. It is astonishing how generous Christians are to one another. Christians have emptied the vials of their wrath upon Roman Catholic heads, for how many generations? Yet if the Roman Catholic should happen to be telling the truth when he claims his church as a true succession from the divine Peter that founded it—well, the Protestants are in a pretty dilemma, that is all we can say. For the child disowns the parent—aye, worse than that, it is a protesting offshoot, a secession; nay, you may go even so far as to say it is a rebellious family that has come out of the motherhood, turning round and abusing the flag under which it served in former times—all which, of course, is supposing that the Roman Catholic is telling the truth, and bear in mind we do not say that he is, or is not. If, on the other hand, the Protestant Church shall claim the true succession, and be the final Church of Christ, it ill comports with its dignity, it but little agrees with its high morality, and certainly does not accord with the divine professions of its founder, to be everlastingly abusing people who do not happen to believe as it does. Of course, the Roman Catholic would say that the priesthood of his church was utterly free from everything objectionable, if he be a good Catholic; but he would point over the way to the Protestant Church, and, with a peculiar smile which would give an emphasis to everything else beside, he would say,—“they know quite as much about priestcraft as they say we do.”

How came priestcraft to be imported into Christianity? The primal church was certainly not dignified by the exalted attitude that ecclesiasticism subsequently assumed. The lawn was not worn in those days. Fishermen were not in the habit of promenading and performing their duties in lawn sleeves, or in gaiters even, for the matter of that, and shovel hats—which are not out of fashion in these days—had not then been invented. As to the clerical apron,—well, that bears a significance which would probably shock you in the tracing. The primal church was humble, very humble, so humble and insignificant as to excite contempt in the minds of the authorities; and the founder,—well, we are taught to believe he was an object of such contempt and opprobrium that he was actually crucified by the ruling powers, and not in the most honourable company either. And these humble followers, springing from this humble man, who was a carpenter's son and worked at his trade, if the documents are to be trusted,—mark you, on that score we will say nothing at present,—and who was crucified, his humble followers spread around their country teaching his gospel, others taking up the tale, carried it forward to others, apostles paid the penalty of Nature's power and died, and slowly the new heresy,—mark the term,—slowly the new heresy gained ground; for Christianity in the time of its inception was as great a heresy as Spiritualism is to-day. We will concede everything you chose to urge in regard to the divinity of its founder, the divinity of its first apostles, the sublimity and divine character of the church itself; we will concede, for the sake of argument, every claim you put forward under these heads, but if it was not a heresy, Why the crucifixion of Jesus, and why the persecution of the early Christians? People are not persecuted for believing that which is “orthodox,” as you quite well know; men were not crucified for nothing, or else Roman justice, which you are content to copy in your legal statutes to-day, was a very different thing to what your law-makers have hitherto imagined it.

Well, how came priestcraft to be imported into this little humble system that worked its way up step by step? It was all humility; subject yourselves to the higher powers, bow down to those who are in authority, and the religion of self-abnegation was preached far and near. But by-and-by men of weightier metal were enlisted under its standard; by-and-by men of culture were drawn to the new tenets, and, step by step, it worked its way from the humble ranks of the apostles, upwards and forwards to the more cultured ranks of the better classes of the community, until finally it entered into the purlieus of the palace itself, and thus gaining the ear of emperor and princes, the whole history stands revealed at once. After having stood in fear of the powers that be, it became the friend of the powers that be; then, from being the friend of the powers that be, it became the master of those powers, and strove, as history will tell you, to crush the empires of the world beneath its feet. Consciously or unconsciously, the scheme was well planned, and cleverly worked out. Step by step from the lowest, onwards and onwards, until from cringing fear it attained to something like companionable acquaintanceship, till at last it rose to mastership, and strove to crush the neck of the young world beneath its iron heel; until at last, for this country of yours, Henry the Eighth cut the whole question short, and introduced a new order of things, which, with all his crimes, entitled him to the respectful consideration of liberal-minded thinkers in the present day. The work went on, the haughty powers of the Romish Church were stemmed and stayed, and instead of swaying power, a subordinate position began to be assigned to her; but not until Spain had placed a well-nigh indelible stain upon her escutcheon, and left a record of cruelty, misery, and blood, that future ages of progress alone can efface; not until this country of yours had been disgraced by some of the vilest pages in the religious progress of the race that you will ever be called upon to read; not until men had been turned into candles, to light up the darkness of the time, and show the way for liberty and grace. Sacerdotalism! it wove the thongs that made the whips, it planed the wood that made the rack, heaped the faggots, kindled the flame, built the dungeon and the torture-chamber. Priestcraft did all this, stood by and watched with gloating face, and praised Heaven that heretics were being punished in this world, *to the glory of God on high!* Priestcraft strangled the best blood the world knew in that time; priestcraft closed the mouth of learning, reduced the stature of men's thoughts to the narrowest and meanest limitations, sought to set its foot upon the throat of kings, and hurl the masses back into Stygian darkness, from whence they should never more emerge. Priestcraft trained men to be spies each on the other; it sent its confessors into the sanctity of domestic life, to pry and peer into the thoughts and lives of the brightest and fairest of the world, and thus outrage the most sacred feelings. Priestcraft did all this, in the sacred name of God, while the divine majesty of humanity was defiled and trodden in the mire.

But, you will say, these things were not done by Protestants. Small consolation in the reflection! It is not a question of Roman Catholic or Protestant here; it is a question of priestcraft; and priestcraft, if it dared, and had the power, would do the same to-day as then. Some of our friends may object to this, but let us remind them that this man that we are using to-night as our medium, had he but lived some two hundred years ago, or did those good old times prevail to-day, would have been taken into your open place and burnt. Why? For the simple reason that he did not believe what the priests taught. That is all, no more, and no less. Not because he was a greater or less rogue than anybody else, but because he was a heretic. Well, to the point at issue. You are living in happier times, and tell us that intolerance as manifested in the past is ended. We congratulate you upon the fair estate and order that now obtains amongst you. But why? There is the question. Because the stern thought of earnest-hearted times has hewed a way for progress, and rendered the present conditions possible. The lovers of liberty, spiritual, mental, and political, have protested in their time, at the risk of the confiscation of their goods, the degradation of their position in society, but they have protested, nevertheless, and fought their way to freedom, even at the price of their own lives, earning the freedom of those who should live after them. What has been the removal of the disabilities pertaining to Jew and Catholic? what has been the abolition of tests in the acceptance of office under the State? what has been the relaxation in the judicial matter of giving evidence so far as oath is concerned? what are all these things, and countless others? How did they become facts? By the enlightened sentiment of the general body of the community opposing itself against the fury of ecclesiasticism. Depend upon it, you do not half appreciate your liberties, or you would be a great deal more careful in their preservation; you would be a great deal more zealous in retaining them, did you but know their full value and merit.

We will return to the narrow field of priestcraft, and will recall your attention to the fact that we placed before you the gradations whereby priestcraft was introduced into Christianity, and how, in process of time, that priestcraft became so hideous in its operation, so dreadful in its power, and in the end so cursed and so degraded, that earnest-hearted men dared to strike out new paths for themselves, and became the Protestants of which you are the descendants—became the reformers who dared to come out of the lazar house of the religious life then existent and find a new life of their own. And one of them inaugurated the new era by being burnt at the stake for entertaining a different opinion to the others. The new church gained favour by degrees, and became at length that which it now is; and you to-day are free, to a very large extent,

from the burden of maintaining that church, though the time is within the recollection of many here to-night when the sustenance of that Established Church was a matter you were called upon to endure, the same as you had to pay any other taxes to the State. But liberal sentiment and enlightened thought in time won that right—the right to have your own church, to pay for your own church, and to let everybody else enjoy the same privilege. There only remains one other step to release priestcraft entirely from political control and put it, like all other institutions, upon its own sole merit.

What is the priest? has our next consideration. Personally he may be animated by the highest and deepest convictions; he may consider his office and function as being absolutely just and necessary; and hence, so believing, we have no right to assail him individually; we have only the right to look upon him as he presents himself to us—as an institution in your midst. What is his office? His office, as we stated in our opening remarks, is to stand between you and your God; to inculcate purity, truthfulness, righteousness; to point you to the way of salvation, whereby you may ensure eternal happiness, and live in bliss in the world to come. He is the supervisor of your morals to a large extent—a species of moral and religious policeman that is always looking about you and taking care of you; and we can find here a kindly side to the character, friends, that justice and honour compel us to place before you. As in the days of Romish ascendancy in Britain, so in these later times, the clergy individually have served a most laudable and useful end. The poor whom you have always with you, but whom you ought to be engaged in reducing the numbers of—the poor and ignorant were fed and educated in the former times as they are to-day; and these zealous ministers of the *gospel of goodness*, let us here say, who are engaged in this laudable work, who are clearing your streets and bye-ways, lanes and alleys, from the waifs and strays that are floating on the surface of life, who go into gaols, asylums, and workhouses, and carry the glad song of the better life to the sad and sorrowing whom they there find—these men and women who nobly cast aside the question of *creed* as the basis of their work, and labour simply for the good of human kind—these noble souls are lifted high out of the atmosphere of priestcraft and become missionaries for human nature everywhere. To them be all honour, and we freely give it. Our only regret is that they have not yet been able to take another step, and cast aside the dogma and the creed that so much fetter all their self-sacrificing labours. But that will come in time, and we are not of a sanguine disposition, friends,—we do not believe that God, Nature, or Humanity ever make haste to do anything: there is an eternity before them wherein to accomplish everything that may be desired. But the priest, when he stands between you and God and claims to be the mouthpiece through which the Lord speaks to the rest, must be asked for the warrant of his authority. No matter whether he be ordained by bishop or archbishop, no matter whether he have all the letters patent of his position and in legal form can thoroughly satisfy you of his right to the office he holds. What we want is to see the charter from whence he draws his authority; and when he is asked for this he points to the Scriptures of the church. But that is just where all the difficulty begins.

We have presented a number of general propositions that you could more or less assent to, as your exhibition of interest has already assured us; but when we come to other points at issue our sailing may not be quite so pleasant—our lake may be ruffled by other breezes than those of pleasure. When the priest says his charter is the Scriptures, the sceptic—very unwise of him to oppose his puny reason against the majesty of authority of course, but nevertheless the sceptic says, What Scriptures? Why, the holy Scriptures of the Christian Church. Do you mean the holy Scriptures that are now canonical, or the ones that were canonical in the days of primitive Christianity, which were not the same as are current now? Do you mean the Scriptures of the Roman Catholic Church, or do you mean the Scriptures of the Protestant Church? Then, of course, the priest says the Bible of the present time, and the sceptic is unfortunately placed in the position of having to decide whether this present version of the divine Scriptures is a more divine version than the one that was originally given to the world, and, being human, his position, of course, is a very difficult one, and it is no wonder that, in the face of that difficulty, he takes refuge in the very vulgar expedient of disbelieving in either one or the other. Yet so great is the influence of priest and priestcraft that men may be found—some here within the range of our voice to-night—who, having taken the same reasonable objections, have thereby incurred odium, and have earned for themselves the title of infidels, atheists, heretics of the vilest type; yet until the difficulty the sceptic places before the priest is satisfactorily settled, the sceptic has the best of the argument.

Then the priest says, I have to teach certain doctrines, and he, being the exponent of doctrine, and creed, and dogma, and taking little or no heed of goodness, and truth, and justice, and lofty principle outside of his own particular sphere of life, necessarily becomes a partial minister of a partial gospel to a partial few, and occupying this very awkward position, his ministry, though he stand between you and God, is only for you as a special few who may accept his office and teaching, and not for those who stand outside of either, and will not accept one or the other. We entirely repudiate the doctrine of priestcraft, utterly and completely, and say that as a principle of government in religious matters, as a tribunal of religious authority, as a power over the community of life, it is radically and essentially wrong and vicious in its results. We quite

well know these are very strong terms, and have every intention to make them just as strong as ever we can. Why? Simply because there cannot be, in the very nature of things, any living being standing between you and God as the interpreter of His desires. And if you adopt that principle, where is your priestcraft? Blown into a thin cloud directly. If the priest says, I will stand before you as a teacher of accepted truth, claiming no Divine call or authority for my office, but only as one of yourselves, he, with more or less light than you possess, might perchance help you onwards in some difficult strait, or give you pleasant thoughts to think of, to cheer you in your daily struggles. If the priest would be content to take that position, then we would shake his hand, and call him the true friend of humanity. But directly he arrogates for himself a divinity that in nature he does not and cannot possess, and usurps an authority he can never obtain, then we say,—Stand on one side; humanity can do without you. What do we mean, then, that no one can stand between God and his children? Shall we not be told that every person that expounds the truth stands between God and those who accept the truth he delivers? You may say so, but all the saying in the world will not make it true, for what that man does you also can do under proper conditions; and if one man can expound the truth of life to you, the possibility of expounding it to others as well is resident within everyone of those who listen to him. We can make no distinction, only this trivial one,—that whereas one man may have the power in but a small degree, another may, by virtue of natural character and education, glide more easily into the position. But that does not make it a Divine call, nor under the power of Deity directly, and does not sanction that man's making himself into a centre of authority to wield a dominant power, or tyrannise over the minds of the remainder of his fellows.

Someone once remarked,—Oh, we must keep a priesthood, not in the narrow limited conception that is usually attached to it; let us lift the Church beyond that, and take in the light of a broad and liberal sentiment; but still we must keep it up. And why? The answer was,—what do you think? just this:—that if we were to dismantle the ministry, the priests, vice would rise up on every hand, and as every bulwark of safety would be removed, why, we should be floated away by the inky sea that would overwhelm and engulf us. So, then, the Christian community is like a puddle, enclosed by a lot of piles called priests, and directly these piles are pulled up, the surrounding slush gushes into the middle, instead of having a verdant spot in the centre, where that puddle is, and the surrounding country properly drained and the slush removed. If you make the priests into barriers to keep off the tides of sin, do not be surprised if some day, the barriers giving way, the turbulent tide shall rush in and smother you; but if you make them diggers and delvers, who shall clear off the scum of sin that is around you, and rear up verdant spots and happy lives where misery and darkness now exist, why, then you make them useful members and honourable workers in the community of man's progress. Not only do you thus secure the happiness of yourself, but you increase and extend that happiness so that it shall reach and envelope in its embrace all the remainder of your fellows beside.

The priest, then, assumes to occupy a position 'that by the very nature of things he cannot possibly attain to.

What keeps him in that position? Did we not remark that priestcraft, in its original inception, was rendered possible by the ignorance of those who permit it? May we not bring that moral down from the misty past, and apply it to the practical present? May we not say that it is the shortsightedness, the failure to comprehend the essential principles of religious life, that renders it possible for you to set men above you in authority, and pay them for the purpose of showing you the road to heaven, instead of being up and doing, and working your way there for yourselves? Is it not possible that if you realised that truth and justice were the foundations of life and goodness, and practised them in your daily lives, every sinner would be saved, every vicious man reclaimed, every criminal restored to righteousness, and all of vice removed from the world for ever? But no! The world prefers to jog on its daily life and business, scraping together the gold they cannot take with them, to build themselves fine houses, clothe themselves in sumptuous raiment, be the admired of all, live in ease and comfort, need to have the "dear, good reverends to talk to us very nicely on the Sunday, you know, and tell us our duties to our fellow-creatures,"—and afterwards go home, and over the wine and walnuts discreetly forget all that his reverence has said. This, we are glad to say, does not hold good with what is called Dissent to so large an extent as it may be found in connection with the Established Church. There is a hearty, vigorous life,—we have had good cause to know the fact on many occasions,—connected with the popular modes of Dissent among what are called the lower classes of the community that makes religion practically a cross to bear, whose ministers are zealous in their ministries, and whose flocks really pay some heed to the ministrations they receive. But after all it is not a question of zeal, friends; it is not a question of enthusiasm; it is a question of principle, right, and justice, and we claim it as a principle incontrovertible, that no single man can be the arbitrator of all of God's will to the remainder of his fellows: therefore the appointment of any class, and the reservation of any body of men for the fulfilment of such a function is simply a waste of energy that might, with greater profit, be employed in more laudable directions.

Our task draws towards an end, friends. Priestcraft,—when will it be killed? When shall its removal be accomplished? We have seen how the priest is sustained, and what he is,—typical, of course, never personal, bear in mind; how shall he be removed? Why,

as your souls leap up, like young birds from the nest, at first fluttering upon weak wings, and contented with short ground flights from bush to bush, but gaining strength by the exercise of your mental and moral powers, you will gradually soar upward from truth to truth, till, at last, gaining courage by your flights, being exhilarated by your success, you emerge into the glorious sunlight, and sing a sweet song of praise and gratitude that you have forsaken the confines of the nest, broken the bonds of earth; until at last you have soared away into the atmosphere of principle, truth, and justice, where you can realise that righteousness is not a sentimental consideration only, but a momentous practical reality which should enter into every deed and thought of life, and, engaging in the removal of all faults at whatever cost to personal comfort, striving always for the right and the true, sternly opposing the false and the wrong, your life shall be one long, earnest, effort on your own part to be in fact and in truth, in yourself, and before your fellows, what you would have all the world else to be towards you. And do you think, when you have attained to that condition, that you will want a man to tell you what you ought to do? Are you so blind? are you so deaf and so insensible to truth's mighty power, that you must have someone to be a guide to you, and like an infirm and worn-out old man, lean upon the arm of someone as you totter upon the path of life? Oh, no! If you believe this of yourself, we do not believe it of you. We know there is within your souls that mighty power, that divine electric life, that shall cast all the selfish and corrupt nature out of you, leaving you free, and pure, and glad, and building up within you that native strength and trust in truth and goodness that shall make you your own priest, and church, and creed to boot. And then, when every man is praising his God under his own vine and fig-tree, priestcraft will have been forgotten because removed. Knowledge, that true knowledge which is the foundation of all extension in the development of human character, that extension being, in other words, liberty of thought and conscience, that growth of soul which ever comes to the wise and virtuous, and leads them into greater heights of wisdom, will be the true method that will disestablish the ecclesiasticism of this time.

Let us, as we close, sketch the priest of the future. He stands before us, does this priest of the future, with earnest face, meditatively and calmly walking through life. In physical form he presents that beautiful combination that speaks the well developed man, the harmoniously balanced mind, the calmly poised soul; his heart beats gently and lovingly for all mankind, and he strives to throw out the great royal love of his own nature as a purple mantle that shall encircle the shoulders of all his fellows; his thoughts are big with deep and holy dreams of divine realities, and justice, and love, and truth are some of the sweet harmonies that his mind inhales. He reverently loves his fellows, and moves calmly in their midst, and all love, and trust, and reverence him. He wears no badge of office, save a purified humanity; he has no cope or cowl, he wears no embroidered stole, but stands there with the evidences of a thoughtful and happy life shining and glistening like most glorious jewels and most richly embroidered garments all around him. His voice is sweet and melodious; he deals no more in denunciation, he no longer preaches of fierce wrath to come, neither makes he the air of day murky with the torch of hell. He preaches a calmer, more beautiful and bewitching gospel,—the love of humankind each towards the other; the church he ministers in rears its spired form to heaven, each pinnacle glittering with a diadem of light shining bright and clear, its diamond windows, its steepled roof, all aglow and instinct with the beauty and the glory that bespeak the sublimest thought the architect is capable of expressing; and, then, the sweet and holy quiet; the din of the life-battle is not heard, the cry of anguish is stilled there; before the lofty altar of truth the worshippers devoutly bend in adoration; the pealing organ, echoing in sweet and solemn tones, rises and swells in noble harmony, and all bespeaks an ever present Deity; all is peace and calmness; hatred and feud, misery and sorrow, are banished from this happy noble church of the future; no mitred bishop lifts his crosier and blesses the silent multitude; no incense from silver censers floats on the air; no candle burns upon the altar; no mysterious Host is removed from its receptacle and held solemnly aloft; no cross rears itself before the eyes of the adoring worshippers; but all is fair, and beautiful, and harmonious, and TRUTH ALONE constitutes the service and adornments of this happy church. Where is this church? Who is this priest? The possibilities manifested in the typical priest of the future, friends, are contained within the hearts and minds of each one here to-night. The happy order of the church of the future is to be the actual condition of society in the coming time, when, indeed, the church shall be the universal harmony and accord of human life, and the priest every righteous loving man and woman that wears the royal robes of a purified and ennobled human nature.

So, then, amid the clash of creeds, the destiny of priestcraft rolls on. That its destiny will be fulfilled there can be no doubt; that it rose in the ignorance that rendered it possible, and is sustained in the same manner, is, in our opinion, strictly true; that truth and freedom will alone be the means whereby its evils shall be removed from your midst is, in our judgment, also true. That you shall help to lay the foundation of that better time is our earnest hope and trust, and if, in the triple crown of the Papal Church, if in the bishop's crosier, or in the more unpretending white tie of the dissenting minister, you may see emblems of tyranny and bigotry, take heart, and grace, and courage; stupendous and powerful as some of these may seem to-day, they but wait handling

orders from a healthier age; and when you have as far outgrown the thoughts and opinions of your fathers as those fathers had as little conceived your own thoughts and opinions, then the crumbling days will commence; and when the future times shall have as far outgrown your most exalted thought to-day, as you have outgrown the most degraded times of the past, then the overthrow will be complete, and God, revealed without a barrier to the judgment of mankind, will have His grace and truth proclaimed to all, from the meanest to the greatest, without money and without price.

Never make yourself the ambassador of God to man, for, indeed, he need be like God Himself who hath the power to expound His purposes to mankind. Wear the crown of a virtuous life; live with high and holy purposes in daily thought and deed, and then you will never submit to the power of priestcraft, but your life will be a practical vindication of our theories to-night, and prove to all the world that they who are their own priests, and creeds, and doctrines, have the purest lives, the best religion, and an inward consciousness of peace that priest or bigot can never give, and never take away. Strive with heart and might, and strength, to do your best and wisest; the greatest priest or bishop can do no more.

THE FIRST MONTHLY CONVENTION AT DOUGHTY HALL.

There was a very good attendance at Doughty Hall on Sunday evening, and though there was no speaker, yet the proceedings claimed the undivided attention of the audience for over two hours, a feat which but few speakers could surpass. The scriptural reading was James ii., from the 14th verse, containing the passage: "Show me thy faith without thy works; and I will show thee my faith by my works;" and the Chairman said, to the faith of the Spiritualists there was required to be added works, and to foster that addition was the object of that meeting. Mr. Burns presided, and opened the Convention by reading some of the results arrived at by No. 1 School of Spiritual Teachers, as reported in *Human Nature* for May and June, double number. He read his personal experience when travelling in Ayrshire as to the influence of "Robert Bruce" and "Robert Burns," and he argued that some spirits had the power of operating on the soul rather than on the brain, though that organ, as the seat of mental consciousness, might be involved in the result. Mr. Burns then read a letter which had just been received from Professor Buchanan, of New York, for publication in *Human Nature*. It was in strict reference to the experience and views of Mr. Burns, above alluded to, and proved of great interest to the meeting. Mr. Burns then said it would be well not to go too deep into these matters at that meeting. The School with which he was associated had arrived at very instructive results by their year's study and experiments, and some of these fruits of labours he had placed before the Convention. Others who had not thus experimented would not be able to follow, but he would be glad to hear from any friend whatever information there might be on hand to interest the audience.

Mr. J. King, O.S.T., read a paper he had prepared, being, as he said, his first attempt to speak in public. He said they had met as a family party, to greet each other in sympathy and congratulate one another on successes in work, and in hearing and giving experiences. As home Spiritualists it was our duty to know more of ourselves, and fit our minds for the responsibility we take up as exponents of spiritual truth to those near and dear to us. At No. 1 School he had met with a variety of views and temperaments, some arbitrary and obstinate from long habit; some with one-sided opinions; but when they hear the views of others coolly expressed without dogmatism, it gives such time for reflection, and opens to them the path of improvement. He thought all Spiritualists should endeavour to out-do one another in their efforts to come forward and be useful in this work, and not allow apathy or timidity to hold them captive.

Mr. Ashman, psychopathic healer, said it was much more agreeable to him to operate on believers who appreciated spiritual truths than to heal those who were opposed to it. He thought the man who made his wife a slave on Sunday to cook an extra dinner was not worthy of the name of a man, and would be a selfish man and a tyrant wherever he went. We should begin at home and cement ourselves together so as to improve ourselves, and thus prepare us to enlighten and benefit others.

Mr. Pitcher pitched into mediums for having office hours advertised, and taking a fee. A brother comedian of his had suspected a child of trickery, who sat with him as medium.

Mr. Pitcher was asked if he took money for being a singer and comedian, for he might even in such cases be assisted by spirits, and all our gifts have a spiritual origin, God being the giver of them all.

He did not think the cases were parallel.

On the other side it was said that the course recommended to that Convention was to make Spiritualists independent of professional mediums, but that such workers should be paid when their services were required. Professional mediums probably did more for the Cause than any other section of Spiritualists, in the vast amount of gratuitous service they bestowed.

Mr. W. Wallace said—As the oldest medium in England, the meeting would probably listen to him for a little. For fourteen years he kept open house, and bestowed his mediumship freely, at great expense and inconvenience. Machinery did away with his trade, and then he offered his aid as a medium for a fee. From his own experience he was certain that it would have been cheaper for

him in his early investigations to have paid for instruction than to have spent so much time in experiments to satisfy himself. All had not spiritual light and mediumship, but they might be useful in making money, and it would be to the advantage of all parties if the worldly man sacrificed a small portion of his gains for information derived from others whose best gift was of a spiritual kind. He did not approve of what are called developing circles. A medium should sit only in a very select circle, and work out the form of mediumship under development with those who are harmonious, such as in the family. He thought all beginners should call in the advice of some experienced sitter.

Mr. F. Wilson thought placing people on opposite sides, like the House of Commons, would not lead to harmony, as that was based on the principle of the one side being opposed to the other. In Spiritualism harmony was wanted.

Mr. Burns said there were two opposite kinds of sitters, positive and negative, and that fact of opposites could not be got rid of. The question was how to dispose of them. As to the House of Commons, Beaconsfield and Gladstone were put on opposite sides; that was because of party interest. Talk of paid mediums,—but the pay of ministerial office was a far more shameful affair. It caused Englishmen to become un-English in opposing one another—all for party and the emoluments of office good men were wasted in wrestling each other instead of working for their country. Let our Ministers of State become patriots, and work for their country's good, and then Beaconsfield and Gladstone would sit side by side and aid and assist each other. This is what we had to begin with in Spiritualism, to show the world how all kinds of business had to be conducted. The speaker asked Mr. Wallace how he would place people in a circle.

Mr. Wallace said he would isolate the medium entirely, and set him as far from the audience as possible. The ministers were isolated by pulpits, and the same idea he commended for mediums. The Davenport Brothers were universally successful with their manifestations, and he attributed it to the fact that they were always a long way off from the sitters, and free from the adverse influences coming from them. In an ordinary private circle he would recommend that the sitters occupy the places most agreeable to their feelings, so that they were quite comfortable and easy.

The Chairman said that was the plan adopted at the School. They often changed their places, till they arrived at the best conditions.

Mr. A. Hough thought all mankind were mediums, when spiritually developed. He thought he was a medium for the development of his own spirit. He regarded spiritual culture more highly than anything else. Those who were not trance mediums might be more valuable as mediums in another direction by soul development and aspiration.

Mr. J. Robertson, of Glasgow, said he had been a warm opponent of Spiritualism only two years ago. At that time he had seen in a paper Lankester's letter against Slade, and he rejoiced that the imposture had received another knock-down. He could not get the subject off his mind, and thought after all there must be something good in it, or it could not stand so many knock-downs. He called on a friend and there found Mr. Wallace's "Miracles and Modern Spiritualism;" this book he borrowed and took with him. He was so opposed to the spiritual idea that he almost threw the book down in going through the opening part on "Miracles." After he read the book, he felt ready to witness any phenomena. The first table-tiltings he witnessed convinced him that there was an intelligence at work in the manifestations. His mind seemed to be flooded with a stream of light which gradually augmented. Wonder-seekers did not go deep enough.

Speaking of the work done in Glasgow, he said much trouble had been taken in Glasgow to put Spiritualism before the clergy. He thought that a mistake. If they had Spiritualism, they would not know what to do with it. The bigoted regarded it as satanic; to him it made life worth living for. He wondered how he got through life before. His business labours were now the froth on the top, but the powerful under-current was spiritual. As to deception in the circle, it should be remembered that with beginners and those under development there is a crudeness in sitters and mediums alike, and strange spirits may wander in and lead to suspicious results for which the medium for the time is not to blame. He recommended patience and a fuller development, and not to be discouraged and made uncharitable by rash conclusions. As to paid mediums, he said he had received grand feasts of reason from the visits and orations of Mr. J. J. Morse; and how could these be obtained and so many people benefited, unless there was a principle of enabling such men to travel and devote their time to that kind of useful work?

During Miss Fairlamb's recent visits he had also enjoyed rare opportunities. He saw spirit-forms walk out of the cabinet while the medium was also outside; in short, saw medium and spirit at the same time. They also had in Glasgow a Friday evening meeting called the Hated Circle, because Mr. D. Duguid attended and his guide replied to any difficult question that might arise. It was something like the School system which had been recommended. He had been charmed to meet with persons of the most dissimilar religious views, all seeking truth together in the utmost harmony. He was cheered by the fact that all over the country great interest was being manifested, and an under current was at work which was not to be estimated by the faint display made on the surface.

Mr. Jennison thought possibly all the views that had been expressed respecting mediums were right in their own way. The

gift of God could not be paid for, but he thought the medium, as a man or woman having bodily needs was quite distinct from the gift he or she might exercise, and while the gift was not bought or sold the medium should be sustained or rewarded the same as any other meritorious worker. He once thought he could expose the manifestations, but he had seen so much of them that he was now turned in quite another direction. As to trickery with mediums, he thought there was not so much of it as some suspected. Sometimes the medium was influenced by spirits to act the part of spirits, but of that he (the medium) knew nothing at the time, being entranced. As to the spiritual benefits of spirit-communication, he had enjoyed those much.

Our report is necessarily much curtailed, but it will be seen that the idea of a meeting without a speaker was far from being a failure, especially when we take into account that Prof. Buchanan's able paper formed part of the proceedings. The second monthly Convention will be held on the second Sunday in September.

Review.

THE SCIENCE OF CORRESPONDENCES IN CONNECTION WITH SPIRITUAL PHENOMENA. *Human Nature* for July, J. Burns, 15, Southampton Row.

The Rev. Mr. Colley has done not a little within the past twelve months for the cause of Spiritualism, and the higher truths connected therewith. He has been privileged to witness, again and again, the most advanced phenomena that have ever yet been known; and his trained powers of observation, large experience, extensive travels, and many opportunities for the study of the subject, together with his felicitous and forcible pen, have fitted him in a very peculiar manner for the important office of "Recorder of the Inner Circle."

He has seen what hundreds of thousands would have given half their possessions, or ten years of the best part of their life to have seen; and we know that he is the most envied man in the range and compass of the Spiritualist world in both hemispheres. But, in the article under review, we fail somewhat to apprehend that which we feel he has endeavoured to make clear in the difficult subject on which he has written. It appears to us that the science of Correspondences stands or falls upon the questioned dogma of Biblical inspiration. A divine of the school held much in favour, as it seems, by Mr. Colley, once said in our hearing, that "Inspiration was dictation from God," and that the prophets of old wrote word for word as the voice of the Almighty fell upon their ear, they being constrained to write what they themselves did not understand, and this to ensure a bald, literal exactness of the message to be conveyed, not so much for the sake of its undeviating truth and close agreement with outward fact, as for its more important spiritual import. Hence I believe it is held by Origenist and Patristic scholars, of which I take Mr. Colley to be one, that strict undisputed correctness of minor matters of detail in Biblical history (the want of which weighed so seriously against the credibility of the Pentateuch with Bishop Colenso) may not in Sacred Writ unfrequently have been sacrificed "for the sake of the Correspondence."

But modern criticism tends to make this position untenable, by assigning much of the Scriptures, hitherto thought to be entirely of Semitic origin, to a remoter Aryan source; and it is more than suspected that the plains of Hindustan, and region north of the Himalayas, are, in not a few instances, the scenes of much of Old Testament, if not of New Testament, incident, which till lately had been too exclusively limited to Chaldaea, Syria, and Egypt.

The seer whom Mr. Colley so much venerates, and whom we all admire, Swedenborg himself, anticipated the result of archaeological, and philological, and mythological research in this direction, agreeable with the discoveries since made by Max Muller, Wilkinson, Monier Williams, and others; for he conceived the existence of an earlier "Word," i.e. an older Bible, viz., the Wars of Jehovah and lost book of Jasher, which he declared to be then extant, and likely to be found somewhere in Great Tartary.

If, therefore, the Bible be thus proved to be not altogether a Hebrew production, and if it be maintained, as it is contended, that many of the older portions of it, and occurrences treated of as simple domestic and national events of the people afterwards known as Jews, are really not unfrequently transcripts from and adaptations of the sacred books of a very much older people than they, then the "Science of Correspondences" fails to make a case, as the spiritual corollary of what is thus shaken in its material foundation.

We readily concede the "Science of Correspondences" to be the Mathematics and very Euclid of poetry, but no more. Mr. Colley is undoubtedly a great master in the science, but we fail to see how the laws of poetry can affect the laws, wonderful and recondite, that regulate the bewildering phenomena so frequently witnessed, and well recorded by him.

We should, nevertheless, like to learn more of this attractive science, and if the reverend author of the article under review is not (as I have heard rumoured) going abroad again, nothing could be of greater interest, during the coming season, than a course of lectures by Mr. Colley on the subject, which I trust he might be prevailed upon to give.

The following extracts from *Human Nature* for July, p. 259, will show the interesting and suggestive nature of the subject in hand, which, though we take exception to its basis, and judge its foundations to be unreal, should yet be read and pondered by all who desire to know how the Rev. Mr. Colley obtained such remark-

able results in his experiments with his friend Dr. Monck, a few months ago, results yet unequalled, and scarcely, we think, ever to be surpassed:—

Swedenborg—to whom I have referred as the father of the doctrine in modern times, touching the use of correspondences as a key to the inner sense of Scripture—and I know it also to be the key to the more ancient Sanscrit writings—Swedenborg says ("Heaven and Hell," 114.) "the spiritual world is conjoined to the natural world by means of correspondences. Hence, by correspondences, is given to man communication therewith."

Plainly the great seer thus affirms that, by correspondences, men may have communication with those of the other life. Moreover, he declares that the magical power of the ancients, abused to evil purposes, was through perverted correspondences, and says that the thaumaturgic wonders wrought by Jannes and Jambres, in opposition to Moses, were effected by means of profaned correspondences; they imitating him by mere enchantment. His orderly evocation of superior power by lawful correspondences; theirs, to the same effect up to a certain point by disorderly correspondences and unlawful means. His white magic. Theirs black.

Again, he says, "the most ancient people of our earth thought from correspondence, and the natural things that were before their eyes served them as a means of so thinking." Thus (by means of correspondence) they were conjoined with the angels, and spoke with them; and thus (by correspondences) heaven was conjoined to the world. For the thoughts of the mind ruled by correspondences, take form and arrangement, delightful to the eyes of the unseen ones in the higher life. And this delight on their part produces consociation, and attracts them to us, and gives them power to manifest their presence in our midst.

Hence, by correspondence, in the Holy Supper of the Christian Church, though almost universally unknown, the bread and wine, perceived and reverently consumed, are spiritually sublimated through the affection and thought of the communicant, and drawn up, transmuted as goodness and truth, to the higher sphere, by the guardian angels that attend and wait around; and thus, from community of perception and will, on part of the kneeling penitent and hovering saint unseen, consociation and communion between mortal and spirit is enjoyed; the one on this side feeling the ecstasy of devotion, but little dreaming of its being in so large a measure due to correspondence.

In ancient Jewish worship, things representative were used and held as sacred; and, by the correspondence of these consecrated things—particularly, perhaps, by the Urim and Thummim—the spiritual world was conjoined to the natural world; and within the holy of holies, the seance chamber of the Angel of the Dispensation, hallowed and awful, the appointed place apart, and precincts special of the Jehovah of the Hebrews, manifestations of the highest order frequently occurred.

So upon the dedication of the Temple, when earth and heaven were linked, on that special occasion, it was by means of correspondence. For, says Swedenborg ("Arcana Revealed," 948,) the two states, natural and spiritual, are connected solely by correspondences. Hence, we read (1 Kings, viii.), when the ark of the covenant (*con unio*, coming together, i.e., of God and man) was placed under the wings of the cherubim, in the holy place,—and the ark had nothing in it, purposely, at the time but the two tables of stone,—(these holy things corresponding to the Angel of the Dispensation's coming), that when the priests were come out of the mysterious holy place, and the trumpeters and singers were as one to make a sound to be heard in praising the Lord, the house was filled with a cloud, and the priests could not stand to minister by reason of the cloud, and the glory that pervaded the place. And then, when the ritual of that magnificent seance was done, and the music, and choral ansens, and antiphonal responses quavered into silence, the fire of heaven fell, and consumed the burnt offering and sacrifices, and the glory of the eternal world and majesty of the ineffable filled the house, while the thronging worshippers, dumb with big utterance of thanksgiving and speechless praise, bowed their faces in rapt devotion and hallowed fear. And it was all according to correspondence. For no communication with the intelligences of the other world can be effected but by representatives; not that those of the other life usually see the representative things themselves, save when in the temporarily materialised form, or through the eyes of a sensitive; but, instead thereof, they see the inner things, to which the outer correspond.

Thus, for example, the seven golden candlesticks would be seen by the high priest, and, in his mind, the ministering angel would read and see its spiritual equivalent. Or he would see the altar of incense, the tables of the law, the ark, or mercy-seat, and straightway, from correspondence, the guardian angel would apprehend their holy counterpart—they, the significatives on earth, of the divine fact thereto answering, in heaven.

ELIZABETH C.

ANOTHER SPIRIT PHOTOGRAPHED IN DAYLIGHT.

The *Banner of Light* for July 27, contains a letter written by Mr. J. W. Fletcher, describing the photographing of a spirit-form at the studio of Signor Rondi, London, on the morning of Sunday, May 26. The letter thus proceeds:

Shortly before one o'clock Miss Kate Cook, accompanied by her mother and young brother, entered the studio, where a cabinet had been arranged with curtains, &c., in the usual way. As every arrangement had been made for photographing the spirit by natural light if possible, we all took our seats, and Miss Cook, dressed in a dark woollen dress, passed behind the curtain, the gas burning brightly all the time. Instantly the voice of the spirit was heard giving us greeting, and, fully taking in the situation, it said: "We are drawing all the power we can in order to give you the manifestation you desire." Shortly the curtains opened, and there stood the lovely figure of the materialised spirit "Lillie Gordon," dressed in long, flowing robes of white, the face deathly pale, and the movements trembling and uncertain. She remained only for a moment, but presently re-appeared and took a string of pearls and a bouquet of flowers that were given her by those present. After appearing and disappearing several times, she finally stood before us perfectly materialised and ready for the work in hand. The spirit was much smaller than Miss Cook, and if for some time the medium would begin to fade out and sink down to the ground.

Everything was finally arranged: the spirit stood before the curtain, the shutters and blinds were thrown open, and the photographer began his work; for fifty-eight seconds the spirit stood the strong light from the window, while the circle, with hands over their eyes, waited in breathless suspense the result of the first trial. The moment the camera was covered the spirit retired to her medium, and another plate was made ready. The spirit again appeared, and this time she only stood about forty seconds, with better results than before. Five plates were tried and each effort was successful; during the making of the negative the spirit requested us not to look at her, as the powerful magnetic light from our eyes was more difficult to bear than the sunlight; this injunction was strictly carried out; the spirit appeared like any other young lady who was ready to take suggestions, and was as patient as possible under a most trying ordeal.

After the last trial the spirit seemed very weak, as well as the medium, and the concluding part of the seance was given up. The medium was in a very poor condition, as some thoughtless person had turned the light too strongly upon the spirit at a previous seance, and the medium has been suffering from partial paralysis ever since. As the seance was declared to be over, the curtains were drawn aside, and Miss Cook lay back in her chair in a deep trance, from which it was almost impossible to arouse her; and the bouquet lay in one corner while the string of pearls was in another.

Miss Cook was much prostrated and it was several hours before she could move about. Too much praise cannot be given to Signor Rondi for the kindly manner and patience with which the seance was conducted; and each one of us, as we recalled the beautiful vision that had for a few brief moments lived among us, realised the truth that "It is not all of life to live, nor yet of death to die."

In addition to Mr. Fletcher, the account of the seance is signed by Enrico Rondi, Giovanni Oucco, Civil Engineer; Giulio Dentoni, Professor, and Mr. Rondi has called to show us the photographs, and to say that Mr. W. M. Farmer also desires to append his name as a witness to these grand results. Copies of the photographs may be seen at the Spiritual Institution.

Mr. Fletcher alludes to the perseverance and faithfulness of Mr. Rondi in conducting remarkable experiments with Miss Cook for a long time, and remarks that the generosity of Mr. Charles Blackburn of Manchester has contributed to keeping the sittings private and select, as all true sittings for the discovery of truth should be. Mr. Fletcher adds:—

Miss Kate Cook is a sister of Miss Florence Cook (now Corner), who was world-renowned as the medium for the Katie King materialisations. She is about 17 years of age, below the average height, and decidedly *spirituelle* in appearance; she is every inch a medium. In conversation she is unaffected and childlike; her life is quiet and secluded; many times when lost in thought she seems holding converse with the unseen who are ever around her.

It is worthy of remark that Miss Kate Cook in London, and Miss Fairlamb in Edinburgh—the two capitals—were mediums for a similar result about the same time. If our mediums were protected from promiscuous sitters and those testing and prying people who have no business in the spirit-circle at all, the power of the spirits to manifest would be beyond all present calculations.

ENTER BY THE DOOR; OR KEEP OUT OF THE SHEEP-FOLD.

An article by "One who is anxious to know the Truth," appears in the *South Wales Daily News*, of Aug. 9, recounting the facts stated by Mr. A. J. Smart in last number of the *MEDIUM*, and suggesting that the Spiritualists should submit to "an impartial test." He says:—

"Let six gentlemen be selected—say, Mr. Mayor Taylor, Dr. Vachell, Mr. Lewis Williams, Councillor Stone, Mr. Thomas, the borough analyst, and the Editor of the *South Wales Daily News*. Let the tests be made where, when, and under such conditions as the Spiritualists of Cardiff may determine, and if they can sustain their remarkable statements, and produce their wonderful phenomena, great will be their reward."

We advise the Cardiff Spiritualists in the emphatic monosyllable, "Don't!" In the first place, their word is as good as that of the men proposed. They are "impartial," for they have traced the matter from the beginning, and, therefore, know both sides. The nominees brought forward are not so well qualified. Greater men than the magnates of Cardiff have testified to the phenomena, and "great has been their reward," but it has consisted in misrepresentation and abuse. The Cardiff Spiritualists have worked so nobly that they are in a position to testify. Reward them now by giving them credit for good sense and honesty, and if others desire to know whether these things be as reported, let them go and do likewise—form circles for themselves, and not seek to enter the "sheep-fold" of Spiritual Truth, otherwise than by the "door." Unless the Cardiff Spiritualists have lost faith in themselves and their Truth, they will submit to no impertinent testings of the kind proposed.

Mrs. LOUISE ANDREWS, says the *Religio-Philosophical Journal*, the well-known writer on Spiritualism has arrived in England, and taken lodgings in Brighton with her son and her sister, and has received calls from Mr. Martineau, Mrs. Margaret Kane, and Mr. Jencken, well-known Spiritualists.

FAIRFORTH.—The circle have sent their deposit of £3 to the £1,000 publishing fund. Mr. James Robinson, trustee of the fund deposit adds, "Money is hard to raise amongst working people such as we are." This case shows what a great work might be done for Spiritualism with determination and a little self-sacrifice. If the members work to find purchasers for books, they may have all their money back in their pockets by Christmas, and have done a great amount of good. Every Spiritualist should put a small trifle in the book-club weekly and induce his children to follow his example.

MR. JAMES DUNN OF SHILDON.

During the last two years the readers of the *MEDIUM* have been familiar with the fact that Mr. J. Dunn has been in the habit of addressing many large and successful meetings on Spiritualism. Our desire to meet with him was gratified during our late tour to the North. He has now returned to Shildon from a distant part to which business led him, and his guides brought him to us at West Pelton. He took part in the meetings in a most useful manner, delivering invocations, giving addresses, and, in addition, he, in a most helpful spirit, carried the heaviest parcel during our long marches. Mr. Dunn is a firmly built young man, married, and of good habits. He is well adapted to be a Spiritual Teacher. He has been a collier, working under-ground, since boyhood, but he has good controls who know how to use him. "Thomas Paine" greeted us through him on the platform at West Pelton, and Mr. Dunn says he seemed to know of these "Historical Controls," reported by A. T. T. P., a long time ago. It will be remembered that "Thoms Paine" is also the directing spirit in giving these Historical papers to the world. Mr. Dunn has now set out as an apostle of Spiritualism, and we wish him much success.

HYPOTHETICAL EXPLANATION OF THE INTER-LINKED RINGS.

Now that the ring test appears to have been so splendidly accomplished, non-Spiritualists will be endeavouring to discover material solutions of the same. I therefore should be pleased if this communication, from a Spiritualist, may anticipate them.

However startling the announcement may at first sight appear, it has just occurred to me that a solid ring of any material might be linked to a solid one of wood in the following simple manner:—Cut a longitudinal slit in a tree, and insert tightly a ring of any size and material of a depth to bury a small section of it; the diameter of the tree will be a little less than the diameter of the required wooden ring. Should the operation be performed just before the expansion of the leaves, and the ring be small, the bark will heal over, and a very thin film of wood will develop in a few weeks; but for practical purposes, and should a thick ring be required, it would be necessary to leave it two or more years, according to the size desired. Then cut the tree off on a level with the ring, above and below, and you have a disk of wood; cut out the inside, and there are two solid rings interlinked. Such being the case, it would be advisable to obtain the phenomenon with a material other than wood, such as ivory and bone, or Indian and African ivory, &c.

O. ISHAM.

Lampert Hall, Northampton, Aug. 11th.

A SPIRITUAL MISSIONARY FOR CORNWALL.

To the Editor.—Dear Sir,—I was much pleased to see on p. 458 of the *MEDIUM* a proposition by our old friend Mr. W. Wallace, known as the pioneer medium, to make an effort to introduce Spiritualism into the far west of England, by sending a missionary to stay there for a time. Knowing him to be a thoroughly practical man, I had great hopes of seeing the subject taken up in good earnest by the friends of the Cause; but I am sorry to see that no response has been made to such an excellent proposition.

If we receive such pleasure and benefit from the knowledge of Spiritualism, let us do all we can to help others to the same enjoyment. I know the carrying out of Mr. Wallace's suggestion would be attended with some expense; but, what of that! surely we could raise money enough to send Mr. Wallace himself into Cornwall for twelve months, by getting up a missionary fund of a penny per week subscription from those that could not do more; but many could, and I believe would do much more than that if they saw business was intended. I know no man so well qualified for such an undertaking as Mr. Wallace, for certain it is that no man in England has had so long and varied an experience as he has had.

I would suggest that Mr. Wallace be invited to give his ideas upon the subject, on Sunday evening after the services at Doughty Hall.

GEORGE BROWN.

WHALINGTON.—Mr. Dunn had very good meetings again on Sunday. He does not wait for others to make arrangements, but he goes forth and pushing with all his might himself, he sets others to put their shoulder to the wheel.

Mrs. WILKES's masterly work, entitled: "Ireland: Ur of the Chaldees" has been again brought before our notice by a star, who on reading it found many of her visions and communications respecting the past corroborated. It is a work that Spiritualists ought to become acquainted with. The price is 5s., and copies may be obtained at this office. The sales are for the benefit of the mission in which its author is engaged.

A long poetical epistle from our friend Dr. Brown, of Burnley, contains the following lines:—

Let your summer friends go by
With the summer weather;
Hearts there are that will not fly
Though the storm should gather.
Rich the soil where weeds appear;
Let the false bloom perish;
Flowers that are more rare and dear—
These you still may cherish.
Flowers of feeling pure and warm,
Hearts that cannot wither—
These for thee shall bide the storm
As the sunny weather.

If these sentiments could pervade all Spiritualists and attach them to one cord to pull all together, the Car of Progress would move forward with a bound. But it is a matter for deep gratitude that so many do stand together, and their combined work produces grander results than any other movement is accomplishing in this country.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 16, 1878.

MISUNDERSTANDINGS REMOVED.

We have to thank most sincerely those kind friends who have written to us respecting the £1,000 Fund, expressing a wish to subscribe thereto in the form of a donation to our work. For this we do not ask. The work of the Spiritual Institution is sustained by voluntary aid and the subscriptions to the Progressive Library, but the publishing department is quite distinct, and stands on a commercial basis.

In respect to this £1,000 Fund, we do not ask friends to take shares in it with the view of helping us, but that they may thereby most effectively help themselves. We desire to see every Spiritualist become a centre from which may proceed information on Spiritualism to all around. Particularly do we desire to see more literature in the hands of Spiritualists, and more of its knowledge in their minds.

Mr. Robertson of Glasgow, in his speech at Doughty Hall, testifies that a copy of Mr. Wallace's "Miracles and Modern Spiritualism," which fell into his hands, made him a Spiritualist, or at least ready to witness phenomena. This one book only cost a trifle, but in its handiness a valuable worker was secured for our Cause. There might be thousands of other homes in which this work could be placed, and we are sure there are many thousands of inquiring minds ready to take the book up and read it to their edification when they get the chance.

We take up a responsibility to produce books here in London as a publishing centre. We ask that our brethren throughout the country do so in their respective localities, and by taking shares in our fund become entitled to a proprietary interest (without liability) in the works produced. A reliable person taking up such a position in any neighbourhood would have a very perceptible educational effect. Having become a shareholder, he would begin to think how he could realise his investment. This he could easily do by commencing a family school and book club, to which neighbours might subscribe; or he could take orders for books from those desirous of reading on progressive subjects. But every Spiritualist should systematically lay aside a trifle weekly for mental food to use and hand to others. Every child should be induced to act in the same way, and lay the foundation of habits of thoughtfulness. It is not essential that all the books purchased should be on Spiritualism, but that literature in particular should form the chief object of attention. By this system depositors in our Fund would soon have in their possession 30s. worth of excellent books for about 20s., so that they could, through the book club subscriptions, have all their money returned, and more if the books were sold at full price.

We therefore say this system is for the benefit of all, for all require not only to read, but to circulate knowledge to others. If 1,000 persons ask us to provide for them £1 worth of books each, we can do it to far greater advantage, and give them much better value for their money, than if only a few speculative sales were to be depended on. What we aim at is a liberal, just, and fraternal method of working that will afford the greatest amount of reading matter for the money, and set Spiritualists into a system of activity which will make them the true educators of themselves and the people. By this system we could soon have many thousands engaged in the enlightenment of themselves at their own expense, just as they provide their daily food, liquor, tea, or tobacco. When the mind is thus regularly fed and cared for, people will find that the money spent in doing so is indeed a cheap investment.

There are a few persons with badly regulated natures who try to turn our educational system into a means of vilifying us, and thereby interrupting our good work. For this we are thankful, for it proves the righteousness of our course. All grand reformers, all redemptive agencies have been opposed. We are determined

to persevere till British Society is honeycombed with the happy efforts of thousands of eager teachers, who, with cultured spirits, are fit companions of the angels of God in pointing mankind the way to eternal blessedness.

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 PECKHAM.

SUNDAY, August 18. 2, Cambridge Terrace, Clayton Road.

To STOCKTON-ON-TEES.

SATURDAY, August 31. Temperance Hall. Lecture on "Temperance Enforced by the Truths of Phrenology and Psychology." To conclude with Phrenological Examinations. To commence at 8 o'clock.

SUNDAY, September 1. Conference of Spiritualists, at Mill Street School Room, at 8 o'clock.

MONDAY, September 2. Temperance Hall. Lecture on "Vaccination as a Religious Question," at 8 o'clock.

I hope to shake by the hand friends from Middlesbrough, Hartlepool, and other places in the district. The local secretary is Mr. H. Freund, 2, Silver Street, Stockton-on-Tees.

To MANCHESTER.

TUESDAY September 24. Anti-vaccination Conference.

SUNDAY, September 29. Mr. Colville's farewell meetings.

Mr. Burns contemplates visiting Derby, Howden-le-Wear, Sunderland, Bishop Auckland, Shildon, Darlington, Stockton, Bradford, Halifax, 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.

FEATURES OF THE WEEK.

The first monthly Convention, held at Doughty Hall on Sunday last, was a grand success. If Spiritualists would fall into this sort of thing they might, as a brotherhood, instruct themselves better than by any lecture, and save all fees and travelling expenses to furnish themselves with books and other educational necessities. It is a most prodigal habit to pay people to tell you what to think. Think for yourselves, and you will not only save your peace but become real men and women. We hope a number of private Schools and circles will set to work during the month and be able to report valuable instruction at next monthly convention. We hope our friends elsewhere will hold Conventions.

Mr. Wallace, missionary medium, has prepared a very interesting photograph of Mother Shipton from an old print, with the particulars of her life and her prophecies on the back. It is an interesting card, price 1s. It may be had at this office or from Mr. Wallace direct.

An edition of Mr. Morse's oration on "Priestcraft," which appears in this issue of the MEDIUM, is being reprinted for the Cardiff friends. It will be sold at 1d., or wholesale 6s. per 100. If any of our readers desire a supply we would require to be favoured with their orders immediately.

Poor Witheford, who shot himself in America, has reported himself to us from the spirit-world. He is in a deplorable state of remorse. He was drawn to us from our sympathy with him, for he was really a good, gentlemanly fellow, but the victim of that abominable system of making a show—walk up, walk up, only one guinea each!—of spiritual phenomena, or any other kind of phenomena that will amuse the mob. Spiritualists, become Spiritual Teachers, not showmen, and the blood of men like Witheford will not hang to your skirts.

We have had several reports of the benefits derived from our late tour in Co. Durham. In answer to inquiries, we desire to say that the severe walking and wetting we had on Saturday week culminated in fever and inflammation of throat and lungs three days after our arrival home. Such rough handling does not suit people who are shut up nearly all the year using the brain. Never mind; the road will become smoother if we walk together in harmony and work diligently.

Dr. Mack, who has lately had a most successful time in healing, has taken advantage of the close of the London season and gone to the Continent for a change of magnetism. He will be absent from town for a week or so. The testimonies received in favour of the success of Dr. Mack's powers, fully prove that the science of healing by laying on of hands is a fact well demonstrated in his experience.

On Sunday, at Doughty Hall, the chairman gave expression to the idea that the true male and female adapted to be companions in life throw off a magnetic aura, which, becoming blended the one with the other, a new fluid is formed, as in the case of atmospheric air, which is a combination of oxygen and nitrogen. Thus the positive and negative spheres of the truly related man and woman are re-productive by their contact, creating continually new life-forces, which in a certain form lay the foundation of coming generations. This true relationship of man and woman is not only the generative

source of continued life, but it is the basis of society, the guardian of morality, the reliable instrument of spirit-communion, and the only condition for successful spiritual development. Hence Spiritualism in all its forms is first a personal, then a dual, and essentially a home affair, having its origin in the individual, its development in the mated couple, and its application in the social bearings of domestic life, which represents the State and all humanity on a small scale. Reform begins at home.

In one of his lectures during his recent tour in County Durham Mr. Burns said: We have a Church of Rome, a Russian Church, a Church of England, the Presbyterian, Congregational, and Baptist Churches; we have the religion of Christianity, of Mohammedanism, &c., &c., but it seems not to have entered as yet into the heart of man to have a Church of God, and a religion that embraces all humanity as brothers and equally the favoured sons of the divine Father. To establish such a Church, built on eternal truth, not on localisms—to found such an all-comprehending religion amongst men—is the crowning object of Spiritualism.

When we are asked to introduce a medical clairvoyant, we find it convenient to be able to name Miss Houghton, 23, Upper Baker Street, Regent's Park. She has intruded upon us no recommendation or introduction. Every adventurer may be plentifully armed with these tools for imposition—but we have had repeated sittings with her, and have successfully tested her powers to diagnose and prescribe in a great variety of cases. In addition to clairvoyance, she has excellent medical controls, who have worked remarkable cures, some of them cases of bone-setting and other difficult surgical operations.

Many correspondents are clamorous for the double number of *Human Nature*, with the photograph of "Geordie," the physicalised spirit-form photographed in daylight at Edinburgh, through the mediumship of Miss Fairlamb. As soon as the photographs can be produced, the number will be issued. The price, including photograph, will be 1s.

The Smoking Episode in Yorkshire, has created much comment all over the country. It is regarded as the most forcible lesson that has been taught for some time. Of course our Yorkshire friends did not intend to back out the smokers. It was want of thought made them so docile. Let Spiritualists habitually discountenance evil habits, and they will be at all times ready for action.

Dr. Mouck is said to be very ill and almost unable to correspond with his friends. His condition excites the gravest apprehensions.

MR. W. WALLACE AT DOUGHTY HALL.

Mr. Wallace's remarks at the Convention on Sunday evening were so practical and instructive, that he has been asked to speak on Sunday evening in the trance and answer questions. Mr. Lambelle's course will be resumed on the following Sunday. We should recommend that visitors form questions beforehand to put to Mr. Wallace's guides, on all matters connected with the practical phases of spirit-communion. Doughty Hall, 14, Bedford Row. Sunday evening, at seven o'clock.

TO SPIRITUALISTS VISITING PARIS.

Dear Mr. Burns,—I have read in the *MEDIUM* of the 26th July, that the Spiritualists who will come to Paris desire to be accommodated with apartments. If you will address them to me, I have four or five houses, family hotels, where they might be received very well; terms moderate. The landladies are Spiritualists.

Insert this advertisement in the *MEDIUM*, if you will. My compliments to Mrs. Burns—I am, yours truly, H. HUET.

173, Rue St. Honoré.

[Madlle. Huet is herself an excellent medium. She was in London for some months a few years ago.—ED. M.]

MR. COLVILLE'S FAREWELL MEETINGS.

Before leaving for America, Mr. Colville will visit London and speak in Doughty Hall on Sunday, September 15. He will give two orations at Langham Hall during the week. We hope to be able to give full particulars of these and other meetings which may be held in our next issue. On September 29 Hulme Town Hall will be used morning and evening, and Mr. Burns will assist in the meetings.

THE INTERLINKED RINGS.

Dear Mr. Burns,—The silence of Herr Gillis after his stupendous result has caused some uneasiness; but a letter I have just received from him explains it. I take only a few lines from his letter, dated August 10, St. Petersburg: "I, too, felt rather nervous about the stability of the two rings; but they are all right, and delight and astonish again and again. I shall now also lay bare the grain of the wooden one, and have a perfect photo taken. I received also a letter from Prof. Zöllner." I suppose Herr Zöllner missed his scientific friends (vacation season), and his wise resolution not to part with the rings on any account explains this delay.—Yours truly, C. REIMERS.

Mr. W. WALLACE, known as the veteran pioneer medium, is now in London and open to engagements in town or country. Communications to be addressed, 329, Kentish Town Road, N.W.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"Knowledge puffeth up,"

Is a text which seems strikingly illustrated in these days of cheap primers and shilling manuals. No doubt earthly knowledge, especially that which is of a high and intellectual kind, ought to have its votaries amongst Spiritualists as well as amongst other people. But we should not rest content with outside knowledge, or with mere "intellectual treats," except in so far as they tend to lift our thoughts above earthly surroundings, and afford food to the soul as well as to our thinking faculties. Good music is very soul-elevating and appeals to the inmost part of man's nature. Painting, again, and statuary, provided they are of a lofty type, and possess striking individuality of conception, will often do much towards cultivating the spiritual faculties. How many men there are who appreciate the spiritual in works of art, and yet are ignorant of it themselves under that name, for that which we term "the spiritual," they call "a something undefinable." And undefinable it is, for the real beauty of a work of art cannot be described in words, and must remain to the man without spiritual perception foolishness, seeing that it can only be spiritually discerned. But even spiritual knowledge, however deep, is of little avail, unless a man is perfectly honest towards himself and those around him. It is real honesty and consistent unity of purpose, which after all must decide the true worth of every Spiritualist, and the measure of his usefulness to the Cause. A man of strict integrity in the ordinary affairs of life has far more influence, and is far more likely than any other man to make converts to Spiritualism. Spiritual knowledge, then, must in all cases be followed by a good life, otherwise its possessor incurs very grave responsibility. "CAMBOR."

Mr. Shroobree sends a very beautiful emblem for the Order of Spiritual Teachers. He writes:—"Last Thursday night, at a seance at Mrs. Davis's, at Clapton, I saw a spirit belonging to the Order of Spiritual Teachers, and I saw on his breast the above decoration with the monogram in the centre. Do you think the Circle and Triangle are symbolical in connection with the Order?" We have had many attempts to produce a symbol of the kind sent by Mr. Shroobree, but his is the best we have as yet seen. We hope he will visit the School and see more on this matter.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the last meeting the time was spent in talking over the work of the School generally, and a most pleasant and instructive evening was the result. Mr. Ashman was present, and contributed some valuable experiences.

THE PRIZE REPORTS.

At the No. 1 School the question came up: If we obtain the prize of one guinea's worth of literature, what will we do with it? It appeared on examination, that the constitution of the Order will not permit of its holding property, and that there is no officer in connection with it to receive goods on trust for the others. Each Teacher is the holder of such property or books as he as a Teacher requires. Therefore, as an individual, he can own books; but the Order can have no common library or other goods. The basis of the Order is purely spiritual, and it can never become an aggrandising, money-seeking institution in the land. All property held by individuals, such as books, is useful for the whole School, in that the fruits of the books are freely discussed at the meetings; but all Teachers have facilities afforded them to possess books of their own, and thus be independent and helpful sustainers of the work. It was, therefore, resolved that literature received by the School as a prize should be devoted entirely to the furtherance of spiritual knowledge amongst the people generally outside the Order.

It has not yet been decided which School will receive the prize.

Major Thomas Gales Forster and Mrs. Forster have been for some time on a tour in Scotland. They are at present in Edinburgh. We hope to hear Major Forster's voice soon on the platform in London.

Mr. H. Pitman writes: "I sent the *MEDIUM* containing your remarks about smoking to the President and Secretary of the English Anti-Tobacco Society, and they write that they are much pleased with your conduct and remarks." When Spiritualists begin to apply spiritual truth to the welfare of humanity, they will gain an ear in quarters where they are at present disregarded.

MY VISIT TO ENGLAND.

Dear MEDIUM,—To detail to you all the different impressions I got during my stay in your marvellous metropolis, London, and in other parts of your beautiful country, would fill a reasonable-sized pamphlet. Scenes of unequalled luxury and misery present themselves at every turn to the stranger's gaze, impossible to describe in a limited space.

But I, as a brother in our grand Cause, feel bound to send you some lines about my Spiritualistic experiences and observations; for, after all, the brethren, the mediums, and the seances were certainly amongst the chief points of attraction while I was in your midst.

I met with a number of earnest workers (some old acquaintances), had the pleasure of being introduced to some quiet families, and enjoyed the privilege of sitting with some (to me) new private mediums.

Knowing your space is valuable, and some of my experiences being similar to scores witnessed by the London Spiritualists themselves, I will only give a few details about the more prominent points of my investigations. I mean to do this as simply and truthfully as possible, and without embroidering the facts with flowers, as they speak for themselves.

On the evening of July 21 we had a seance at the house of my countryman, J. N. Tiedeman Martheze, Esq., at Brighton. Mr. A. Rita was the medium for physical manifestations. The spirit "Charlie" materialised while Mr. Rita was held in the circle. He brought different things from one part of the *salon* to another; for example, he took a small china plate from a little table and put it in a drawer on the opposite side of the room, &c. A new investigator, a sceptical doctor, got a good deal of the manifestations for his personal benefit, and "Charlie" knocked all his scepticism out of his head, as the doctor declared freely. A good work was done.

Two days before the last-mentioned date I had met at the same place with a well-known Spiritualist family from Hackney, who spent a holiday at Brighton. One of the young ladies is a seer; she sees the spirits and describes them. Her sister writes everything her mother desires when the latter only touches her daughter's arm very slightly. Proofs were taken with a Greek and a Dutch word, with satisfactory result. The words written by Mr. Martheze and myself, and repeated by Miss Carrie C. without her seeing them, are interesting phenomena indeed.

On Thursday evening, July 25, and Sunday, 28, I had the favour of being introduced to the celebrated Spiritualist family, Cook, at Hackney. I shall never forget the truly wonderful materialisation seances I witnessed in the bosom of that good, true-hearted family in the same house where so many remarkable proofs were given that the departed exist, live, and take part in our doings.

The conditions were perfect, I think; besides the Cook family, were present Mr. Martheze, Signor Rondi, my wife and myself, at the first seance, and at the second Mr. Martheze was absent, but Mrs. Corner (Florence Cook) completed the number. I regret Mr. Blackburn was not there, but he kindly sent his photo to be presented to me, and so I made the acquaintance of that true Spiritualist's features, and at least greeted him cordially in spirit.

The proofs I got of the genuineness of the manifestations were numerous; besides, a simple glance at the youthful, gracious, innocent Miss Kate Cook could not fail to convince everyone having his heart at the right place.

An agreeable walk and a long talk at the tea-table had the effect to place us soon on an intimate footing, a good introduction to the seances. Now as to the phenomena. The spirit "Lillie Gordon," appeared very soon, dressed in splendid white drapery. She called my wife and myself, and we had perfect opportunity to look at her, to touch her, to shake hands with her, to talk with her, to handle her drapery and hair, &c. I was called into the cabinet and allowed to feel the medium in her chair. In very good light "Lillie" wrote with my pencil, and on my own paper, a letter to my address; she presented me with a lock of her hair, which I compared afterwards with a lock from the medium's, and found much thinner and of fairer colour. She cut a piece from her veil, and this also I was permitted to take home with me. In short, no reasonable doubt could remain, that "Lillie" and her medium, Kate Cook, were two individuals; if any doubt remained, it should certainly have vanished when "Lillie" brought her medium out of the cabinet, and Miss Kate Cook stood in the room fully awake talking with the sitters, while "Lillie" did the same.

At the Sunday seance I was also invited into the cabinet, and felt the medium's face, hair, shoulders, hands, while at the same moment "Lillie" talked to me without interruption, and touched me often. She seemed to put a great deal of confidence in me, and did everything I asked her immediately and gracefully. It is a lovely picture to see face to face that spirit "Lillie," as I had the privilege of doing, and to look into her eyes, sometimes looking upon you with the expression of a playful child, and sometimes cast downward with angel-like modesty. Mrs. Corner had the kindness to sit also for a short time, and out came another spirit, allowing my wife and myself to approach her, to touch her quite different coarse, thick drapery, and speaking French. The medium awoke suddenly, and at the same moment the white form disappeared, she rushed out of the cabinet dressed in her black silk dress and rather excited and afraid.

All this happened in more or less perfect light, as the spirit instructed us. The manifestations in the dark were also powerful. Once the little daughter of Mr. Cook (a very nice-looking young miss) was placed on the table by the spirits, &c., &c.

My hearty thanks as a brother are due to Mr. Blackburn for the care he takes to develop the wonderful mediumistic gifts in the friendly Cook family, and also to the family for their kind welcome afforded us. I think they act very wisely in exercising care in admitting strangers to these seances. The phenomena there are too wonderful to be swallowed by sceptics or new inquirers. They have to study patiently before they can understand them: this is my opinion. I certainly will never forget the lovely appearance of "Lillie," even if Signor Rondi had not presented me with the picture of the spirit photographed in daylight in his own studio in May, and before leaving the form I hope to meet that angelic visitant again.

Another interesting item about my visit to London was the interviews I had with that powerful healer and brother, Dr. Mack. I hear, and

know by experience with my wife, that everyone he treats is benefited by his power. I can say, he did my wife a great deal of good during our tiresome travelling through London. He gave us some magnetised paper, which I think will have its effect also. To persons doubting the effect of magnetised paper, I will relate one simple fact. Some time ago, I, at a seance at the Hague, took with me some sheets of that paper, which I had marked, being alone, and without anybody telling what it was. I mixed the sheets with others exactly the same kind, which I got from a shop, put all before a very sensitive medium on the table, invited the other witnesses to mix the papers, and left the room (in order to avoid transmission of thought), and invited the medium to put his hand on them in my absence. Re-entering the room after some time, the medium had pointed out exactly the magnetised sheets, marked in a way perfectly invisible to all besides myself. I think Brother Mack deserves the support of all true Spiritualists. Dr. Mack gave me a photo, in which he seems covered partly with a kind of veil of magnetic force. On examining that photo at home under a strong magnifying glass, I see it is one of the most wonderful things I ever saw, the supposed veil consisting of beautiful delicate crystal-shaped figures.

Still a few lines about other seances, in which remarkable phenomena were witnessed by my wife and myself.

At Herne's seance we got powerful direct voices.

At Williams's the spirits walked freely round the circle, three being visible at the same time, handling the sitters, &c. On Saturday, July 27, a spirit manifested addressing me in perfect Dutch (a language which the English are in general just as well acquainted as with Chinese). I had a regular conversation with him. On that evening there were present several mediums; the manifestations were indeed powerful and varying at every moment. We got "John King," "Peter," "Charlie," "Lightfoot," "Irresistible," the Dutch spirit (who manifested for the first time), and several others, it was a real spiritualistic treat. I had an interview with Mrs. Loomis, and she gave me a specimen of her clairvoyance. I think she is a true and reliable medium.

Little Louie, now at Canterbury Hall, described exactly a rare stone I had taken with me, a fossil with incrustated insects in it. She even gave the name of the stone. However, I think this gift ought not to be brought before the public in a music hall, it is a shame that so many scientific men don't study such individuals in a more convenient manner.

To conclude: I met a number of new friends—good, true-hearted people, and I think amongst the London Spiritualists are many of which the Movement should feel proud. On the other hand, I can't help repeating it is a pity, in a population as great as London possesses, that every seat in Doughty Hall and elsewhere is not filled when able speakers defend our Cause, and enlighten those who seek for the spiritual and only true light.

Amongst the men whom I should have liked immensely to shake hands with is our dear brother, Alfred Russel Wallace. He was not in town. I tried in vain twice to find Brother Stainton Moses. I should have liked to have seen Dr. Nichols, and many other good workers, too many to name now; but I made personal acquaintances with Mr. Jencken, the lovely boys Henry and Ferdie, with a Woolton, a Reimers, and others, and this comforts me a little. My best wishes to all whom I could not meet. I should like immensely to see Miss Kate Cook in Holland for a short time; however, I don't give up to see her once at the Hague. Brother Burns, God bless you.—Truly yours,

Hague, Holland, August.

A. J. RIXO.

A SEANCE IN EPPING FOREST.

On Sunday, August 3, a party of some twenty-five came from Kingsland and Clapton; these were met by another party of East End Spiritualists, at the "Robin Hood," Loughton, where Mrs. Wallis, Miss Young, and Mr. Haxby were controlled by their different guides and friends, "Joey" having something to say to many. After perambulating the forest, and going over the same ground we did when two years ago "dear old R. Cogman" was with us, we returned to the Inn, and having refreshed the inner man, we went to the covered platform in the gardens, and there, after singing, and some kindly and effective advice and several tests, Mrs. Davis getting some comforting remarks, "dear old Cogman" controlled Miss Young, and reviewed the past, giving encouragement for the future. He said there was one on that platform through whose lips he hoped soon to speak the words of truth. Our Kingsland and Clapton friends left with bright and cheerful faces, and apparently all the happier for coming together. W. J.

THE DERBY PSYCHOLOGICAL SOCIETY.

The annual picnic in connection with this society will be held on Saturday noon, August 24, at Haddon Hall, Rowley.

A special excursion train will leave Derby for Rowley at 2 o'clock. Fare there and back, 1s., third class.

The programme will be as follows, viz.: Upon arrival at Rowley the party will proceed direct to Haddon Hall, an old mansion belonging to the Duke of Rutland, which is famous for its historical associations and excellent preservation, although some 600 years have elapsed since it was founded. Those friends desirous of viewing the various rooms and grounds appertaining to the mansion will take the first opportunity of doing so, after which the party will partake of refreshments in one of the rooms of the mansion. Mrs. Bath, the lady in charge, has kindly consented to provide all who may desire with hot water for tea, cocoa, &c., at a charge of 3d. each, including use of tea service, &c. The entrance to the Hall will be 3d. each. All friends are expected to provide their own refreshments. After refreshments are over, a short meeting will be held in one of the rooms procured for the purpose.

It is hoped that the friends of the Lancashire District Committee, Nottingham, Belper, Holloway, Leicester, and the neighbouring towns, will kindly accept this intimation, as each and all will be joyously welcome.

J. J. MORSE, President.

T. W. WARD, Hon. Sec.

Derby, August 10.

Mr. T. M. BROWN writes to say he is having a week's rest at home, after which he intends to visit Felton and Chester-le-Street districts. He also purposes visiting Scotland for a week or two. Friends in Scotland desirous of engaging his services are requested to communicate at once before the cold season commences. All letters to be addressed, Mr. T. M. Brown, Howdon-le-Wear, R.S.O. Durham.

THE ANTI-VACCINATION MOVEMENT.

On Friday, August 2, Messrs. George Warman, of Southampton Street, Camberwell, and James William Blaber, of Sumner Street, Peckham, at the instance of Mr. Stevens, vaccination officer, appeared in answer to summonses for not having their children vaccinated, each delinquent answering for the defalcation of two children. As Warman had complied with the Act, Mr. De Rutzen fined in 1s. in each case and 2s. costs, making a total of 6s.

Are our magistrates guided by any principle; if so, what? A few weeks ago Mr. Benson, the Southwark magistrate, fined a Mr. Fowler the full penalty of £1 and 2s. costs, although the mother appeared in court with the child vaccinated. In this case the man had been out of work for many weeks, and had only just got something to do at £1 a week, out of which he had to pay rent and keep a wife and five children, and the eldest child was then at death's door.

Mr. Blaber told the magistrate that he had conscientious objections; two of his children having broken out with a filthy skin disease, he must most positively decline to poison the blood of any other child. Mr. De Rutzen said he could not help what conscientious objections the defendant had; it was his duty to administer the law; he therefore fined him 10s. and 2s. costs for the baby nine months old, and an order to vaccinate in fourteen days the child three years old, mulcting him in all in the sum of 16s.

Mr. Blaber asked the magistrate to see the child of a friend who was then in court, but as it was not his own the magistrate declined. From a person who was present I am informed the magistrate evidently knew nothing of vaccination. How many of our magistrates do?

The child above referred to was vaccinated by Dr. Waring, of Walworth Road; and when his attention was called to the state of the child, he remarked, "It looks foul." "Foul" is about the most appropriate term. Two other children were vaccinated from the above. It would be interesting to know if they escaped the breaking out.

The *Secular Chronicle* (38, Boyson Road, S.E.) for August 4 has an excellent article on "Small-Pox and Vaccination," by William Hycheman, an M.D. of forty years' experience. After speaking of "infectious fevers," &c., he says: "This state of things, I need not add, perhaps is aggravated by compulsory vaccination and certain local conditions, especially imperfect drainage, unwholesome drinking liquid, and want of personal cleanliness. Dysentery, diphtheria, small-pox, vaccination, and other plagues affect the whole constitution of mind and body as well as select individual organs or tissues for their fatal attack. Of many towns and villages subjected to the same morbid exanthematous poison, some vaccinated persons manifest symptoms of an external eruptive fever, whilst other vaccinated persons have the privilege (if any) of an internal eruption. If vaccination really prevented or modified small-pox, why does the rate of mortality still fluctuate? 'Pure vaccine' is only a rhetorical euphemism for horse-grease. I have recently dissected more than a dozen children whose deaths were caused by vaccination, and no small-pox, however black, could have left more hideous traces of its malignant sores, foul sloughing, empty hearts, or congested with clots, than did some of these examples of State physic, which killed with rotten patches of lungs, spleen, mesenteric glands, kidneys, and intestines. Shame! Indeed, scarcely a day elapses but I am called upon to witness the sufferings of vaccinated children in form of cerebral and gastric complications, persistent vomiting, bronchitis, diarrhoea, with pustules in the mouth and throat (pharinx), on the eyelids, ulceration of the cornea or transparent structure, which remains opaque, and may lead to blindness."

The *National Reformer*, August 4, contains a letter by A. W. on "Vaccination and Atheism," in which the writer shows that anti-vaccinators have sought to stigmatize the vaccination superstition as atheistical, and quotes such names as Jenner, Dunning, and Lettsom, as being the reverse to atheistical, and who favoured the system; whilst Colonel Ironside, who was an atheist, was opposed to it, and had his advice been taken, we should not be enthralled by our present irons. Colonel Ironside wrote to Dr. Lettsom, October 14, 1801: "All the gentlemen of the faculty to whom you refer as supporters of the system (vaccine inoculation) are indeed highly honoured by the distinction of your very appropriate commendations conducing both to their fame and fortunes. But I, a devilish stubborn infidel of the antique school, would rather have perceived their evidence probed and cross-examined, and themselves challenged and defied to their proofs, preferably to encouraging their hypotheses by soothing encomiums."

The South London Anti-Compulsory Vaccination Society, which holds its meetings on the first Monday in the month at 33, Boyson Road, Camberwell Gate, owing to last Monday being Bank-holiday, postponed the meeting to Monday, August 12.

ANTI-VACCINATION MEETING IN MANCHESTER.

On Sunday, at the usual gathering in Albert Square, Mr. Henry Pitman, who presided, reported that he had, as deputed, visited one of the vaccination stations, and according to the *Manchester City News*, the *Guardians* threatened to take "some legal action" against him, because his object was to "invite parents to resist vaccination, and thus to break the law." The sight at the vaccination station was described as most pitiful. It was from fear of the fines that the mothers unwillingly brought their babes (not three months old) to undergo the inhuman and useless rite of vaccination. An infant that was almost a mass of sores from vaccination performed at that station was exhibited there, and the shocking sight induced some of the women to return home with

their children unvaccinated. If those who think there must be "something" in vaccination would visit the vaccination stations, they would see what that "something" was, namely, a cruel superstition entailing untold disease and suffering for no good whatever. If anti-vaccinators would also undertake this painful discipline it would assuredly arouse them one and all to "cry aloud and spare not." The vile practice could not last long if its enormity were only fully known and thoroughly exposed.

The meeting adopted unanimously a petition to Parliament praying for repeal or a Royal Commission of Inquiry, on the grounds that vaccination does not prevent small-pox; that it imparts other and more fatal diseases; that the vaccination acts are self-contradictory, because arm-to-arm vaccination is really inoculation, and that is a penal offence. Further, that vaccination is nothing less than the propagation of small-pox, according to the testimony of Dr. Noble, of Manchester, and twenty-four other physicians from all parts of England, who in 1839 reported that "the vaccine disease is not the preventive of small-pox, but the small-pox itself."

The memorial to the city council (published in the *MEDIUM* of July 26th) was on the notice paper at the last meeting, but had to be postponed for a month for want of time for its reception and consideration.

CASE OF HEALING.

INTERNAL TUMOUR ABSORBED. MRS. OLIVE, Medium.

To the Editor.—Sir,—Having been cured of an internal tumour through Mrs. Olive's healing mediumship, I consider it only due to that lady to make the fact known through the pages of your very interesting paper the *MEDIUM AND DAYBREAK*, hoping that fellow sufferers will follow my example, and, instead of allowing themselves to be needlessly tortured by the usual mode of treatment adopted by the faculty, will take advantage of the painless and more certain means of cure offered to them through the agency of magnetism. I was a great sufferer for some months, and under the care of an experienced surgeon, but finding myself no better, and the remedies worse than the disease, I was advised by a friend to consult "Dr. Forbes," Mrs. Olive's medical control, which I did, and, feeling very greatly relieved after my first visit, I continued to attend daily for some weeks, during which time the tumour was entirely absorbed, my nervous system regained its vitality, and I am now completely cured, and able for any ordinary physical exertion. I may add, that to prevent relapse my kind spirit-doctor magnetises me daily, though I have removed to a considerable distance from his medium. I therefore write these lines, in grateful recognition of my entire restoration to health, and in the earnest hope that others will avail themselves of the same glorious spirit-power so remarkably manifested in the mediumship of Mrs. Olive.—I am, Sir, yours truly, SPIRITUALIST.

MR. W. WESTGARTH, inspirational and trance medium, contemplates a tour southwards, and would be happy to receive invitations from societies and others wishful to engage his services. Friends who feel disposed to take advantage of Mr. Westgarth's powers are requested to communicate with him at once, in order that arrangements may be made and the journey commenced. Address him, Mr. W. Westgarth, Sheriff Hill, Gateshead-on-Tyne.

WE understand that the discussion on the important question of Vaccination in our columns, and those of the *Echo*, coupled with the debate between Mr. Wheeler and Dr. Wyld, and particularly the speech of Sir T. Chambers, has awakened public attention to the subject. (Too sleepy public!) As an indication of this, it may be stated that the *Lancet* has recently had three leading articles, calling upon Government to appoint a Royal Commission to investigate the whole matter, as it says "nothing less than this will satisfy the uneasiness of the public mind." A separate edition of the speech of Sir T. Chambers has been called for, and is now having a large circulation.—*Marylebone Mercury*, August 10.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening last a few friends met together at the Spiritual Institution to make arrangements for a new series of seances for the benefit of investigators and others wishful to cultivate spiritual gifts. It was resolved that the series commence next Tuesday, August 20, at eight p.m., when all persons eligible for the inner circle are requested to be prompt in their attendance. Visitors, unless introduced by a member of the inner circle, are to pay 1s. towards the general fund. Mr. Towns is quite restored, and Mrs. Towns is much improved. Two visitors attended—a lady and gentleman—the former receiving a test which evoked an exclamation of surprise. A very pleasant evening was spent, "Mother Shipton" speaking with much force.—J. KING, O.S.T.

HACKNEY PSYCHOLOGICAL SOCIETY.—This society is in a most flourishing state, having developed two physical mediums who obtain phenomena in full daylight. Rappings of the most powerful description, and in imitation of church-bells, and beating time to tunes, occur while the sunlight is streaming in upon the room. One of these mediums was a bitter opponent to Spiritualism until quite recently. Other phases of mediumship are rapidly developing. It is not our intention to admit strangers to our sittings, though in some cases we have done so contrary to advice, yet the most startling phenomena have taken place to the astonishment of the visitors, who were perfectly satisfied.—CHARLES R. WILLIAMS, Sec., 6, Field View Terrace, London Fields, E.

WIGAN.—On Thursday, August 8, Mr. Colville delivered an address on "Spiritualism: its True Nature and Mission to Humanity," in the Miners' Hall, Millgate, Wigan. Mr. Brown, of Manchester, presided, and in opening the proceedings made a few appropriate and excellent remarks. The discourse was of a most masterly nature, and gave unbounded satisfaction, and at its close several questions were most ably answered. There were numerous subjects named for the impromptu poem, but the one which received most favour was "The Origin of Man." This formed the theme of an excellent poem, and was well delivered. A gentleman present expressed some dissatisfaction that his subject, "God's Spirit beareth witness with our Spirit," was not chosen for the poem, whereupon Mr. Colville immediately rose and improvised a poem upon this subject also, which called forth the applause of a large and intelligent audience. We hope to have the pleasure of another visit from Mr. Colville before long.—ISAAC WALKER, 5, Mill Yard, Scholes Street, Wigan.

A FAIR EXCHANGE IS NO ROBBERY.

A few weeks ago, when the affairs of the Lancashire Committee were occupying upwards of a column of the *MEDIUM* weekly, we thought we would extend to them the privilege of acting on the "self-supporting basis" by inviting them to give us a page in their monthly *Reporter* in exchange for the space which their advertisements occupied in our columns. It also occurred to us that announcements of standard literature would add to the interest. Looking at their advertisement we saw Mr. Charles Parsons, down as "secretary," and laid our views before him. He said the matter was not in his province. We then wrote to Mr. Lamont, the president, as advertised, and he referred us to Mr. Hartley, who has since been advertised with us as "corresponding secretary." That gentleman seemed, in his reply, to regard our proposition as something in the light of a favour, to remove which possible misapprehension he received the following note:—

15, Southampton Row, London, W.C.,
July 31, 1878.

Dear Mr. Hartley, Cor. Sec. Lancashire Committee,—Kindly read this to the Conference or other party who entertain the matter of exchange advertisements.

My position is this: I devote a certain space to the announcements of the Lancashire Committee in the *MEDIUM* weekly, and on the "self-supporting" plan I desire to have a return in equivalent space in the organ of the committee, especially as a knowledge of literature and inducements to read it are so essential to spiritual progress.

If the management cannot give me equivalent space I will take what they are disposed to give, and accept good will for the rest. Wishing you a glorious conference and success in your excellent work, I remain yours very sincerely,

J. BURNS, O.S.T.

To this the following answer was given:—

Aug. 10, 1878.

Mr. J. Burns.—Dear Sir,—I presented your letter of July 31 to the executive committee, which was afterwards dealt with by the afternoon conference. I may say that the decision was averse to you, the ground of objection being that the *Reporter* was really a "local plan," and that it would be impossible under the present size of the "plan" to include a page of extra advertisements to the exclusion of the others which are all paid for for twelve months. A report of the decision will appear in the *Reporter* of September.—I remain, yours truly,

J. HARTLEY, Cor. Sec.

The space in the *MEDIUM* is quite ten times the commercial value of that in the *Reporter*; but it seems from the views given above that the claims of reciprocity and justice must be disregarded, because, forsooth, they can sell their space to others. We think some evidence that there is a spiritual literature would not be an ugly feature, even in a "local plan." But of this we offer no opinion: only we take liberty to suggest that the decision of the conference, clique, or whatever else it might be, is not one that will enhance their moral virtues in the eyes of men of business habits. A recognition of indebtedness, even if disability to recoup had been pleaded, would have been more graceful. That answer from Mr. Hartley is not Lancashire—not a bit of it; nor is the *Reporter* Lancashire, further than that the expenses thereof fall on that happy and wealthy region. We have experienced so much of the opposite kind of treatment in Lancashire, that we are constrained to stand up on behalf of its generous and fair dealing people, and we will be at all times glad to hear from them, and spend our last breath in serving them; only we shall prefer to have their messages from their own warm hands, and not through an adventurous clique, which would dare to father on them deeds which their nature must revolt against.

What a pity every Spiritualist cannot be his own "honorary secretary," and do himself honour in the act, and not play into the hands of others in this lamentable fashion.

FALSE ANNOUNCEMENTS.

Dear Mr. Burns,—Being in Grimsby a few weeks along with my wife, and wishing to attend a Spiritualist meeting as usual, we proceeded to Mr. T. W. Arquith's, 212, Victoria Street South, and were sorry to learn that they had not had any meeting for some time previously. I asked how it was they did not let you know that they had ceased to hold meetings. They said that they intended to write, but I believe have not done so as yet. The reason I write is, that Spiritualists happening to be in the neighbourhood, should not go three or four miles for nothing, as we did.—Hoping you will see to this, I remain, yours fraternally,

J. ROBINSON.

13, Morton Street, Fallowfield, Aug. 6.

[These announcements in our list of meetings are published at the request of the parties holding the meetings, and they are responsible for their accuracy. The space is worth 6d. a line per week, and we hope our friends will take notice that they do not misappropriate valuable space, and mislead the public by permitting false announcements to appear. Perhaps it would be best for us to state, that unless we have positive instructions before next week, we shall strike out those meetings that are not verified by that time.—Ed. M.]

A SEANCE will be held on Sunday, August 18, at 70, Mark Lane, City, when a well-known medium will attend. Collection will be taken on behalf of a widow, a Spiritualist. Seance commences at 7.30 for 8.

HERTON-LE-HOLE.—On Saturday and Sunday, August 17 and 18, Mr. J. Dunn, of Shildon, will deliver trance addresses in the Union Hall, at 7 o'clock; doors open at 6.30. On Saturday evening admission 3d., on Sunday evening a collection.

On Sunday last Mr. Wallis occupied the platform of the Newcastle Psychological Society. There was a full attendance, and the address gave general satisfaction. Mr. Wallis speaks in the same place on Sunday and Monday next. For subjects see appointments.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, August 18. Camden Hall, Camden Street. Morning at 11, Special Meeting. Evening at 6.30. Subject: "Spirit-Experience of the Control." Monday, August 19, same place. Subject: "Conjugal Life: its Duties and Responsibilities." Evening at 8.

BELPER.—Sunday, August 25. Arrangements pending.
NEWCASTLE-ON-TYNE.—Sunday and Monday, September 1 and 2, and first Sunday and Monday in each month; also special lecture in aid of Society's Library on Wednesday evening, September 4.

WINDY NOOK.—Tuesday, September 3.
GLASGOW.—Sunday and Monday, September 7 and 8.

KEIGHLEY.—Sunday, September 22.

CARDIFF.—Sunday and Monday, September 29 and 30.

DERBY.—Sunday, October 13.

LONDON.—In October. Metropolitan Societies please notice.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

ROCHDALE.—Sunday, August 18, Regent Hall, Regent Street, at 2.30 and 6.30 p.m.; also September 15 and 22.

MACCLESFIELD.—Sunday, August 25, King Street Lecture Hall, at 11 a.m., and 6.30 p.m.; Wednesday following at 7.30 p.m.

LIVERPOOL.—September 1 and 2, and October 6 and 7.

MANCHESTER.—September 8.

Reception at 159, Strangeways, Manchester, every Friday evening, from 7.30 till 10.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom. Special opportunities are afforded to societies, &c., near Manchester, for week-evening lectures. For all particulars address to him at 159, Strangeways, Manchester.

MR. E. W. WALLIS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—August 18 and 19. See Society's list below.

CHESTER-LE-STREET.—August 20 to 28 inclusive.

CONSETT AND DISTRICT.—August 27 to Sept 2 inclusive.

SOUTH SHIELDS.—September 3.

OSSETT.—Anniversary Services, September 7 and 8.

WALSALL.—September 15, 16, 17, and 18.

DERBY.—September 22 to 25 inclusive.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

WHIR'S COURT, NEWGATE STREET.

LECTURES FOR AUGUST.

Sunday, August 18, at 6.30 p.m.—"Spiritualism, its Mission and Teachings." Mr. E. W. Wallis.

Monday, " 19, at 8 p.m.—"Spiritualism and its Relation to Christianity." Mr. E. W. Wallis.

Sunday, " 25, at 6.30 p.m.—Trance Address. Miss E. A. Brown. Admission free. A collection to defray expenses.

4, Eslington Terrace, Jesmond Road, H. A. KESBY, Hon. Sec. Newcastle.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mrs. Treadwell delivered a trance address, under control of "James Wells," the appearance fully bearing out a distinct individuality. A person present who had frequently heard James Wells, formerly a Baptist minister, was satisfied that the control was genuine as purported.

On Tuesday, 13th, Mr. Christian Reimers delivered a lecture on "The Persecution Fancies and its Conjurors," to a very appreciative audience. The lecturer said there was an amount of wild and foolish objection raised which was not well received; the Spiritualists proving to the extent of logic that the facts narrated do occur.

On Sunday next, August 18th, at 3.30, Miss Young will deliver a trance address; all seats free. In the evening, at 7.30 for 8, a seance will be held, Miss Young sitting as medium. Admission 6d. each. Friends are requested to notice this announcement, many being anxious to know when Miss Young would again be present, as it may be some time before her engagements will allow of her appearance again in this Hall.

On Tuesday next, 20th, Mrs. Jane Heavysides Simpson will deliver a lecture, entitled, "Sunday in Relation to Science, Labour, and Worship," at 8 for 8.30.

The quarterly tea and business meeting will take place on Sunday, the 25th inst.; tea on table at 5.15. Admission 1s. Public meeting at 7 o'clock. Tickets are now ready. CHARLES WHITE, Hon. Sec.

AN APPEAL FOR BOOKS.

The Ashton-Under-Lyne Spiritualists are desirous of forming a lending library in connection with their society. A gentleman having presented us with a few books as a nucleus we would be grateful to friends who, having books to spare, would kindly send them for the purposes of our library. All favours will be thankfully received by the undersigned. Public meetings are held every Sunday evening in the hall of the British Workman, Booth Street, at 6.30. On Sunday next Mr. Hesketh, it is expected, will occupy the platform. Investigating circles on Sundays at 8 p.m., and private circles for members only on Thursdays at 8 prompt.

WM. AVERY, Sec.

28, Bentinck Street, Ashton-Under-Lyne.

COCKFIELD.—I may say that the spiritual literature that I have seen broadcast in the village is taking root in many places.—E. BENTINCK.

FAVOUR US WITH YOUR ORDERS FOR WRITING PAPER AND ENVELOPES.

We supply all kinds of Stationery, Plain or Fancy, and on such terms as to make it advantageous for our Country Friends to CLUB TOGETHER and have down a general Parcel per Goods Train.

The following articles are recommended, and CANNOT BE SURPASSED FOR QUALITY AND PRICE:—

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SUNDAY, AUG. 18.—Mr. W. Wallace at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, AUG. 20.—Select Meeting for the Exercise of Spiritual Gifts.
THURSDAY, AUG. 22.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, AUG. 18.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, AUG. 19, Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, AUG. 20, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, AUG. 21, 6, Field View Terrace, London Fields, E. Seance at 8.
THURSDAY, AUG. 22, Mr. W. Wallace, 329, Kentish Town Road, at 8.
FRIDAY, AUG. 23, 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, AUG. 23, 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, AUG. 18, KENNELLY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
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). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, AUG. 20, 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.
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SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, AUG. 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30., for Spiritualists only.
MIDDLESBRO', 33, High Duncombe Street, at 7.30.
THURSDAY, AUG. 22, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
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MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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