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THE PSYCHO-PHYSIOLOGICAL SCIENCES.

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There has ever been, and probably for another century there will continue to be an "irrepressible conflict" between those whose conceptions of Nature are limited by sensation—who recognise no existence but matter and motion, who trace all that exists to material causes alone—and a very different class of thinkers, who trace causation beyond matter, who discover causes that are not material (called spiritual), who believe that the Great First Cause (the Unknowable of materialists) is an infinite spiritual power or basis of all things, and who recognise in man also a spiritual power of which they are conscious, widely different from matter, partaking of the nature of the Divine, and being a very positive entity—the greatest of realities to us—destined, in accordance with the doctrine of the persistence of force, to a duration analogous to that of matter.

To the materialist, who finds in matter "the promise and potency" of all things, there is no higher object of reverence and love than the examples of men and women within his reach: there is no future life to compensate for the wrongs and sufferings of this, the triumph of fraud, or the unmerited agonies of disease and poverty; there is no apparent controlling purpose of benevolence or justice in the universe, but only a chance medley of strife, in which strong-handed selfishness is best rewarded, and when "man dies as the dog dies" the account is closed, and the self-imposed martyrdom of the loving hero appears a final loss and folly.

To the Spiritualist, the universe has a deeper meaning, a nobler destiny. The wisdom of the Infinite, which is unutterably beyond his reach, is a consoling reality, and the little play upon this theatre, the life-struggle of threescore and ten years, is but the beginning, the gestation and birth of a career corresponding to our noblest aspirations and our faith in the Divine benevolence.

Man has such immeasurable powers of adaptation that a strong moral nature may exist under the gloomiest views of materialism, (which naturally tend to the pessimism of Schopenhauer and Hartmann), and sustain itself by its constitutional energy and buoyancy; but there are millions to whom materialism teaches the daily lesson that to "put money in thy purse" is the chief aim of life, and to riot in sensual pleasure on ill-gotten gain, until the candle burns out, is the best wisdom.

The glow of hope, the removal of anxiety, the exaltation of happiness, the enlargement of sympathy and love, which thousands have experienced when they have passed from the dark nescience of materialism to the brilliant certainties of Spiritualism, and learned the grandeur of human destiny—whether the change has been effected by emotional eloquence and historical argument in the bosom of the Church, or by scientific investigation and experimental inquiry in pneumatology, or by that direct perception of spiritual existence now enjoyed by a few (and destined to be enjoyed by all when the human race shall have attained maturity of development)—should satisfy any impartial thinker that the diffusion of knowledge is as noble and practical a form of philanthropy as a good man can labour for.

But, in labouring for these ennobling truths, he encounters a strong resistance in the animal nature of man, in the selfish and depressing character of our daily toils, and in the too great concentration of attention upon physical sciences, to the exclusion of those in which a psychic element is found. The study of physical science alone is no better preparation for psychic studies, which employ different faculties, than the study of the counting-house ledger or the supervision of a pork-house would be for the service of Parnassus.

A recent publication from Dr. Carpenter, embodying two lectures on psychic subjects (Mesmerism, Spiritualism, &c.), presents, in the most offensively exaggerated form, the pragmatic pretension of certain physical scientists to take charge of psychic investigations with an air of more than Papal infallibility, and an emphatic notice to all the rest of mankind, not only that they are incapable of such investigations, but that their opinions, their testimony, and even their oaths, are not entitled to claim a feather's-weight before the self-created tribunal of which Dr. Carpenter is the authoritative mouth-piece.

The magniloquent insolence of such a proclamation would be amusing enough, even if Dr. Carpenter were, as he fancies himself, an expert of great skill; but when he is dealing with a subject of which he knows far less than thousands of the most enlightened people—far less than many men of science who are his peers in intelligence and his superiors in candour and in philosophic habits of thought—his insolent assumptions of superiority and denial of their claims of veracity and intelligence, whenever in conflict with his own theories, are all that his most unfriendly opponent could desire in order to demonstrate his utter unfitness for the task he has assumed.

Passing by his ludicrous claims to a boundless superiority over contemporary scientists who do not follow his lead, we may ask whether he has any claims whatever to be recognised as an expert whose opinions on these subjects have any especial value. Eminence as a physiologist does not imply eminence or capacity as a psychologist. It is true, physiology and psychology are coterminous sciences; but until recently, their cultivators have kept as wide apart as the antipodes. Psychology has been prosecuted as if a man never had a body (and ultra-psychologists do not admit that there is a human body or any other material existence whatever), while physiology has been cultivated in the same ultra spirit of nescience, as if a man had no soul. So thoroughly does a feeble or a narrow mind, in fixing its attention on one subject, lose sight of everything else. Dr. Carpenter himself has expressly excluded the soul from the pale of science, which is the next thing to excluding it from cognition, and one of the most recent voluminous and learned American works on physiology excludes it entirely, and substitutes the physical action of the brain, as follows:—

"The brain is not, strictly speaking, the organ of the mind, for this statement would imply that the mind exists as a force, independently of the brain; but the mind is produced by the brain-substance"—(Flint's "Physiology of Man," Nervous System, p. 327).

Thus physiologists generally regard mind as purely phenomenal—as something holding the same relation to the brain as music to the violin, when the violin plays itself. If the relations of the brain to paralysis or to digestion are under consideration, such physiologists may be recognised as experts; but when its relations to a soul of which they know nothing are under consideration, we may very properly say to them, "*Ne sutor ultra crepidam.*"

Of course, materialists cannot deny that mental phenomena exist, but to them they are simply the phenomena of matter. Dr. Carpenter may even admit the existence of a soul beyond the pale of science—a quiddity as distinct from the real soul as Spencer's "Unknowable" is from any conception of a God. Practically speaking, Dr. Carpenter is entirely in harmony with other materialists.

Men of scientific culture, who have spent a considerable portion of their lives in practical investigation and familiarity with the

facts of Mesmerism, Spiritualism, and other psycho-physiological sciences, are experts in the highest sense of that term, and can but smile at the insolence of those who, never having made a successful experiment on those joint operations of the soul and body which constitute mesmeric, spiritual, and other sciences, nevertheless claim, as Dr. Carpenter does, to be recognised as *the oracle* in matters of which his ignorance is both pitiable and ludicrous, having never, by his own confession, witnessed any of the innumerable facts demonstrating an extra-material agency, which, during the whole of the present century, have been accumulated and diffused in all civilised countries, and among their foremost thinkers. His position is precisely that of the principal Professor of Philosophy at Padua, who refused to look through Galileo's telescope, and continued to teach the old theories. Nay, far worse: he not only refuses to see what is open to all men, but, as Horkey wrote against Galileo, while refusing all fair investigation, and thus furnishing an example to "point a moral" for posterity—an example of the power of "dominant ideas" in a bigot—Dr. Carpenter repeats the same performance amid the higher enlightenment of the present age, with a perversity and hostility of purpose which were never surpassed by the blind votaries of Aristotle. And as Horkey detected the trick in Galileo's telescope which made stars by reflected light, Dr. Carpenter too detects fallacies in the experiments of Mr. Crookes, whose temperate and candid reply places him in even a worse position than that of Martin Horkey. (See *Nineteenth Century* for July).

In a question of the existence of certain facts the honest witness who, without prepossession, investigates and follows up the facts wherever they are visible, is competent to instruct us; but he who carefully avoids coming into close contact with the facts, and while maintaining his mind in undisturbed ignorance, feasts upon second-hand gossip and stale calumnies, which he retails with delight, is hardly entitled even to a nod of recognition among honest inquirers. When Home was in England, and gentlemen of unimpeachable veracity, and superior intelligence saw him lifted from the floor by an entirely invisible power, why would not Dr. Carpenter witness such an occurrence? When Slade was in England, of whom gentlemen of intelligence say that when a pencil was placed between two clean slates fastened together, which were left in full view of spectators in broad daylight, lying on the table, messages were written on the inside of the slates, of a highly intelligent and appropriate character, why did Dr. Carpenter, if he possessed the sentiments of honour and love and truth which mankind generally recognise as commendable, refuse to make the simple and brief investigation which would have determined in an hour whether his theories and stale calumnies had any foundation or not?

The truth is, Dr. Carpenter and men of his character care mainly for their own personal infallibility; they seek only the vindication of their own theories, *per fas et nefas*, and do not approach an experimental test unless they are permitted to interfere and dictate some method of conducting experiments to hinder or delay their progress. But when a simple experiment is proposed which cannot be intermeddled with, and which is completely and for ever decisive, such as the levitation of a table or a man to the ceiling, no one being in contact with the lifted object, or the production of writing upon the interior of two clean slates which the inquirer brings himself, firmly secured together, the pretentious dogmatist is very careful to keep out of reach, no matter how he may be importuned or challenged. He generally fortifies himself with a few contemptuous phrases and a determination to see nothing of the marvellous.

The public that employs and patronises men of science has a right to expect from them fidelity to truth and vigilance in seeking it—not cunning in evading or skill in calumniating true discoveries, followed by contemptuous neglect when their claims have been demonstrated. Such is the course pursued by some toward all discoveries in which psychic powers are involved. There is a fossilised materialism in many minds, which has become a matter of blind feeling, utterly irrespective of facts or science, against which it is vain either to reason or to offer facts. In the last resort the sceptic declares, "I wouldn't believe it if I saw it myself."

Of this vicious state of feeling, producing an incapacity to reason correctly on certain subjects, we need no better example than Dr. Carpenter himself, as exhibited in this *brochure* of one hundred and fifty-eight pages, the substance of which may be condensed into four propositions:

1. History exhibits a great deal of folly, superstition, and ignorance, and a great many preposterous narratives of witchcraft and silly miracles, attested by many witnesses; therefore, in the present enlightened age, human testimony is of no value when it affirms anything out of the usual course of nature (as observed by Dr. Carpenter), and the scientific testimony of Messrs. Crookes and Wallace (reinforced by that of the eminent men and women in Great Britain, France, Germany, Spain, Italy, and the United States, whose numbers and moral and intellectual capacity would outweigh any Royal Society or French Institute), is of no more value than the most fanciful mediæval legends of Catholic saints, which science does not condescend to notice.

2. Some individuals can be brought by a proper operator into a waking mesmeric condition of passive credulity and obedience to the voice; therefore, we should believe everybody liable to this condition, and believing nothing that anybody tells us which is different from the usual course of nature, as Dr. Carpenter understands it.

3. The usual course of nature under our own observation—we beg pardon, Dr. Carpenter's observation—is all of which Nature is capable, and no new laws or agencies which Dr. Carpenter does not

know are to be expected or developed by investigation. Whoever asserts that any such laws or agencies exist, is to be regarded as a liar or a victim of hallucination; and, in fact, the chief phenomena of mesmerism and Spiritualism have been discovered to be cheats.

4. Mesmer advanced certain preposterous and unscientific pretensions; certain mesmeric operators have made failures; and Dr. Carpenter affirms that he has several times failed to discover any clairvoyance in celebrated clairvoyants, and has detected some pretenders to clairvoyance as impostors: therefore, mesmerism is a delusion.

It is difficult to treat such a mass of absurdity and misstatement with the gravity and courtesy appropriate to scientific discussion. When a dogmatic adult insists on proving to us that the earth is entirely flat, he takes rank as a first-class bore, with Dr. Carpenter; and the only method of disposing effectively of such nuisances is that adopted by Mr. Alfred R. Wallace—a heavy wager to be settled by actual measurement of a portion of the earth's surface. If Dr. Carpenter had courage enough to endure the wager-test, he too might receive his *quietus* from Mr. Wallace. But there is no hope of that; the large reward offered in England, to anyone who will produce certain spiritual phenomena by physical means, will never be called for.

The first proposition may pass for what it is worth. If there are any who agree with Dr. Carpenter in his assumption that the superstitious tales of an ignorant age are as worthy of credence as the elaborate investigations of the most distinguished scientists—men whose testimony would be decisive in any court of justice where life was at a stake—it is not worth while to reason with them. The assumption of Dr. Carpenter is slanderous against his distinguished scientific opponents; but its extreme silliness renders it entirely harmless to any but himself. The same argument would destroy the credibility of medical, surgical, and physiological works of to-day, because the medical records of former times contain much that is absurd and incredible.

The second proposition is but little better than the first. There is an unfortunate development of brain which makes or marks the constitutional and incurable bigot, to whom bigotry is philosophy. The Italian philosophers who denounced Galileo, and the French physicians who laughed at Harvey, were as unsuspecting of their own mental defects as Dr. Carpenter. Could anything but the blinding impulse of bigotry induce a man of great intelligence, age, and experience, to confound possibility with certainty in this ridiculous manner—to affirm that because certain individuals can be mesmerised in the American manner, wide awake, but passive creatures of the operator's voice, therefore we should consider all men liable to this condition, and treat all testimony that contradicts our opinions of the course of Nature as the testimony of helpless mesmeric subjects? By an exact parity of reasoning we may say certain individuals in every community have committed, or might commit, murder: therefore, whenever we find any one dead, and do not know how he died, we may assume that the men or women who were in his vicinity murdered him.

But suppose Dr. Carpenter should witness a case of levitation, and have the honesty to report what he saw,—shall we then hold him to be either a mesmerised dupe or a confederate knave. Which would he prefer to be called? Dr. Carpenter may be sincere, but he speaks quite reverentially of the Scriptures, although by his own declarations he must regard their miracles as shams which had never been exposed by a learned expert, and their spiritual phenomena, so analogous to those of the present day, as base impostures.

The third proposition, considered as a work of art, is an ingenious compound of evil, on which his Satanic Majesty might smile in grim approbation. Dr. Carpenter's language is as follows: "My contention is, that where apparent departure from them (the laws of Nature) take place through human instrumentality, we are justified in assuming in the first instance either fraudulent deception, or unintentional self-deception, or both combined—until the absence of either shall have been proved by every conceivable test that the sagacity of sceptical experts can devise."

As for himself, he affirms that he has no other theory to support than that of the well-ascertained laws of Nature; and further, that it is quite legitimate for the inquirer to enter upon this study with that prepossession in favour of the ascertained and universally-admitted laws of Nature which believers in Spiritualism make it a reproach against men of science that they entertain.

If this be a true and honest statement of the case, there is no case in court for discussion: Dr. Carpenter is a philosopher, and the Spiritualists are hopeless fools. By what muddled process of thought he could bring himself to make such a statement, we need not inquire. There is not a scientific Spiritualist who would not repudiate the statement as calumnious. If the laws of Nature can be violated, there is no absurdity or chimera which is not admissible; but instead of believing this possible, Spiritualists are the foremost of all men in insisting on the universal inviolability of all the laws of Nature, extending their infrangible power not only over all physical phenomena, but throughout the equally extensive psychic realm (in spite of all metaphysical speculations to the contrary)—an extension which Dr. Carpenter has not affirmed himself.

Dr. Carpenter presumes that liberal thinkers must be at war with the laws of Nature, because he thinks those laws incompatible with the new phenomena. The obfuscation of his mind is the same which has characterised narrow-minded bigots in all ages. The narrow-minded man cannot conceive two widely different truths at once and perceive their harmonies; he adopts one with zeal, and rejects the other firmly, because he thinks them incom-

patible. Narrow-minded men are of course, bitter partisans, and the great majority of mankind, from defective brains and irrational education, see only one aspect of truth and reject all others.

Dr. Carpenter sees no truth in mesmerism, and Baron du Potet sees no reliable truth in medicine: Hahnemann rejected the entire accumulations of allopathy, and the old school indignantly rejected Hahnemann's discoveries as nonentities. A doctor who administers three-grain pills will not tolerate homœopathic pellets; and he who has discovered that infinitesimals will cure is often equally intolerant of the three-grain pills; and so they call each other quacks and impostors, in the same spirit in which Dr. Carpenter assails those who see more of the truth than himself, and are equally interested in psychic and physical facts. How long shall it be before the "survival of the fittest," or the improvement of education, shall give us a generation with brains enough to entertain two ideas at once?

The difficulty of Dr. Carpenter and all other narrow-minded people lies in the poverty of their conceptions. They have no idea that it is possible for Nature to show her powers in any new way to which they are unaccustomed. Hence, the ascent of a balloon seemed miraculous to the ignorant peasants, who took it for the work of the devil; and the formation of a solid block of ice from water was a similar violation of Nature's laws to the Asiatic despot, who felt justified in treating the traveller as a liar who told him of it. Had Dr. Carpenter been his prime minister, the traveller might have fared worse.

There is no better evidence of philosophic imbecility than a sentiment of the all-sufficiency of our present meagre knowledge of Nature. The proposition of Dr. Carpenter that all new, marvellous facts shall be treated as impossibilities, and the witnesses who, without any other motive than the love of truth, attest them at the expense of their own popularity, shall be treated as impostors (which means, made personally infamous and consigned to the mercies of antiquated laws), embodies all the impulses of stolid ignorance and malignity which have in past ages warred against science and innovation by prisons and by death-penalties.

Every great discoverer introduces something to human knowledge different from the usual understanding of Nature, and is, therefore, by the Carpenterian rule, a fit subject for persecution. The rigorous application of this principle would check progress by a war upon the greatest benefactors of mankind—those who lead them into essentially new ideas of Nature. The rule is therefore thoroughly satanic in its moral aspect, while in its intellectual character it is thoroughly stolid, being a declaration of war against the increase of knowledge in certain directions forbidden by the bull of the materialistic pope.

Considered as an appeal to that great tribunal, the public, this little volume is an extraordinary piece of insolence—what would be called at any judicial tribunal a flagrant contempt of court, entitling the applicant to summary dismissal and punishment. Dr. Carpenter not only pronounces the public, to whom his book is an appeal, incompetent to decide, virtually telling every reader that he has no right to an opinion on what he has seen until Dr. Carpenter (or some one whom he recognises as a colleague) has told him what to think; but he assumes, like a "border-ruffian," to expel every witness from court who testifies differently from himself. No matter how pure the character, or how lofty the intelligence, if they disagree with him they are falsifiers; but, as to all who agree, their testimony is valuable, no matter how contemptible its source.

It is pitiable to see a gentleman of Dr. Carpenter's standing reproducing the obsolete trash which public intelligence had buried in oblivion. The toe-joint and knee-joint theory of rappings was speedily exploded in America, and has scarcely been heard of for twenty years. Rappings have occurred in thousands of families in spite of their incredulity, and compelled them to recognise an invisible power which acts sometimes with force sufficient to break furniture, and to be heard at considerable distances.

As Dr. Carpenter manifests a remarkable ignorance of the progress and present status of Spiritualism, it is probable he does not know that the joint-rapping certificate to which Mrs. Culver's name was attached, was refuted immediately after its publication. The seances she describes never occurred at all, Catharine Fox being at that time seventy miles distant, at Auburn. How unmanly, how much like a malignant village gossip, in Dr. Carpenter to dig up decomposed slanders, when the lady concerned, now Mrs. Jencken, was in London, and he might, at any time, have satisfied himself in an hour of the reality of true spirit-sounds and other phenomena.

Throughout his long career, Dr. Carpenter has kept himself wilfully ignorant of mesmeric and spiritual facts, which are easier of access than almost any other scientific phenomena. He has reproduced the career of Horkey with remarkable fidelity. No sincere inquirer has ever failed if he made proper efforts to obtain evidence of an active intelligence which is not material.

In my first interview with a medium, over twenty-five years ago, loud sounds—not raps, but sounds like the creaking of a wooden mill—were freely produced at request in a small uncovered table in our parlour, when no person was in contact with it, or within three feet of it. On making careful examinations, the sounds appeared to be developed in the loose marble slab which constituted its top, and, by feeling the slab on both sides, I could locate the sound and vibration with great accuracy in its centre. When no one was touching the table, it was held down by the spirit-power, when requested, with a force which I estimated at twenty pounds in lifting it.

But it is entirely useless to mention any such facts to bigots of the Carpenter class, or to sustain them by any amount of testimony; for to them all testimony is worthless concerning anything outside of the limit which Dr. Carpenter has marked off with a grand Cardinal Richelieu flourish, as the impassable limit where inquiry must halt and vituperation begin.

Great is the power of the speculative scientific dogmatism which enabled Dr. Carpenter to show in his "Physiology" that one hundred pounds of starch would support the life of a savage as long as four hundred pounds of venison or other game (Chapter VII., Of Food and the Digestive Process), although it would be as difficult to convince the unscientific savage that such an opinion is preferable to experience as to convince Crookes, Wallace, Flammarion, Hare, or even Victor Hugo, that Dr. Carpenter's opinions are preferable to their own careful observations.

Worthless as this book seems as an argument, and amusing as it is to those at whom it is aimed, it has some power for mischief—the power of a demoralising example—the power of position and reputation in giving a quasi-respectability to that which is philosophically silly and ethically corrupt. The most demoralising influence which proceeds from a thoroughly depraved society is the doctrine that all men are knaves or fools, to which Dr. Carpenter has given his active co-operation—saving only a few self-styled "experts" from this satanic maxim. His unfair example is corrupting to scientific literature. The vast amount of mesmeric facts, which could scarcely be summarised and classified in the limits of his book, has been carefully ignored, and his readers would not suspect their existence, if dependent on him for information. Yet, as he is such a stickler for the scientific qualifications of witnesses, why could he not even allude to the testimony of Prof. Agassiz, who ranks before the world at least as high as himself? Prof. Agassiz was thoroughly mesmerised by the Rev. C. H. Townshend, and his letter describing his sensations and condition during the process (February 22, 1839) is published in Townshend's "Facts in Mesmerism."

As the limits assigned this essay do not admit a complete review of this little book, it may now be dismissed, but not to oblivion, for it is destined to survive all other writings of Dr. Carpenter, and to be remembered as long as Horkey's letter against Galileo. Posterity will be amused to think that Whately's "Historic Doubts" concerning the existence of Napoleon Bonaparte, written for amusement, were more than matched by Carpenter's doubts of the existence of any mesmeric or spiritual facts, written in all the earnestness of a dogmatic and infallible philosopher. In the struggle between stubborn vituperative materialism and comprehensive science, the battle-ground is at the psycho-physiological junction of the two worlds. Man, belonging to both the spiritual and the material world, cannot be properly studied except as a psycho-physiological being, and those who refuse to do this simply ignore Anthropology. The effort of ultra-bigoted materialists is to exclude all agencies not thoroughly material—all that is intermediate between the psychic and the physiological—to crush its students and teachers by personal or professional ostracism and accusations of lying knavery and hallucination. The malignity of the attacks is sufficient proof that they do not originate in the love of science or of truth, even if they were not often distinguished by mendacity, the mildest example of which is the late assertion of Dr. Forbes Winslow, of London, that "this form of delusion" (Spiritualism) "is very prevalent in America, and the asylums contain many of its victims; nearly 10,000 persons having gone insane on the subject are confined in the public asylums of the United States." This is quite a fair example of the truthfulness of the majority of the statements on that side of the question. The fact is, however, that the published reports of our fifty-eight insane asylums show but 412 from religious excitement, which is less than two per cent. of the whole number, and but 59 from Spiritualism, which is twenty-six hundredths of one per cent. of the whole number in these asylums (23,328).

Dr. Carpenter and the majority of physiologists prefer to cultivate physiology as a purely material science, and reduce man as nearly as possible to a chemical and dynamic apparatus. I have preferred to cultivate physiology in a more philosophic way, recognising the eternal man who inhabits the body, as well as the transient physical form, and discovering a new class of facts which render our chemical and anatomical physiology far more philosophic and intelligible. What a blind groping in the dark rigidly materialistic physiology appears to one who has gained that full knowledge of our complex constitution which constitutes our Anthropology! I do not mean by this that Mesmerism and Spiritualism combined with mechanical physiology constitute Anthropology; far from it. Both mesmerism and Spiritualism are rich but empirical collections of facts, in which there is a large amount of material, but very little that can be called philosophy or satisfactory science.

Anthropology is established by investigating the centre of man's existence—the seat of his conscious life—the brain, in which the spiritual comes into contact with the physical, and is subject to analogous laws. In this theatre of their joint action both may be studied, and we may find that philosophy for which the world has so long been looking in vain, which shall comprehend the entire scope of human existence.

As one of these numerous psycho-physiological discoveries which are receiving daily confirmation from pathology, from autopsies, and from Dr. Ferrier's interesting experiments, I would very briefly allude to psychometry, a few experiments in which, if rightly conducted, would dissipate the entire fabric of physiological materialism. The discovery of psychometry and the introduction of the

word by myself, thirty-four years ago, have made it quite familiar to liberal minds throughout the United States, and to some extent abroad.

The initial facts which I discovered in 1841, that all who have a high development of sensibility are capable of feeling the influence of any substance held in the hands, even to the extent of perceiving its taste as well as its medicinal effects, led to far more marvellous developments. The supposition of materialism has always been, that when medicines affect the body from contact with the exterior, an appreciable quantity of the substance must have been absorbed into the circulation. Against this theory I guarded by placing the medicines in an envelope of paper, which prevented contact with the cuticle, and concealed the nature of the substance from the knowledge of the subject of the experiment. In making such experiments I found that from twenty-five to thirty per cent. of the persons tried could realise distinct medicinal effects, corresponding to the nature of the medicine. In one of my collegiate classes of medical students (in 1849, some of whom have since occupied honourable public positions), the effects were distinctly recognised by forty-three, whose statement was published at the time. These effects would begin in the hand, ascend the arm to the head, and rapidly diffuse over the whole body.

If the materialist supposes that the substance passed through the dry paper to the dry hand, through its unbroken cuticle and up the arm, I would ask, How long would it take for twenty grains of tartar emetic or of quinine to be exhaled through the paper? I am not aware that such substances when dry are ever materially diminished in weight by being kept in dry paper.

Omitting other associated facts and philosophy for want of space, I pass on to the consummation, that persons who realise with facility these medical impressions can also realise psychic impressions of the most subtle character, in such a manner as to dissipate all doubt of the reality of this wonderful power. A manuscript from any source retains in itself a subtle psycho-physiological emanation characteristic of its writer; and an impressible person with a fair endowment of the psychometric faculty, to such an extent as we would find in perhaps one person in twenty, or, in some southern communities, one person in five, is capable of feeling the entire mental and physical influence of that person as perfectly as if in contact with himself, and describing the individual as he was at the time of writing—his entire mental and physical condition. When there is a high endowment of the psychometric faculty, the descriptions of characters made in this way are more subtly accurate than those from any other source, and the sympathetic impression of the physical condition is so vivid as to develop in the psychometer the pains and morbid conditions of the writer.

In the proper performance of the experiment, the psychometer is not allowed even to see the manuscript, which is used by placing it on the centre of the forehead; nor is he assisted by leading questions. It sometimes happens that, if the character described be one with which the psychometer is familiar, he will finally be able to recognise it, and tell the name of the writer by the identity of the character. For example, while writing this article yesterday, a lady, of considerable intellectual reputation and elevation of character, came in, whom I knew to possess fine psychometric powers. Thinking that I might make a suitable experiment upon her for the illustration of my subject, I selected one of my autographs, and requested her to give me an example of her powers. She knew not what autographs were in my possession, and was not allowed a view of the manuscript, which was placed on her forehead without being seen, and without the slightest hint or suspicion of its nature. In a few moments (holding it to her forehead by her finger) she manifested great mental excitement, and described a character of unusual grandeur and moral elevation. She felt like a great leader to whom multitudes were looking up—a man of commanding stature, of immovable firmness and strength of character, and the loftiest philanthropy. She could hardly refrain from rising up and striding over the floor, from intense excitement. After giving a forcible description of the character, she said she was sure it must be General Washington, as it corresponded with her knowledge of his character, with which she was quite familiar. I then took the paper from her forehead, to let her see the autograph, on which she had been pronouncing:

"To all to whom this writing shall come:

"I certify, that William Morgan Esquire, commands a company of volunteers in the service of the United States of America.

"Given at Head Quarters at Morristown this 25th day of February 1877.

"G. WASHINGTON."

Ever since my announcement of this discovery, in 1843, I have found it the most perfect agency ever devised for the investigation of character, and it has become well known throughout the United States. There are as many as a score of practitioners of psychometry who will send a written description of the character connected with any manuscripts sent them, and a number of physicians who, with great success, use their psychometric powers for the diagnosis of the condition of patients at a distance.

But experiments and investigations would be entirely useless if Dr. Carpenter could succeed in his aim to build an impassable wall for the exclusion of all essentially novel truths, by denying the competency of scientific testimony to introduce new facts foreign to his cramped conceptions of Nature.

To exclude the multitudinous facts of mesmerism, including the vast number of cures in which it has been employed by Dr. Esdaile, Dr. Elliottson, and hundreds of others of unquestionable character—to exclude the facts of Spiritualism witnessed by millions, and to combine all the incompatible powers of medical and clerical

bigotry, now, as the Aristotelians and Romish priests combined against Galileo—is a task in which his success will hardly equal that of Lactantius in denouncing the wicked innovations which asserted the existence of the antipodes.

[We learn from Dr. Buchanan, says the *Religio-Philosophical Journal*, that his review, as originally prepared, contained several statements or paragraphs which were excluded from publication, to fit the limited space left in the *Popular Science Monthly*, of which the following is the substance:—

1. That by experiments on human impressibility a score of discoveries were made over thirty years ago, equally as interesting and valuable as Psychometry, which discoveries in their aggregate constitute a complete science of Anthropology.

2. That this science was urged upon the attention and criticism of the most eminent in science, and that all reports upon the subject by committees, college faculties, and others of scientific reputation, had confirmed its truth—none being adverse.

3. That the new Anthropology has been diffused by Dr. B. in popular lectures in his *Journal of Man* published at Cincinnati, in his "System of Anthropology" published in 1854, and almost immediately sold to the number of two thousand copies—and in his lectures as a medical professor for ten years in the leading medical college of Cincinnati, and will be taught in his lectures in the Eclectic Medical College of N.Y.

4. That the entire subject will be developed in a series of volumes now being prepared by Dr. B., which embrace all the normal, abnormal and marvellous facts of human life.]

"THE M.A.H.E.D.A."

BY WILLIAM OXLEY.

The readers of the MEDIUM would, on reading the account of the appearance of a materialised form calling himself "The M.A.H.E.D.A.," through the mediumship of Dr. Monck, as reported by "M.A. (Oxon.)," and Rev. T. Colley in the issue of October 26th (last week's) be doubtless surprised and wonder who he could be; and although I do not claim to pronounce dogmatically, yet I may perchance throw out a few hints that may be useful to true investigators of spiritual phenomena. All phenomena whether natural or spiritual are nothing more or less than the subjective made objective; from the highest form which men think of as Deity down to the smallest animalcule invisible to the unaided human sight; the natural world itself, on the surface of which we live, is an exact outcome of an inner or subjective world, quite as real and tangible to the beings who inhabit it as ours is to us, and what is now subjective to us, when we leave the physical body will then be objective, and this will be repeated through all the various ascending states through which we all must pass in the great cycle of our being, the present being only one link in the great chain of consciousness of life, with an eternity behind us and an eternity before us.

The above remarks are intended to be introductory to the great and grand philosophy of wisdom, which is manifest in the understanding of representatives,—for such, every individual human organism undoubtedly is; it is a re-presentation in objective form (solidified for the time being), of interior forms of life known as spirits or spiritual beings, and yet they in the lowest degrees of spirit-life, are no more conscious than we are of such a fact, until they ascend into those interior states where they can trace their own life all round the circle of their being.

If we were aware of the power inherent within the human form and had the skill to use it, there is nothing that can be conceived of that could not be done, but for the purposes of infinite wisdom this knowledge is withheld until humanity is educated sufficiently to use it wisely and well.

The idea I wish to inculcate is this, that what is now produced through mediums while in an unconscious state, and in a state of personal passivity, will in the future be produced consciously, that is, by the exercise of will-power guided by intelligence for all useful and good purposes, for mediumship itself is now only beginning to unfold its wondrous powers, and like all else is subject to law and order; and who can tell the end of such a beginning?

At present the highest phase of mediumship is the production of the materialised spirit-form, which personates for a short time the spirit-individuality of some one or other who once inhabited a physical body, but who, having discarded it, has now attained the knowledge how to re-assume another (this view when followed out throws light on the doctrine of re-incarnation) and again return to earth-life; but an intelligent observer will note the vast difference between such instantaneously created bodies and ours, which are matured by a comparatively slow growth and development; hence the frequent indistinctness of the forms, and more or less resemblance to the medium, from whom is chiefly drawn the material with which the form is built up. I use the words "more or less" because the variation in the presentation of these forms is very marked, as sometimes they are almost a *fac-simile* of the medium, and at others have but little of the characteristics of the medium about them. Doubtless when the law which governs the phase of phenomenon is better understood and suitable conditions are afforded the materialised forms will become more and more perfect, and thus better express the individuality of the spirit who controls and animates the form; on this, like every other subject connected with the action of spirit on matter, we have much yet to learn.

Personality, as we understand this term to mean, is unknown to spirits, who are known to and recognised by each other, by a process totally different to that by which we in physical bodies distinguish one from another, hence when a materialised form purporting to be, say, "John Brown," appears, he does not appear in his own true spirit-form, but as he was when encased in materiality, and it is only by this temporary re-incarnation that he can make

himself known, or in other words, he descends into our states in accommodation to us, so that we may recognise the Individual, as he once was, but not as he is now, for that, the disembodied spirit, cannot be seen as it is in its own state until we pass into the same conditions. By keeping this fact in view, more attention will be paid to the spirit of communications and phenomena, rather than a too eager desire to establish the personality of the communicating or operating spirit.

This brings us to the question of names, which are given to distinguish one person from another. Hence comes the, old adage "What's in a name?" Answer—Everything when properly understood, for there is a spiritual significance or meaning underlying every name; and though it appears in nearly all cases, when names are given, to be nothing more than the exercise of fancy in the choice, yet it is not so, for there is no such thing as chance, accident, or haphazard, as generally understood; for were it so, the universe itself would be dislocated and fall to pieces; all and everything that was, and is, and is to be, is the resultant of an infinite forethought, and so we shall see it as our wisdom and knowledge approximates to the angels who are nearer the fountain of light and wisdom than we in our present condition. A name then is expressive of a spiritual idea or quality, and when the name disappears with the personality, the quality which inspired the name remains with the spirit, from which it cannot be separated.

These preliminary thoughts will aid us in dealing with the subject in hand, viz., the materialised form calling himself "The Ma-he-da."

History informs us that Mahedi (meaning the same as Maheda which is plural,) was the 24th Caliph or successor of Mohammed, the founder of the Islam religion, who was a grandson of Abdullah. (By what some would call a curious coincidence, there is another spirit materialised form, giving himself the name of Abdullah, now coming on the scenes through the mediumship of Mr. W. Eglinton, which is also another very significant fact). From what little is known, he appears to have been a man of noble character, and an opposer of the sect or tribe of Zendists, afterwards destroyed by Hadi, his grandson, and who were fire worshippers and Manicheans, teaching the doctrine of two principles or two sources of life, one good and the other evil; he died A.D. 785.

But I am not careful at all to establish the identity of this form with the historical personage, and that is not the intention of the great band of intelligences on the other side who are guiding and developing the present great spiritual Movement, and which is fraught with a power destined to enlighten the present ignorance of mankind concerning spirit and spiritual truth and love; this power has now assumed a form and place even in nature, which neither scepticism, prejudice, nor vested interests can destroy; these may as well attempt to roll up the records of the past and condemn them to oblivion, as attempt to stay the progress of the present inflowing wave of spiritual power.

Spiritual life follows the advent of spiritual truth, which is expressed in the thoughts of man as generation succeeds generation; and notwithstanding the rise and decadence of religious systems, yet progress is assured, and the variety of forms which the religious thoughts of succeeding nationalities and people assume as new systems, come into existence; all is in accord with the great law of evolution, springing from one root, one basic idea, that is the unity of God, or in plainer terms the unity of life, or rather the trinity of all life forms, whether organic or otherwise. This is the reason why the materialised spirit comes as "Ma-he-da," the three-one, and why he drew the figure of the triangle as his symbol.

The appearance of "The Maheda" at the present time indicates two things: one the fall of the Mohammedan system, and the other, the passing of that system into a new form; and more than that, it is the actual fulfilment of the ancient prophecy given by Mohammed, and which is to Islamism, what the second coming of Christ means to the Christian.

One of the "signs" of the end of the world (age) was to be the coming of "The Mohdi" (or "Mahedi"), who should assume the directorate or government of the faithful, in the same manner as the Jews expect their Messiah to be the deliverer and ruler of the favoured people, and as the Christian anticipates the second advent of Christ, who is to come and reign among his chosen people. The true meaning, though deeply veiled in a form of words, is well-known to the initiates of esoteric truth, and to this day is visible in that mighty pile, the greatest and most wonderful work of man on the earth's surface, the great Pyramid in Egypt, to those who have eyes to see, and hearts to understand. The date for the consummation of the ages is fixed at 1881 A. D., and thence to a beyond, which, when the Interpreter comes forth, will be unfolded and will have a meaning which the present generation little dreams of.

To find the true meaning of "The Ma-he-da" we must go back to the remote past of India, the parent source of all known religious systems; and in the Vedas, the most ancient of Scriptures, we find the mystic word "Ma-ha-dera" of which "Ma-he-da" is an abbreviation, and, if translated into modern English, it means the great god-goddess, for it expresses the idea of both masculine and feminine, and refers to the dual nature of the great creative or formative principle of life.

Another significant fact in the appearance is that "The Ma-he-di" is represented as an eastern spirit—an Egyptian—and his reference to Osiris shows the connection of the spiritual truth underlying all religious system. To the ancient Egyptians Osiris as the great Sun-God, was the object of their worship, and although the common people may have had very literal ideas on this subject, yet the priests of the great Temple of Heliopolis and

the initiated ones had the true idea, and those who could see through the symbols used in that ancient form of worship, recognised in Osiris the great Spiritual Sun, of which our natural sun is the outer expression; for as that sun is the parent of the earth's of our solar system, and is the life and light-giver to them and their inhabitants, so the Inner or Spiritual Sun (which is not objective but subjective) is the source and true life of every form of life, whether spiritual or natural. Thus Osiris, Isis, and Horus were but another degree of the Brahma, Vishnu, and Siva of India, and express the ideas of creation, sustentation, and transformation.

Underlying all is the great truth of the one life in the three states or degrees of expression—one in its origin, but infinite in its variety of manifestation and continually changing in its outer appearances, which are, according to the operation of the laws of sequence, the outcome of consciousness in every state, human, angelic, or deific.

It would require more space than you would care to give, and possibly might weary your readers, were I to enlarge further, for the above is scarcely a tithe of what could be written and unfolded; but my purpose is gained if it arouses thoughts which lead Spiritualists and others to investigate the meaning of spiritual as well as natural phenomena and thus arrive at the spiritual understanding and life of science, philosophy, and religion, another triad pointed to in the appearance of "The Ma-he-da" at the present crisis in human history.

Manchester, October 29th, 1877.

MATTER SEEN TO PASS THOUGH MATTER.

To the Editor.—Sir,—I have just witnessed a pretty little experiment that demonstrated the possibility of matter passing through matter. My spirit-friend "Samuel Wheeler" had been invisibly walking about my room with footfalls regular and unmistakable, and, through the hand of Dr. Monck, in passes, had been throwing a storm of raps through my hand on the table that made it vibrate as under the strokes of a dozen auctioneers' hammers, with the force of several postmen cracking off a *feu de joi* upon the front door. On the hand I felt nothing, though under the hand (the medium being several feet from the table) I felt the percussion as it were of a bag of boys' marbles shot from the floor upwards through the wood into my palm.

Then, recognising an amount of power present, I put a slate and stump of lead pencil (having no slate pencil) under the table, in hopes of getting some direct writing. This, however, was not accorded, a sign only being written, humorously to show the pencil was good for naught: and said "Samuel," in control, pretentively petulant at the pencil being of the wrong sort, "Shall I burn it or drown it." "Drown it," said I. "Then," said he, "put your hand on the top of the water-bottle"—supper things had not been removed. So I covered the neck of the decanter with the palm of my hand. "Now," said he, "watch closely." The pencil at this time was on the slate at my feet, and had never once been touched by the medium, who at this time was some distance off. "Now," said "Samuel," through Dr. Monck, waving with his hand as he walked his entranced medium to the far extremity of the room—"Now, watch closely; look, look," and instantly the inch of pencil fell, as it were, through the back of my hand on the glass into the bottle and floated on the top of the water.

THOMAS COLLEY.

London, Nov. 1, 1877.

DR. MONCK'S SUNDAY SERVICES.

To the Friends of Progress.

Dear Friends,—The suggestion recently made regarding the desirableness of securing a Hall for me, in the interest of my public ministry, re-delivered to me as a Spiritualist since my withdrawal from the Baptist pastorate, has to some extent been responded to, and now I individually step forward to take the entire responsibility of the matter into my own hands, which I feel called and impelled to do by spirit-promptings.

It must occur to friends of truth and progress how great might be the amount of good done in the way proposed. But it is difficult to estimate the many phases of usefulness, beyond the increase of spiritual knowledge, and the elucidation of the philosophy of the higher life that might be the outcome of the scheme I now adopt. Moreover, an appearance of much greater respectability and dignity would attend mediums who have the power and opportunity to be their own prophets, and publicly expound the abnormal experiences to which they are subject, and the Cause generally would receive an important onward impetus from the public ministrations of those whose endowments place them in more immediate contact with the spirit-world, and constitute them links of union and channels of intercourse between it and ourselves. Who are so fit to discourse of the realities of the spirit-realm as the man and woman who live amidst those realities, and are specially commissioned and qualified to expound them to those not similarly privileged. I allude to all honourable devoted mediums, and with Moses, I "would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

There is room and work enough for thousands of fresh mediums, and the "secret disciples" would avow themselves in multitudes, if they did not feel that in addition to forfeiting their social position and means of livelihood, they had also to contend with that want of material support from Spiritualists

generally, which renders it difficult even for the few public mediums and other workers now in the field to maintain their positions.

As a servant of the Cause I shall ask all Spiritualists to render me all possible assistance in my proposed attempt to bring the solemn claims of Spiritualism before the outside public, who at present know but little of its facts or philosophy, beyond those distortions of them to be frequently found in garbled newspaper reports. I propose, in some humble measure, to attempt the removal of the veil of misrepresentation and the dispersion of the clouds of ignorance, which cover the face of spiritual truth, and thus stimulate a spirit of inquiry, which is certain to lead all honest natures to conviction and open profession of the truth. I hope to make this effort by means of popular addresses and lectures, delivered inspirationally as well as normally, by answering questions and treating subjects of general utility that may be publicly submitted by the audience, by giving such evidences of mediumistic power as may be possible before a mixed congregation, by the occasional exercise of the healing power, by encouraging the study of our literature, by personally superintending the formation of home seances among members of the audience, by special meetings for the development of normal and inspirational speaking and other gifts of general utility, and by inviting the co-operation of public speakers and other workers from town and country. Music and singing would form an especial feature of the meetings. A first-class performer has promised to preside at the organ; and I shall be glad to hear from those musical friends who may be willing to form a choir.

This, then, is my programme, and, at the risk of being thought egotistical, I do yet not hesitate to say and think that, as a sufferer (one of many) in the cause of truth, all lovers of liberty and progress should respond to my call, and give their influence and material assistance in launching it successfully. The higher powers have repeatedly endorsed the genuineness of mediumship by means of the unusual and well-attested wonders recently produced through my instrumentality, and this, coupled with the material assistance which I ask of Spiritualists, should form a fitting testimonial to my abnormal powers, and a significant answer to late unscrupulous foes and refutation of all wicked charges made against me, and the gross injustice done me would find some recompense in the enlarged sphere of usefulness thereby opened for me.

I have the offer of two halls; the one much larger and more expensive to hire than the other, and it is my intention to engage for the winter season that one which funds in hand will justify me in choosing at the expiration of another week. I would prefer to receive help in the shape of subscriptions for reserved seats, of which there will be three classes, at 40s., 30s., 20s., per quarter, or such other amounts as may be most convenient to my friends, from whom I shall be happy to receive any further suggestions that may occur to them as desirable.

Country subscribers who are too distant to occupy their reserved seats, will yet have the satisfaction of knowing that they are strengthening our hands for a work of general importance, which should heartily interest Spiritualists everywhere. Subscriptions (or promises) should be sent to the secretary, W. Ivor, care of Mr. J. Burns, Spiritual Institution, Southampton Row, Bloomsbury, W.C.—Yours in the service of Truth,

FRANCIS W. MONCK.

26, Southampton Row, W.C.

SUBSCRIPTIONS FOR DR. MONCK'S HALL.

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

Drs. Potier and Jasper Lyon have just revisited earth through a medium in London, who knows nothing of the medium in the country, through whom they came a year and seven months ago, on a beneficial mission, which they who recognise the names will remember. The scene was dramatically narrated and described in the chambers of a barrister of Gray's Inn, on the occasion of the writer's suddenly, and for the first time, coming in contact with the instrument through whom our medical spirit-friends found instant access. Drs. Potier and Jasper Lyon desire fraternal remembrance to all who were present on the never-to-be-forgotten occasion referred to.—"CLERICUS."

SPECIAL MEETINGS AT 17, BRUNSWICK SQUARE.

At Miss Chandos Leigh Hunt's reception on Wednesday evening, W. J. Colville delivered a remarkable discourse on "The Future of this Planet," followed by replies to questions, and an impromptu poem. Mr. Bancroft charmed the audience with a beautiful discourse, and the evening was a very pleasant one. Next Wednesday, November 14, Mr. Colville's guides will pursue their subject further, and Mr. Bancroft may be again expected to speak. Those desiring to attend will kindly apply previously to W. J. Colville.

THE CHARGES AGAINST MISS WOOD AT BLACKBURN.

To the Editor of the MEDIUM.

Dear Sir,—In the *Spiritualist* for October 26th Mr. J. B. Stones wrote in explanation of the present decadence of the Movement in Blackburn, but, rather than confess to himself the defective method employed as the real cause for the decadence, he like the old Jews (whose barbarous practices still survive under other guises) sought for and found a scapegoat in the person of Miss Wood.

Notwithstanding the fact that Miss Wood was for five years the principal medium to the Newcastle society, subjected during the whole of that time to all kinds of conceivable tests from all classes of society, and who have in your pages and elsewhere borne testimony to her gift of mediumship, the editor of the *Spiritualist* has thought fit to allow Mr. Stones to speak of Miss Wood's mediumship as "shameful and degrading tricks," of her "gross dishonesty," of being "a daring adventurer," and the "simple solution" of her hitherto successful career as a medium is that she had not been "detected in her fraud" until her subsequent visit to Blackburn.

We do not complain of the editor of the *Spiritualist* allowing such classic effusions to appear if he thinks they add a lustre to the pages of his periodical, but we do protest against his restriction of legitimate though adverse criticism of his correspondent, whose knowledge of such a variable gift as mediumship is shamefully limited considering the profession he makes of protracted investigation.

We wrote the editor of the *Spiritualist* in defence of Miss Wood, and, on looking to see if our reply was correctly inserted, we find he has suppressed a considerable portion, which he says is "somewhat personal." We do not know Mr. Stones, he may be, as we conceded, a well-intentioned; man we dealt only with his graphic Billingsgate, and though we were firm in our tone and pointed in our allusions, certainly we were not more so than the case warranted, and any candid publicist would acknowledge we did not exceed the just limits of criticism.

Assuming, however, that our remarks were merely "somewhat personal" to justify the editor of the *Spiritualist* to suppress them, by what barbarous code even, we ask, does he justify the insertion of the gross personal attacks and false charges he allows Mr. Stones to make against a defenceless girl?—and we pause for a reply. But, it is said, the editor of the *Spiritualist* is a gentleman of scientific attainments—he knows a thing or two—and can readily discern the "qualified observer" among his numerous correspondents. A rare quality, it must be admitted, considering that the great mass of inquirers generally, and those in Newcastle in particular, are—to use a Carlyism—mainly "unmitigated fools."

Let us see by what scientific canons he allows the insertion of the foulest phrases to be applied to a girl he knows nothing about and suppresses our defence because it is "somewhat personal."

At most his correspondent could not have had more than half-a-dozen sittings with Miss Wood, while not a few in Newcastle have positively had as many hundreds of opportunities of testing the phenomena witnessed in her presence. It is highly improbable that Mr. Stones has witnessed any other than form manifestations through her mediumship, while the people of Newcastle have traced its development from simple table-tilting with contact upwards to the movement of heavy bodies without contact in daylight, and the subsequent manifestation of forms emerging from cabinets where there were previously no living human beings. If testimony is to be recognised as a factor in the propagation of the Movement, we submit that not a scientific but a pseudo-scientific spirit dominates the editor of the *Spiritualist*, else he could never have allowed his judgment, if he knows anything about the laws of evidence, to attach to the testimony of a single and unknown individual, with admittedly limited opportunity for inquiry, the same importance and value as the testimony of a society numbering 130 members of various orders of minds and capacity.

But the editor of the *Spiritualist*—if he is not a Jesuit—knows well enough that mediumship is a fact, though our knowledge of its laws is very limited, and that, besides the variableness of its nature, the subjects of it are sometimes so mysteriously used as to be a sufficient warrant for the uninitiated to write it down as humbug or imposture. With such knowledge is it not, therefore (if it be desirable to have the gifts of mediums subjected to the fiercest criticisms with a view to exclude impostors in a movement where it is so likely to grow unless great vigilance is exercised), of paramount importance that equal freedom of expression of opinion should be allowed those who are in favour of, as has been permitted to others who write against, any particular medium.

That our protest was not unwarranted your readers will see for themselves by the following kind letter we have received, signed by Christian Reimers and A. H. Firman:—

"Allow us to express our warmest sympathy with your letter

in last *Spiritualist*. It not only inspires all who value gifted mediums for cultivating our beautiful phenomena, to protect them against all manner of attacks, but strengthens our resolution to nip in the bud any tendency of tyrannical control by a small section of researchers and partiality in general. Please use this letter to your pleasure.—Yours fraternally,
 “Paris.”
 “CHRISTIAN REIMERS.
 “A. H. FIRMAN.

We remain, dear Sir, yours truly,
 JOHN MOULD, President.

W. C. Robson, } Vice-Presidents.
 Wm. Hunter, }
 John Miller, Treasurer.
 Fenwick Pickup, Hon. Financial Secretary.
 H. A. Kersey, Hon. Corresponding Secretary.
 Edmund Jos. Blake, Auditor.
 Matthew Patterson, Librarian.

Committee.

Wm. Armstrong,
 Thomas Ashton,
 John Coltman,
 Jacob Haydock,
 James Robson,
 L. Bristol.

Newcastle-on-Tyne, Nov. 5, 1877.

It is seldom in the history of a movement that a public organ or its correspondent receives a severer rebuke than the manifesto of the Newcastle Psychological Society, printed on another page. We deeply regret the position in which Mr. Stones has placed himself, the more so that he has thrown reason to the winds and made calumny do instead. In the Miss Wood case we did our best, morally and intellectually, to get at the real merits of the case and make its unpleasant experiences subservient to the education of the Movement. When we first wrote we only had the statements published in the local papers, and when Mr. Stones informed us privately that he charged Miss Wood with dishonesty we even granted that, and yet our efforts, without one word of argument to confute them, are discourteously termed “platitudes,” “sophistry,” and “subterfuge.” This kind of abuse is beyond reply. All we can say is that our sole course of action has been to get at the causes of such calamities as befell Miss Wood at Blackburn, and thereby try to prevent them in future, and thus preserve the sacredness of our Cause from being trifled with. If Mr. Stones had been able to correct us on any point we would have been thankful to him. Instead of this manly course he has elected one of contumacy, which is the sworn enemy alike of reason and good conduct. For some weeks we have been desirous of giving an examination to the Blackburn affair, but the state of our own affairs has prevented. We have also been desirous of hearing what Miss Wood has to say on the matter. From private conversation we have had with her we are convinced that she has been misrepresented as well as subjected to influences which obsessed her. The unreasoning denunciations of the Blackburn party leaves but little room for confidence in their conduct in this respect. The spiritual surroundings of the seances seem to have been of a similarly one-sided character. Talking with “Pocka” we asked her why the guides of the medium did not protect her at Blackburn. The reply was, “How could one individual contend against a band of infuriated rowdies?” We had sittings with Miss Wood, but the condition of her mediumship was such that no satisfactory results could be attained, though, to our mind, the inferences were in her favour. After an experiment like that of Blackburn a medium requires months of recuperation.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF FREEDOM.—We have much pleasure in calling attention to the existence of an association that has for its object the contention with the evils that are inflicted on society, and their commencing a series of lectures on Sunday afternoons at 3.30 at Cambridge Hall, Newman Street, to which Spiritualists are invited.

“Who was that Roman Emperor fellow—you know who I mean—who used to shoe his horses with gold?”—“Well, there are some people just like him, who (bringing low and evil influences that overcome and divide away the good and leave the poor medium unprotected against their fearful assaults) use the gold of mediumship, not to wear as a golden crown to grace the brows of humanity and dignify and glorify mankind, but to abuse, and misuse, and degrade to base purposes,—to gild the cloven hoof of a godless materialism, and shoe the animal natures with, that they may lift the heel and kick the truth.”—“SAMUEL WHEELER” (Spirit.)

VACCINATION SUIT.—Tebb v. The Guardians of St. Pancras.—We understand that this case, which is an appeal against the decision of the magistrate of the Marylebone Police Court, is set down for hearing before the Lord Chief Justice and Mr. Justice Mellor, at the High Court of Judicature (Queen’s Bench Division), Westminster, on Wednesday next, the 14th inst. Several important points in the Vaccination Acts, not yet judicially decided, will be argued before the Court by the plaintiffs’ counsel. The case is exciting considerable interest amongst a large number, who have reason to complain of the harsh and unconstitutional manner in which the Vaccination Acts are enforced by the County and Police Court magistrates. Mr. Thomas Baker, of the Inner Temple, instructed by Messrs. Wilkinson and Sons, Lincoln’s Inn Fields, appears for Mr. Tebb.

J. M. PEEBLES.

In the course of a letter to the *Banner of Light*, dating from Madras, Southern India, Mr. J. M. Peebles says:—“Though sweltering in this famine-stricken land, I must snatch a few moments to tell you that I am as comfortable as could be expected with the thermometer at 98°, 100°, 107°, and 112° in the shade. Putting it mildly, such weather is exceedingly debilitating.

“The luxuriance of vegetation and general prosperity of Ceylon delighted me, while the drought, the heat, and the terrible famine in this part of India literally horrify me. Over half a million have died—actually died of starvation. There has been but little rain for two years, and the south-west monsoons proved an entire failure. They do not expect rain till the commencement of the north-east monsoons, October 15th.

“In passing through the famine camps and leper hospitals, I have witnessed scenes that beggar description. I have seen the starving, the dying, and the dead, lying side by side in these camps. . . . I said several years ago that I meant to either see or experience every phase of human life; I am so doing.

“To-morrow evening I am to lecture upon Spiritualism in the Pach-cap-pah College Hall. It is a Hindu institution. Day after day have I spent with these Hindu pundits and Shastrys, with the Brahmans and Sivaitas. I have seen their mediums, their devil-priests, and their *Guros*. I have seen their mediums entranced, and seen them cast out demons; and further, I have procured not only their camphor mixture, but other incense preparations, as well as the genuine ‘Soma-juice’ plant. This is the land of magic and spiritual marvels! I may safely say that all Hindus, except atheistic free-thinkers, are Spiritualists. The lower castes, however, have mingled much superstition with their Spiritualism. Both the police and Christian missionaries do all they can to put down and prevent the exercise of all spiritual gifts. . . . This Southern India is the place to study original Hinduism. So far as the missionaries have made any impression, it is upon the lower classes of Hindus. Brahmans and scholarly Hindus look with contempt upon that aggressive sect called Christians. They feel that they can meet them socially only to be contaminated. They love neither English rule nor the English religion; but, naturally mild and passive, they bear all things, endure all things.”

Mr. J. M. Peebles is expected to arrive in England shortly.

SPIRITUAL WORKERS.

- ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
- BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
- BANCROFT, GEORGE, 4, Cornwall Street, Werneth, Oldham. Inspirational.
- BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
- BURNS, J., 15, Southampton Row, London, W.C. Normal.
- COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.
- CRISP, W., Greatham, West Hartlepool. Normal.
- DE MAIN, Simon, High Grange, Howden-le-Wear, R.S.O., Durham, Inspirational and Healing Medium.
- DIXON, VIOLET, 6, Pierce Street, Macclesfield. Inspirational.
- DOWSING, T., 1, Albert Place, Framlingham. Inspirational.
- DUNN, J., New Shildon. Trance.
- HARPER, R., Soho Hill, Birmingham. Normal.
- MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
- MORSE, J. J., Warwick Cottage, 518, Old Ford Road, Bow, E. Trance.
- NORMAN, JOHN, J., 6, St. Sidwall’s, Exeter. Normal.
- WALLIS, E. W., 15, St. Peter’s Road, Mile End, E. Trance.
- WILSON, A. D., 33, Haigh Street, Pellon Lane, Halifax. Inspirational.
- WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

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

A CHEAP SALE OF BOOKS.

- THE SPIRITUAL MAGAZINE, surplus volumes for various years, price 12s. 6d., offered at 3s. 6d. each.
- HUMAN NATURE, surplus volumes for various years published at 7s. 6d., offered at 3s. 6d. each volume.
- THE MEDIUM AND DAYBREAK; a few surplus volumes of the last few years, handsomely and strongly bound in cloth, gilt lettered, published at 15s., offered at 6s. each.
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- SUGGESTIONS FOR A PUBLIC RELIGIOUS SERVICE in Harmony with Modern Science and Philosophy. Published at 6d., offered at 2d.
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- IMMORTALITY in Harmony with Man’s Nature and Experience: Confessions of Sceptics, price 3d., half-price 1½d.
- A REPLY TO A SERMON by the Rev. John Jones, entitled “Spiritualism the Work of Demons,” by THOMAS BREVIER, price 2d.

A SPLENDID ACQUISITION.

We have on hand one set only of the *Spiritual Magazine* from the beginning to 1875, sixteen volumes, bound uniformly in half morocco, neatly gilt lettered, price twelve guineas. A set similar to this is not to be met with in several years time. Any gentleman who would secure it for his library would help us and possess a valuable acquisition.
 J. BURNS.

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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, NOVEMBER 9, 1877.

MRS. BURNS'S LETTER.

I make the earliest acknowledgement of the many kindnesses I have received during the last week. Dear, kind friends, receive, in all its earnestness, the warm gratitude of a woman's heart almost overwhelmed by cares and anxieties. But, thank God for Spiritualism! Were it not for the knowledge that all this trial and suffering are not for sordid self, but for the establishment of a truth that shall bless the coming ages, and redeem the nations, the burden would be much heavier. It is due to many kind inquirers to state that Mr. Burns has much improved in bodily strength, and had the weather been favourable he would have attempted to go away for a short change before now. The brain cannot regain its healthy tone while he remains in this atmosphere, and I expect him to leave town the end of this week.

I have received many letters of advice, recommending all kinds of opposite measures. To my mind the case is very simple. This has been a bad year in business, has it not? But it has been a much worse year in Spiritualism. For over twelve months the onward progress of the Movement has been quite paralysed. The demand for literature has been much reduced below what it has been for years; and is it to be wondered at, that month after month, the cares and burdens of this work should increase till, united with trying literary work necessary to fight the battle, the health of body and strength of brain gave way?

All that we here want is a greater demand for literature, and that is what Spiritualism wants too. Our difficulties are the difficulties of Spiritualism; our defeat would be the defeat of Spiritualism. But I know there is to be no defeat. There has been, and will be, hard pulls and times of self-sacrifice, and we are willing to bear our share of the burden even to the last ounce, for we have a duty to do in this work, and from what I know of the purposes of the spirit-world all will be fulfilled.

I earnestly ask you, kind friends, not to relax your efforts. For the next few weeks it will be needful that we receive a continuous supply of co-operation. We require your work, the Cause requires your work. There are bright days in the future, and they will be all the more glorious to those who have laboured to bring them about. I regret that the subscriptions received cannot be acknowledged in these columns till after the Dialectical Number. Hoping to receive a continuance of co-operation in any form most convenient to the friends of the Cause,—I am, very sincerely,

AMY IVY BURNS.

DR. SLADE'S MOVEMENTS.

Dear Mr. Burns,—We left Copenhagen Wednesday at three p.m., and after a rough voyage across the Baltic, arrived in Stettin at ten o'clock yesterday morning, and at Berlin about four p.m. Mr. Liebing met us at the station, and accompanied us to the hotel, where we found Professor Breslauer, and his friend who visited Dr. Slade at Liege, waiting to welcome him. Mr. Liebing handed us the last two numbers of the MEDIUM, which were most welcome companions in our new apartments. We will probably remain here for the next two weeks, before going on to St. Petersburg. We were over a week in Copenhagen. Dr. Slade gave sittings to a goodly number, all of whom, with the exception of one or two, had never witnessed that phase of the phenomena, and to most of them the subject was entirely new.—Yours truly,
J. SIMMONS.
Hotel Kronprinz, Louise Strasse, Berlin, Nov. 2, 1877.

This evening (Friday) Nov. 9, a special meeting will be held at 15, Southampton Row, at 8 p.m., when Mr. Bancroft will deliver an inspirational oration. All Spiritualists are earnestly invited to attend, and bring friends with them to hear this happy gifted medium. On Sunday, November 11, Mr. Bancroft will lecture in Doughty Hall, at 7 p.m. Come early to secure seats.

FEATURES OF THE WEEK.

On another page we print this week the prospectus of the "Progressive Literature Publication Fund." We commend its careful perusal to all friends of the Cause. By adopting its methods the Cause may be substantially advanced, and the work of the Spiritual Institution effectively sustained. It is as impossible to keep an Institution open without promoting its work, as it was for the Israelites in olden time to make bricks without straw. By no other plan can our work be rendered self-supporting and our safety secured, than by generous and general business support of the literature.

Dr. Buchanan sent us his reply to Dr. Carpenter, with his corrections from the columns of the *Religio-Philosophical Journal*. We print it with pleasure, and it cannot fail to be read with profit. Dr. Buchanan is a typical man—the eldest of many brethren who will yet come forth to teach mankind. It is our supreme desire to work on such a basis as that set forth by our illustrious friend.

On Sunday last there was a good congregation in Doughty Hall at 11.15 a.m., when W. J. Colville delivered a discourse on "True Spiritual Organisation," followed by an impromptu poem on "My Work." At the close of the service several persons joined the New Fraternity.

On Sunday next the service will be held in Cavendish Rooms, Mortimer Street, commencing at 11.15 precisely. W. J. Colville will deliver a discourse on "The Influences of Destiny and Free Will on Human Life." This service is free and open to all. Every-body invited.

MR. BANCROFT'S VISIT TO LONDON.

Mr. Bancroft arrived in London on Tuesday in good health and excellent condition for lecturing. He occupied the chair at Quebec Hall on Tuesday evening, and attended the Wednesday evening reception at 17, Brunswick Square, where he delivered a beautiful address under influence of his guides. This evening (Friday) Spiritualists and their friends are earnestly requested to muster well at the Spiritual Institution, and give Mr. Bancroft a cordial welcome to public life in London. All who attend may confidently expect to enjoy a most pleasant and profitable evening, as Mr. Bancroft's inspirational orations are in many cases unrivalled for their beauty and general excellence. Persons who desire to avail themselves of the services of this highly-gifted medium should write to him without delay, as his stay may be necessarily somewhat limited in London.

On Sunday evening next, November 11, also on the following Sunday, November 18, he will speak at Doughty Hall, at 7 o'clock.

On Thursday next, November 15, he will give an oration at Quebec Hall, at 8.15 p.m.

It is to be hoped that London Spiritualists will not lose these opportunities of enjoying spiritual treats of a very high order.

Mr. Bancroft may be engaged to deliver semi-private addresses to select assemblies, and in these social gatherings his controls are remarkably interesting. All letters addressed to him at 15, Southampton Row, will receive prompt attention. Mr. Bancroft will conduct the service at Cavendish Rooms on Sunday morning. Persons desiring an interview with him will have an opportunity at that place before or after service, as well as at Doughty Hall in the evening. Mr. Colville's guides will conduct the service at Doughty Hall on Sunday evening, to which place you are requested to go early to secure seats.

THE DIALECTICAL NUMBER COMES NEXT WEEK.

Our issue of next week will mark the dawning of a new day in the history of Spiritualism in this country. Most telling testimony respecting the phenomena will occupy the greater part of our columns, and the other portions will be filled with useful matter for investigators and the prospectus of valuable literature. Take it all in all, no publication has ever appeared so valuable and so unobjectionable for universal circulation.

To allow the full double sheet of sixteen pages to be devoted entirely to the use of investigators an additional four-page supplement will be given to our regular readers, so that the news of the week may find expression without curtailing the space for the special purpose held in view. Next week's MEDIUM will, therefore, be the largest ever published, and we trust it will in some measure atone for recent shortcomings. Our words fall far short of adequately characterising this important publication, but commendation is unnecessary, as the paper will soon be in the hands of the public and be able to testify to its own merits. We look for a rapid development of Spiritualism attendant upon the circulation of this extra number.

Price of one copy, 1½d.; twelve copies, post free, 1s.; 100 copies, carriage paid, 8s.; 1000 copies, £3 10s. We shall be glad of orders by an early post, as we must go to press early to secure the requisite quantity in time for publication.

A PORTRAIT OF MR. WOOD OF OLDHAM.

In a few weeks we intend giving a fine engraving of Mr. E. Wood, the celebrated Yorkshire medium, with an account of his life and work as a medium.

TO THE INFLUENTIAL READERS OF THE MEDIUM.

Dear Friends,—Referring to the touching appeal of Mrs. Burns in last week's MEDIUM, and being fully convinced of the truthfulness of her statement, and of the urgent necessity for some immediate action in the matter, I would respectfully yet earnestly direct the attention of the affluent and influential in our ranks to the circumstances of our esteemed and valued friend and co-worker, Mr. Burns.

In addition to the unsatisfactory state of his commercial affairs, a burden in itself enough to paralyse the energy of any less devoted champion of our Cause, he is now, as Mrs. Burns informs us, suffering from brain fever, the result, doubtless, of severely-taxed energies and continuous struggle with overwhelming difficulties.

I much regret that personally I have neither the means, influence, nor business-like capacity for the organisation of any movement capable of dealing effectually with the question, but I feel convinced that if a few kind-hearted and energetic individuals were to form themselves into a "Committee of Ways and Means," any reasonable project they might form would meet with prompt and willing support from those who, like myself, esteem Mr. Burns very highly for the untiring zeal and great interest he has manifested in the Cause of Spiritualism, and for his readiness at all times to assist, with his valuable talents and great experience, all true Spiritualists in the United Kingdom.—Yours truly,

GEORGE STARNES.

22, Sparsholt Road, Crouch Hill, N., Nov. 6.

THE AFFAIRS OF THE SPIRITUAL INSTITUTION.

It was with great regret and pain that I read the letter from Mrs. Burns in last week's MEDIUM. It seems so inexpressibly sad, that our Brother Burns should be reduced to such a desperate and dangerous state of bodily prostration because of his devotion to a Cause that does not give him adequate support. I do not believe it necessary that he should suffer martyrdom in the way he does, if Spiritualists would only see their fair share of duty in sustaining the Cause, and were to do it.

I have been expecting that someone would have suggested that we should have Institution Week subscriptions, but no one seems to have suggested it yet. I should certainly have preferred that the suggestion should have emanated from someone more eloquent than myself in pleading the cause of our overworked brother, but, since it has not been done, I again venture to suggest that it be started without delay.

I have too much faith in my fellow Spiritualists for one moment to think that they will allow this appeal for, and this means of, contributing to the support of so useful an institution to our Movement, as the Spiritual Institution undoubtedly is, for should it collapse from want of funds, it would be the most serious and disastrous blow ever dealt our Movement, because self-inflicted.

Again, there is another phase of the subject I should like to call the attention of your readers to. It is this: Mr. Burns is stricken down with sickness, brought on by his devotion in sustaining the work of the Institution whereby we are weekly instructed in the truths and teachings of Spiritualism. Should we fail to administer to his wants in this his hour of need and suffering, also to sustain his work, we shall be showing him less care and consideration than the common laws of humanity would require of us to extend to the brute creation. Let every one of us do our duty, and may God forbid that ever the stain should rest upon our Cause of having "done" our Brother Burns nearly (if not quite) to death, without our making an earnest effort to sustain him.—Yours faithfully,

24, High Street, Merthyr Tydfil.

J. T. DOCTON.

MR. BANCROFT AT DOUGHTY HALL.

On Sunday evening Mr. Bancroft, of Oldham, will be the speaker at Doughty Hall, and Mr. Colville will conduct the service. A very interesting meeting may be expected. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

THE HAPPY EVENING AT DOUGHTY HALL.

On Sunday evening the friends resolved on holding the Happy Evening on Wednesday, November 28. This date will be adhered to.

THE TENTH QUARTERLY CONFERENCE OF THE LANCASHIRE SPIRITUALISTS.

This Conference will be held in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, the 11th of November.

The morning sitting will commence at 10.30 for business arrangements.

In the afternoon, at 2.30, the secretary's report will be read, and election of officers for the ensuing quarter. Also the election of the yearly president.

In the evening, at 6.30, a meeting will be held, addressed by various mediums and friends of the Cause.

Tea will be provided at the close of the afternoon meeting. Tickets 9d. each.

Collections to defray expenses.

November 6.

WILLIAM JOHNSON, President.
CHARLES PARSONS, Secretary.

We understand that Mr. Willie Eglinton has come to town, and is ready to give his services to the friends of Spiritualism. His address is 32, Popstone Road, Earl's Court, Kensington, W.

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The Order of Spiritual Teachers.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

MOTTO FOR THE ORDER.

"For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord."—Isaiah 55th chap., 8th v.

Men in their short-sighted wisdom are liable to suppose that difficulties and disasters are evils and hindrances in the way of perfect good, but viewed from a higher range of vision, the trials and difficulties of life, and the inharmonies of the lower world are seen to be necessary steps to discipline and develop that which is destined to exist after temporal crudities are passed away. A clear view of Divine purposes is essential to the Spiritual Teacher, and Spiritualism, as a fresh insight into the Divine economy of the universe, affords not only great comfort to the individual in the difficulties of life, but supplies hope to the philanthropist to nerve him on in his untiring efforts to redeem humanity. Even the disasters and bickerings and contrarities which occur in Spiritualism are only means of opening our eyes to our own ignorance, and showing us better ways which in our feverish haste and proud haughtiness, we had overlooked.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting, in the absence of Mr. Burns, who was unable to attend through illness, the School elected Teacher Crowe Chief Monitor, and proceeded with the studies of the evening in the usual form. Monitor Watts read from Ezekiel xviii., and made some very good remarks upon it. "The soul that sinneth it shall die" was the subject of much discussion. Teacher Eagle commented on the weight of sin that weighed upon our former monarchs who had brought misery and death on thousands. This was in allusion to the saying, "Whatsoever a man soweth that shall he also reap." The Chief Monitor, in the course of his remarks, which seemed to meet with the general approbation of the School, said the death of the soul which had been read of was not to be taken in a literal sense. It was a figure implying that as righteousness tendeth to life, so in like manner wickedness pre-disposeth to death or suffering. Death being the culmination of physical punishment or evil, and therefore a fit type of the destruction which Vice inflicts on the soul.

The observations of Teacher King alluded to the opposite views advanced in the theory of visiting the sins of the fathers upon the children, and the one under discussion; "the soul that sinneth shall die."

After a long and instructive conversation, Mrs. Watts was controlled by her guide, and gave a valuable discourse on "Healing of the Sick." Great harmony pervaded the School, which closed with the doxology.

THE UNSTABLE CHARACTER OF SPIRITUALIST ORGANISATIONS.

From all parts of the country we have reports of committees breaking up and societies being scattered. With great enthusiasm and good intentions, workers in the Cause take halls, appoint evenings for development, for physical seances, for trance-speaking or religious services, but in a few months the meetings are found not to succeed as well as was expected and a few conscientious workers are left with a debt upon their shoulders.

There is something wrong in the method of organisation when such is the result. Spiritualists think they can work their cause on the old political, ecclesiastical, and public meeting basis. No doubt public meetings fulfil a use. They are a part of the work of the Spiritualist, but they are a means of dispensing spiritual strength, not of aggregating it, and they thus exhaust the forces instead of recruiting them. Keep on giving out and you are sure to become empty, and so Spiritualists, by feeding the multitude all the time and caring nothing for individual development, lose heart and fall off, spiritually weak and unequal to the contest.

Quite another system requires to be adopted. Spiritualism is essentially a personal, a domestic, and a private matter, and when it is properly worked on the family basis or in close sympathetic circles, it produces a force and enthusiasm which urges the

individual sitters into the ranks of public work when they are called upon to do so. To give an instance—At Mr. Colville's first Sunday morning service at Doughty Hall, one third of the audience was composed of those who have attended the School of Spiritual Teachers at 15, Southampton Row, and we are of opinion that if such Schools were thickly scattered over our towns where Spiritualism is well rooted, there would be as a consequence a much better attendance at public meetings, and greater enthusiasm in the promulgation of the truths of Spiritualism.

We should like to see Spiritualists organise themselves in this way. Let us take the case of Liverpool, Oldham, or Cardiff, towns in which the organised expression of Spiritualism has passed through severe transmigrations. There is scope in either of these places for from ten to fifty private Schools or local sympathetic Centres. Each of these Schools or Centres would have as its nucleus a Chief Monitor, who would be known as the most prominent Spiritualist in the little group. These Chief Monitors could all come together as an Upper School, with regular meetings, which would be presided over by a Grand Chief Monitor, who would be recognised as the most prominent and active Spiritualist of the district, to whom lecturers or other spiritual workers would apply when they desired co-operation for public spiritual work in the district. Any proposition involving work could be discussed at the Chief Monitor's meeting, and when agreed on it could be well advertised throughout all the Schools in the district, and at once a powerful brotherhood would dispense the glad tidings, by word of mouth or handbills, to all interested persons in their several neighbourhoods, and immense gatherings could be got up without expense or risk.

Some years ago we recommended at a conference in Manchester that every fresh idea should have its own committee. Standing committees that live in a moribund state from year to year, saddling themselves with rent of halls and other expenses, which are a drag upon the spirits of the friends, are not organisations of the spiritual order.

They are like our political systems which have to be reformed off the face of the earth by degrees, and yet we Spiritualists who, consider ourselves to be in the front of the world's advancement, continue to burden ourselves with those methods which we flatter ourselves we exist to supersede. The only expense which Spiritualists need be at is for information to enlighten their own minds. Every child, man, and woman should contribute something weekly for mental food. This should be systematically partaken of and digested; and when public meetings are held, for missionary or permanent services; these should be sustained by a direct donation to meet the purposes, or by the collections, or sale of tickets as the case may be. By this means it would be impossible for Spiritualists to get into debt. There would be no jangling committees and laborious offices to fill up, and yet there would be far more work done; upon all occasions it would be performed with the spontaneous exuberance of an entirely new venture.

MR. COLVILLE AT DOUGHTY HALL.

Last Sunday evening Mr. W. J. Colville, gave an address at Doughty Hall, 14, Bedford Row, when there was a large if not crowded audience present. Mr. Colville read John iv. In the absence of Mr. James Burns, the medium conducted the meeting under the influence of his guides.

The selection of a subject for the discourse was left to the assembly, and Mr. Maynard, who collected the subjects and counted the votes, stated the majority were in favour of "The Second Coming of Christ."

Mr. Colville, after offering up a prayer, spoke upon the subject chosen for the space of one hour. He considered that Jesus simply bore the title Christ during his reign as the Messiah, a title conferred upon him. Jesus the Christ was more correct than Christ alone, as Victoria the Queen. The title Christ was a sign of office and not necessarily an hereditary appellation. In the bygone ages Osiris was one who represented on earth the Christ sphere in the spiritual world. The so-called incarnations of Buddha and others were manifestations of the Christ spirit in the East. There were three special records of these appearances: one in Egypt, one in China, and the other in Hindostan. When Jesus came the fourth dispensation was inaugurated, counting from the first recorded. There might have been, however, many dynasties raised which afterwards fell, records of which are not handed down to posterity, but whenever there has been a special individual representing an exalted state of development in the spiritual world on earth, then he forthwith had the title of Christ conferred upon him. One dispensation merged into another—taking an average—at the expiration of every twenty-two centuries, or at least that might be estimated to be the period when new messengers were expected to appear on earth and special outpourings of the spirit to be felt.

The dispensation of the angel Harmony was the next to be expected, and men would reach a higher standard in this dispensation than they had in any others preceding it, the spirit not confining itself to the old channels and the beaten track, which had degenerated into ecclesiastical and political despotism. The signs of the advent of Harmony were now appearing in the political as well as theological world; there were disturbances which showed signs of the coming of the new Messiah. Outside of the pale of the Church, doctrines which were held to be sacred long ago are not held to be so at this hour. The absolute truth of the literal text of the Scriptures is now called in question. The doctrine of eternal torments had been considerably modified, and outside of the pale of the Church it was entirely rejected in many

important instances. These outbursts of religious disturbance and the manifestations of Modern Spiritualism betokened the fast-approaching advent of the New Messiah.

The lecturer, after referring to the present war and other current topics, invited questions, which were answered at the close of the address.

An impromptu poem on "Harmony" brought the meeting to a close.

SPIRITUALISM SUPERIOR TO ALL RELIGIONS.

To the Editor.—Dear Sir,—Believing the foregoing definition of Spiritualism to partake of a grandeur not often equalled, my opinion is that not a few readers of the MEDIUM would be grateful to you for its appearance in those esteemed columns.

What other faith or religion can boast such comprehensive tenets, accepting and profiting by the beautiful in the aspirations of all races in all times?

What shall we say of any religion that seeks to limit inspiration and revelation from the Supreme Spirit to ages in the remote past, and to the few whilst the million enjoy similar pretensions to angelic visitations and communications? Is this honouring to the Spirit whence proceeded all humanity?

Ask humanity, as a whole, which is the more lofty conception of God—that of a universal parent bestowing equal benefits for the acceptance of all, or that of a being with favourite peoples?

Spiritualism believes there is an ever-continuing influx of the divine into the human, attracting towards itself, exhibited in the human propensity for progression, always apparent where intellect and reason are not obscured by gross sensual degeneration.

Is not superiority due to Spiritualism from the fact that it stands alone in offering demonstration of a future existence in another and more exalted form of being which all religions teach?—Yours fraternally,

JAMES LEWIS.

"THEODORE PARKER" ON SPIRITUALISM.

"... This party (Spiritualism) has an idea wider and deeper than that of the Catholic or Protestant, namely, that God still inspires men as much as ever; that He is as immortal in Spirit as in space.

"For the present purpose the doctrine may be called Spiritualism. That relies on no church tradition or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach,—not masters; helps, if they help us,—not authorities. It relies on the divine presence in the soul of man, the eternal word of God, which is truth as it speaks through the faculties he has given. It believes God is as near the soul as matter is to the senses, thinks the canon of revelation not yet closed, nor God exhausted. It sees Him in Nature's perfect work; hears Him in all true scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ Brother, not Redeemer; heaven home, and religion nature. It loves and trusts, but does not fear. It sees in Jesus a man, living, manlike, highly gifted, and with beautiful and blameless fidelity to God. . . . But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man cannot live for another, any more than he can eat and sleep for another. It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine the good heart, its creed all truth, its ritual works of love and utility, its profession of faith a divine life. It takes all the helps it can get; counts no good word profane, though a heathen spoke it; no lie sacred, though the greatest prophet said the word. Its redeemer is within, its salvation within, its heaven and its oracles of God. It falls back on perfect religion,—asks no more, is satisfied with no less."

EAST END SPIRITUAL INSTITUTION,

15, ST. PETER'S ROAD, MILE END, E.

Last Sunday evening a very pleasant and agreeable seance was held at the above mentioned Institution by Miss Young, which was very much enjoyed by a numerous company of friends; several of whom received good tests.

Next Sunday morning, Miss Young will again attend and sit for control; in the evening the guides of Mr. E. W. Wallis will address the meeting on a subject chosen by the audience.

On Sunday week, November 18, Miss Keeves has kindly consented to attend. Friends had better come early as a large company is expected, this being the first public appearance of this well-known and useful medium since her return from the provinces.

A developing circle is about to be formed, persons desirous of becoming members should apply to

E. W. WALLIS, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

On Sunday, November 11, W. J. Colville will deliver an inspirational discourse at this hall on "Spiritualism and its Relation to Politics," followed by a poem. Service at 3.15 p.m. All seats free. Collection to defray expenses.

On Thursday, November 15, a special meeting will be held in Quebec Hall, when Mr. Bancroft and Mr. Colville will deliver inspirational addresses. Meeting to commence at 8.15 p.m.

Mr. A. Monk, 23, Devonshire Street, St. Peter's Street, Islington, will be glad to receive back numbers of spiritual periodicals for distribution. Mr. Monk would also be glad to make the acquaintance of any young friends of the Cause who would engage with him in the work of distribution.

THE PENGE MURDER.

(To the Editor of the MEDIUM AND DAYBREAK.)

As the Royal Pleasure with regard to the prisoners has now been made known, and as in due course, before long, all interest in the prisoners will cease, the following statements may possibly interest some of your readers:—

On Tuesday, September 25, I had a seance with Lawrence at the same time as, I believe, the judge was summing up the facts of the case to the jury on the trial above referred to. Under control he said—

"Do you know me? My own dear grandson, listen, and tell him (here I must remark that in trance the medium under control not of the particular spirit repeats what he hears) that this interview compensates for the last I have just had. Dear A— (myself), I have been where sin and sorrow joined hand to hand. I see him bowed down on his arms, resting on the table—one who could not answer the question whether he belonged to this world or to another. We have watched the deep, convulsive sobs that shook his frame; we have pitied his acute and painful restlessness as he wandered backwards and forwards in the small space allotted to him. We have held consultations regarding his innocence or guilt, and have had to conclude that he has sinned before his God and towards man. His sinning to God consisted in his refusing to acknowledge and obey his reason. I am talking about a felon on earth, yet living so closely as neither belonging to this world nor ours. He is young, he is strong, and has at times good thoughts. He has grasped God as God has been represented to him by interested theologians and bigoted priests, and these are qualities for which part of your surroundings pity him. But there are other sins against common sense: the sin of ignorance, which in cultivated reason is a crime; for this we condemn him, A., but we judge not; he is in the hands of those who will judge him on earth. 'Why have I visited him?' might well be your query. Instead of his name you may ask what affinity, what conditions, that would cause me, your grandmother, even in spirit, to visit a felon's cell. Pity, not only actuated by myself, but human suffering and dire anguish, drew me and other spirits to visit him. Among the thousands that form the population of this metropolis, there is not one so full of anguish as Louis Staunton. I went with other kind spirits not to oppress him with thoughts more forlorn, but to cheer him, to instil into his head—first, that a speedy closing to earth's experiences would not be, but that in silently passing years of confinement he must first give praises to his God for a time for repentance vouchsafed to him; and, secondly, for the passing away of this dark cloud through his earthly punishment, thus cleansing the soul for a more perfect state of bliss in a higher state of existence. Falling gently on his ears these impressions came, that we did not judge him, and came only as witnesses to comfort him. We did not blame him so much for the feelings of intimacy existing between him and the girl he loved so dearly; but we could see the dark, cold thought, that hid in darkness the soul's splendour from our view in his shameful conduct and cruelty to one who bore his name. There existed his crime before God. I say, this visit to you has compensated me for my interview with him to meet there one wretched, and here one who, through God's mercy, is stepping onwards to light. May God bless you and keep you." I may here note that I asked the question, "Then he will not be executed?" To this I got no answer then.

After this spirit had ceased speaking, the spirit of "Tom Paine" controlled the medium, and said he was accompanied by the spirit of "Lord Nelson." What passed was deeply interesting to myself personally, and had so much reference to private affairs, that I do not think it proper to publish it.

Ten days later, viz., on October 5, at a seance held with the same medium, the spirit of the celebrated "Rammohun Roy,"* the Brahmin who died in England nearly forty-five years ago, after conversing on matters that could not in possibility be known to the medium, went on to say—

"Spirit guidance in the by-and-by will be a recognised power. Already, P., it is bearing fruit. It has been intimated to you that God in his wisdom has promised spiritual sympathy with some English malefactors. One whose blood flows in your veins feels the greatest pity and compassion for those who by cruel negligence have violated the laws of their country; I say your country, for you are English born, though at heart full of sympathy for India—my country, yes, my country. It has been stated by her to you that permission will be given to him for earthly repentance. For murder your law says death, but all spiritual minds that surround you say culpable negligence. You will remember, P., that this communication was given before those wretched four were arraigned to take their trial." I here remarked, "That was not so." He then proceeded: "I am wrong; the verdict was not at that time given. The result was as great a surprise to her who gave the communication as to those who aided her. Those spirit-souls who visited them the four times repeated 'guilty' struck them with as great surprise as it gave your country at large; but did inactivity set in in consequence thereof? The few spirit-friends who aided her were added to, and at once a combination of spirit-influences made itself felt throughout the country, and the cry from thousands this day is, 'Commit not legal murder,' thus making true my words that spiritual influences are becoming 'a power.'"

Again, on October 10, the medium retailed to me what pur-

* The teachings of this Hindu reformer are given in an Essay of his, which appeared in *Human Nature* for November, 1876, vol. x., page 481.

ported to come clairaudiently from the spirit of "Reginald Heber," formerly Bishop of Calcutta. After a long account of himself on earth as to what he did at school and college, and where he passed away, we got into a conversation in the way of question and answer, and much, very interesting to me personally, was told. Among the questions I asked was this: "Why do the spirits of so many men reputed high in earth-life control the medium when sitting with me, as I had obtained no high position in life, and my feelings on matters of religion were so entirely opposed to what his own professed opinions were?" He said, "Evidently God in His wisdom has pointed you out for some purpose." I asked how I could make myself useful during the remainder of my career. He replied, saying, "You might make your labours more recognised with a very little trouble to yourself. We do not wish you to go into the market-place and cry out, but you have been made aware of the fact of the power spiritually to control public opinion. For the first time public opinion has gone against the decision of a judge and a jury. Many as noble as ourselves are taking part in this movement. One of the justices of India was present at a meeting lately held, behind whose chair was 'Lord G. Harris' and 'Sir W. Jones,' directing and controlling every word that came from his mouth, making our power felt, although ourselves unseen. This is an effort in which your own blood relations join the advocacy of spirit interference. What you do need not be publicly blazoned forth. Depend upon it, your name would have been a power to earnest names that filled that room yesterday while you are willing to sign that petition."

Again, on October 19, during a seance with the same medium, my grandmother spoke as follows:—

"We have triumphed, dear A. A seeming impossibility is now an ascertained certainty. You may have viewed my exertions to save these souls being hurried into higher life. The deep solemnity of the four times repeated 'Guilty' struck not only on the ears of souls embodied, but also on our ears and souls. He to whom we looked for help seemed to have hindered us, and made, by inattention, our efforts futile; but as often you have felt a thrill through your soul, so we felt the range of our Father's love in our souls, and in helpful tones we heard these words: 'Perseverance and faith shall triumph.' We listened to the grave summing up of him who held in his hands the fate of those erring ones, and as the accumulated facts dropped from his lips, pointing assigning guilt to all of them, we found, indeed, strength in the reiterated promises of help from Him who guides and governs all. Dear A., you asked me this question: 'Then he will not die?' The sentence on the prisoners had not then been decided on. You will remember that I, your relative, told you that time would be given for them to repent. You were not then in a position of doubting this; but when a decision of twelve of their countrymen had brought them in guilty of murder unlawfully committed, who could blame you if you thought that any inferences of your reliance on spirit-life advanced by you would be totally ineffectual to convince anyone? I have not stated you thought so, but had you made known to those who look up to you and respect you, this communication that their lives would be spared in the face of the decision of the judge and jury, they would have treated it as a vain hypothesis; but we have triumphed, and the power of mercy has been used wholly and solely through our efforts. God bless you."

What is above written is, under the circumstances, most remarkable. There could have been no mind-reading in the matter, as in truth and in fact I took no active part in the movement, and thought but little about it, save that after reading the evidence, even in face of the summing up of the judge, so well referred to in the seance last above mentioned, I could not agree with the verdict, much less could I agree that the sentence ought to have been carried out.

I believe that the spirits have told me, and what I have fully detailed, that is, that they have a greater power over things mundane than men mundane will admit. Our opponents, the deaf adders, who stop their ears to every truth, will pronounce all this as a palpable trick on the part of medium, and credulity in myself. This concerns me but little. My friends know I would not willingly deceive them, and will in all probability give me credit for one not likely to be deceived. As for those who do not know me, I care not what they say or what they think. All I do say is—*Come and see*. If they do, I have no doubt that if they enter into the study of Spiritualism with the same industry and feeling that I have, they will in all probability have the same or similar results as myself. As for the medium, all I can say is this: had I had the result of simply one or two sittings, I might have admitted the possibility of special cram for the occasion. Even then I should have suggested to him, as he was so clever in cramming, the advisability of taking his wares to a better market than what Spiritualism affords him; but, as my experiences extend not over one or two sittings, but over ten or a dozen scores, in which men, or rather the spirits of men, of all nations, all times, and all classes, have controlled or communicated, I can come to no other conclusion than that a new power is manifesting among men, which, when thoroughly understood and followed out in purity, will open men's eyes as to their real future. Dissipating the materialistic nihilism of the materialist, and wiping away the hazy cobwebs of the theological resurrection, man, through Spiritualism, will learn to live. He will learn that original sin is in himself only, and that everlasting punishment will depend not on the faith he has entertained, but on the life he has led as an embodied spirit.—I have the honour to be, yours truly,

A. T. T. P.

MR. COLVILLE AT LANGHAM HALL.

Last Monday night the eighth of a course of inspirational discourses was delivered at Langham Hall, 43, Great Portland Street, through the mediumship of Mr. W. J. Colville; Miss Chandos Leigh Hunt in the chair. On this occasion a much larger audience assembled than hitherto.

Miss Chandos Leigh Hunt read from Allan Kardec's "Spirit's Book," and afterwards commented upon the same with much clearness and lucidity, upholding the teachings of Spiritualism as being capable of serving as a moral code to one and all in the doings of daily life.

The subject chosen by the audience for the discourse was "The Soul of Man: what is it? in what part of the body is it situated during life? and in what condition will it exist in the spirit-world awaiting the resurrection of the body?"

A very long discourse was then given by Mr. Colville's guides, during which each of the queries in the subject dealt with were explained in a forcible and logical manner. The audience appeared to be much pleased with the result of the medium's efforts. He (Mr. Colville) on all occasions gives unlimited opportunity to those present for clearing up any misunderstandings that may occur during his lectures, which are explained at the close of the address in replying to questions put to him by the audience. The answers are always given readily, without any hesitation whatever, and are invariably so forcible as to excite the wonder of those assembled, and carry conviction to the questioners.

The meeting concluded with an impromptu poem on "Cremation," that being the subject selected on the occasion.

MR. E. WALLIS AT THE ISLINGTON SPIRITUAL INSTITUTE, 19, CHURCH STREET, ISLINGTON.

The lecture with which we were favoured from the guides of Mr. Wallis last Sunday was one of more than ordinary interest and ability. The subject chosen by the audience was "Spiritualism as an Aid to Human Progress." After tracing the various effects produced by the Brahminical, Buddhist, Mohammedan, and Christian religions, and showing the great work which, in spite of much superstition and fanaticism, they had each and all accomplished, he went on to show, in a very masterly manner, the great superiority of Spiritualism in many respects, and especially in the demonstration of the soul's immortality. Giving man something to live for, something to hope for, and to yearn after; and proving to him that the friend or wife or child which he had laid in the cold earth was a living, sentient, intelligent being, capable of guiding and aiding him in his upward course, and refuting all the theories of the materialistic scientist, who, having failed with his physical appliances to discover in man the human soul, has the audacity to deny its existence.

Mr. Wallis has greatly improved as a lecturer since I last heard him; he speaks with much more fluency, and with greater power of voice.

The friends generally expressed the great satisfaction they had experienced in listening to it.

22, Sparshott Road, Crouch Hill, N., November 6th, 1877.

GEO. STARNES.

HUDSON TUTTLE is about to write on the "Ethics of Spiritualism" in the *Religio-Philosophical Journal*. It is a most needful work, for spiritualism hitherto has been devoid of ethical work.

MACCLESFIELD.—Mrs. Butterfield has been staying at Macclesfield the last ten days, and has given a number of lectures and private sittings, which have given great satisfaction. On Sunday, November 4, Mr. W. Wallace, the veteran medium, came here, and will lecture on November 7, also on Sunday, November 12, at 2.30 and 6.30 p.m. Friends are kindly invited to these lectures. All communications to be addressed, Mr. W. Wallace, 329, Kentish Town Road, London, N.W.—E. HAMMOND 6, Pierce Street, November 6.

LEEDS.—Mr. W. Rosenbough, Leeming Square, Cankerwell Lane, says a circle was formed a short time ago for developing Miss Connell, from Bradford. Out of eight four have shown mediumistic powers. We sit twice a week. On Sunday evening Mr. J. Eddison was controlled by the actor "G. V. Brooke," who gave us great encouragement to persevere, saying that we would be well rewarded with success. It is at his recommendation that this notice is published.

JAMES BLISS, of Philadelphia, and his wife (at least one of them, for he left his first wife to take up with his fellow-culprit) have been tried for holding seances with human beings to personate spirit-forms. A trap was made under the cabinet, and the actors emerged into view from the cellar through the trap. The jury could not agree, there being one dissident, who said in conference that the Blisses were guilty, but he would not send them to prison on his act. The judge also held them guilty. They were then indicted for bigamy. Bliss has genuine mediumship, but gave himself up to immorality and roguery.

MISS ELLA DIETZ AT BRIXTON.—Last evening Miss Ella Dietz, of the Theatre Royal, Haymarket, assisted by Mr. Frank Dietz, gave a very interesting and successful "Evening with the Poets" at the Angell Town Institution, Brixton. Miss Dietz possesses considerable histrionic power, and her readings were marked by both force and intelligence. Her selection of pieces, too, showed her to have a cultivated taste, which the audience were not slow to appreciate. "The Lady of Shalott" (Tennyson), "The Romaunt of the Page," and "Mother and Post" (Mrs. Browning), "The Swineherd" (Hans Christian Andersen), and three pieces by Bret Harte were given very creditably.—*South London Press*.

MR. MORSE, the well-known trance medium, gave the members of the Brixton Psychological Society a seance on Thursday, November 1. It was well attended. The subject for discourse was chosen after the entrancement of the medium, and was suggested by the hon. secretary. A most powerful address was then given, in which the subject was eloquently and exhaustively treated. "Tien-Sien-Tie" was heard at his best, a very gratifying result, as some of the sitters had no former experience of spiritualistic phenomena. The "Str. Ping Player" also controlled, and kept the audience for some time in a state of delight at his peculiar piquant sarcasms. It is much to be regretted that Mr. Morse finds so little encouragement in London, as to necessitate a residence in the provinces.—H. E. FRANCIS.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, November 7, Trades Hall. Evening at 6.30. Subject: "Spiritualism: the reality of its phenomena and the utility of its Philosophy?" Monday, November 11, the Spiritualists' Hall, 164, Irongate. Questions at 8 p.m.

STOCKTON-ON-TEES.—Sunday, Monday, and Tuesday, November 18, 19, and 20.

BIRMINGHAM.—Sunday and Monday, November 25 and 26.

MANCHESTER.—Sunday and Monday, December 16 and 17.

KEIGHLEY.—December 9.

WOLVERHAMPTON.—December 18, 19, and 20.

LONDON.—Sundays, December 23 and 30. Doughty Hall, Bedford Row, W.C.

Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS IN LONDON.

SUNDAY, NOVEMBER 11.

Cavendish Rooms, at 11.15 a.m.; subject of discourse "Destiny and Free Will."

Quebec Hall, at 3.15 p.m.; "Spiritualism and Politics."

MONDAY, Langham Hall, 43, Great Portland Street, at 8 p.m.

WEDNESDAY, 17, Brunswick Square, at 8 p.m.

FRIDAY, Spiritual Institution, at 8 p.m.

SUNDAY, NOVEMBER 18.

Cavendish Rooms, at 11.15 a.m.

Quebec Hall, at 3.15 p.m.; "Commerce and Spiritualism."

When subjects are not previously announced, they are chosen by the audience. Questions invited and impromptu poem delivered after each discourse.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

W. J. Colville will deliver on the following Sunday afternoons inspirational discourses during November, at 3.15 p.m.:

Sunday, November 11th, "Politics and Spiritualism."

"November 18th, "Commerce and Spiritualism."

Admission free. Collection to defray expenses.

Mr. W. J. Colville desires engagements, either public or private, in London or the provinces, to deliver orations, &c., on week-day evenings. The subjects of lectures need not be confined exclusively to Spiritualism, and free discussion is invited at the close when practicable. For all particulars address or apply to him at 15, Southampton Row, Holborn, W.C.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR NOVEMBER.

Sunday, November 11. "Thoughts on Spirituality." Mr. John Hare.

Sunday, November 18. Mr. Jas. Burns (health permitting).

Sunday, November 25. Mr. W. C. Robson.

On Sundays, commence at 6.30 p.m. On Week-days at 8 p.m.

Admission free. A collection to defray expenses.

To Spiritualists.—As on the above visit of Mr. Jas. Burns of London, the collection will be in aid of the funds of the Spiritual Institution, it is hoped that all Spiritualists of the district will make an effort in order that it may be worthy the object and the occasion; it is also hoped that friends from the country will avail themselves of the opportunity to renew their acquaintance with Mr. Burns.

NEWCASTLE-ON-TYNE FREE DEBATING SOCIETY.

Monday, November 12.—Debate on "That the Poor Law is an Unjust, Unreasonable, and Unnecessary Institution. J. J. Howitt.

Monday, November 19.—Essay, "The Population Question." S. Compton.

Monday, November 26.—Debate: "Is it Desirable to Extend the Household Suffrages to Women?" W. J. Eltringham.

Chair to be taken on each occasion at 7.45 p.m. prompt.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday, 9th November, Mr. Sangster will open a discussion on "Reciprocity and Free Trade."

On Tuesday, 13th November, Mr. Hunt will lecture on "The Goodness of God Manifested in Creation."

On Sunday Mr. Colville will deliver an inspirational discourse on "Spiritualism and Politics."

On Sunday, November 25th, the Quarterly Tea Meeting will take place; tea on table at 5.30. Admission 1s.

CHARLES WHITE, Hon. Sec.

ISLINGTON SPIRITUAL INSTITUTION,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

On Sunday evening next, Nov. 11, 1877, Mr. Starnes will read Theodore Parker's Lecture on the Growth and Recognition in Spirit-Life. Admission free. Proceedings to commence at seven o'clock prompt.

ALFRED MONK, Secretary.

WANDSWORTH.—The local correspondent of the *Surrey Comet* describes the result of sittings at the house of Mr. Alex. Thorn. Several sitters were operated on in a manner unaccountable on recognised theories. A name was given through the planchette.

MR. THOMAS BROWN is on his way to Newcastle and Choppington. He will call at West Pelton, and may be addressed next week care of Mr. Samuel Stewart, West Pelton, near Chester-le-Street; or to T. M. Brown, Howden-le-Wear, R.S.O., Durham. Mr. Brown will hold his second anniversary on December 2. After tea, a public meeting will be held, when addresses will be given by several speakers in the neighbourhood. Tea at four o'clock; tickets one shilling each. A public meeting is held at Mr. Brown's house every Tuesday evening, at 7.30. E. A. Brown being the medium.

PROSPECTUS.

PROGRESSIVE LITERATURE PUBLICATION FUND.

For enabling Depositors to obtain any quantity of the CHOICEST WORKS ON SPIRITUALISM AND PROGRESS AT COST PRICE, AND WITHOUT INCURRING ANY RISK OR LIABILITY.

Publishing Offices and Central Depot:

PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION

15, SOUTHAMPTON ROW, LONDON, W.C.

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

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

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

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

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

I.—As to Production.

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

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

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

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

II.—Distribution.

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

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

Plan Proposed to Depositors.

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

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

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

Security to Depositors.

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

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

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

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 TUESDAY, NOV. 13.—Madame Llancoeur, Music: Mr. Town's Clairvoyance, at 8.
 WEDNESDAY, NOV. 14.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, NOV. 15.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, NOV. 16.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, NOV. 13, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
 WEDNESDAY, NOV. 14, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, NOV. 15, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
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 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, Temperance Hall, Horsedgate Street, at 6.
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
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 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
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 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
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 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
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