



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

SPIRITUALISM.

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MODERN SPIRITUALISM.

A LECTURE BY DR. PEEBLES.

Quite a large audience assembled on Saturday afternoon in the Athenæum Hall to listen to a lecture from Dr. Peebles in favour of Modern Spiritualism. After a few preliminary remarks relating to travels in different countries, and the famine sufferings he had recently witnessed in Madras and other portions of Southern India, the speaker said, in substance, that—speaking in general terms, there are but two classes of men in the world, Materialists and Spiritualists. Both of these believe, professedly at least, in the existence of God. When the Hebrews spoke of Jehovah, and the old Hindoo sages of Brahm, when the Platonian Proclus spoke of causation, Plotinus of the universal life-essence, Mohammed of Allah, Zimmerman of intelligent force, Emerson of the infinite oversoul, and Tyndall of an energising potency in matter, they all meant to express a belief that there is some Being, some Divine Presence, superior to and acting upon inert motionless matter. That Presence was and is God. All other definitions aside, had we not better say, "God is a spirit, and they that worship him must worship him in spirit and in truth"? (John iv. 24). But if God is spirit—absolute and omnipotent spirit, governing the physical and moral universe by immutable laws, and if man is made in the "Divine image," then he is necessarily a spiritual being. And the spiritual is the real. That which is denominated matter is shadowy and unreal. Critical thinkers recognise the palpable and the impalpable, the shadow and the substance, the shell and the soul of things. Materialists, and even some distinguished scientists, deal too much with shells, fossils, and mere objective phenomena. It is quite probable that matter, the visible clothing of spirit, is nothing more than conditioned force, the residuum of spiritual substance. Everything that the physical senses cognise is unstable and unsubstantial. A bit of granite put into the hands of a skilful chemist may, by the action of heat, be transformed into a liquid, a fluid, and an ethereal gaseous substance. Intensify the heat, and it utterly vanishes from sight. No scientist pretends to have seen the assumed ultimate atoms of matter. All power, all force, all that is absolutely real and permanent, is unseen by the physical eyes. Gravitation and attraction, instinct, will, thoughts, and ideas, are alike invisible, and yet infinitely more real than the crumbling rocks of the mountain.

Unless clairvoyant, you do not see me, said the speaker, but rather the temple, the house that I live in. The nature of this house, or rather the triune constitution of man, as a whole, was illustrated by an orange—the peel symbolising the physical body, and the more delicate pulp the spiritual body, while the orange seed represented the soul—the breath of God, or germinal life-principle, conscious and immortal. Death was compared to stripping the peel from the orange; its awe-inspiring mission was to sever the co-partnership existing between the earthly body and the real spiritual man. But after death, what? "If a man die, shall he live again?" is still a question with many—a question leading up to the borderlands of immortality, the vestibule of Modern Spiritualism. Is the gulf between this and the spirit-land bridged? Was it bridged in the past? If God and his laws are unchangeable, and if ministering angels and spirits consciously conversed with men in biblical times, why not now? They do; and Modern Spiritualism demonstrates it.

As one of God's facts in the moral universe, Spiritualism is not new. Its phenomena run like silvery threads through all sacred

and profane history. "That the dead are seen no more," wrote Dr. Johnson, "I will not undertake to maintain against the concurrent and unvaried testimony of all ages and of all nations." Spiritualism may be defined—the possibility and certainty of the past and of a present conscious communion with the inhabitants of the spirit-world. In this sense Sanchoniaton and Moses, Isaiah, Daniel, and Socrates were Spiritualists. Jesus conversed with the spirits of Moses and Elias upon the Mount of Transfiguration. The apostles, disciples, and first Christian martyrs "fell into the trance," had visions, and saw spirits. Irenæus, Origen, Cyprian, and other church fathers believed in the ministry of spirits and the permanency of spiritual gifts. Constantine, Torquato Tasso, and the martyred "Maid of Orleans" either saw signs in the heavens or heard spirit-voices. Savonarola, Bruno, and Boehman the mystic were endowed with spiritual gifts. Louis XVI., the night before his execution, saw and conversed with a woman clothed in a robe of crystal whiteness. George Fox, the good Quaker, was blessed with the trance and healing gifts. The Wesleys heard in their home strange noises and mysterious footsteps, attributable only to spiritual causes. Swedenborg conversed with angels and spirits for a period of twenty-seven years. The history of the past is all aflame with spiritual marvels and manifestations.

The modern spiritual wave, that continues to agitate English-speaking people and all the enlightened nations of the earth, originated nearly thirty years ago not far from the city of Rochester, in America. To the casual observer these telegraph-tickings, vulgarly called "knockings," were minute matters—minute like Newton's falling apple—like Arkwright's cog in the wheel—like Franklin's electric kite—like the "promised Bate," born in a "Bethlehem stable." Silly people in America laughed at the first spiritual manifestations, the wicked sneered, clergymen stood aloof, unprincipled tricksters pronounced them trickery, the half-idiotic settled the matter by saying, "The whole thing is a humbug;" wiseacres professedly exposed the manifestations—each pretended *exposé* swelling the number of believers. But good Christian people, many conscientious materialists, and some solid, clear-headed scientists said, "Here is a phenomenon that demands investigation—here are marvels that relate to mental science and the soul's immortality." As investigations proceeded, believers multiplied till, no longer local, Spiritualism has become largely cosmopolitan. It justly claims an army of millions. Its literature, its mediums, advocates, and believers, are found in all the enlightened countries of the world. Egotism, ignorance, and bigotry, are its natural enemies.

Many of the clearest thinkers and cleverest scientists of America are Spiritualists. Abraham Lincoln—the martyr President, was a Spiritualist, and was induced by spirit-messages to sign the proclamation of emancipation. Longfellow's poems are in all afire with the moral grandeur of the spiritual philosophy. During Mr. Longfellow's European tour, a few years since, he attended spiritual seances at the house of the Guppy's in Naples, and at the palatial residence of Baron Kirkup in Florence.

Cromwell F. Varley, Fellow of the Royal Society, and by common consent one of the greatest electricians living, wrote to Mr. Crookes, in July, 1871, as follows:—"I know of no instance, either in the new or old world, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the spiritualist hypothesis. The abuse and ridicule we have had to encounter come only from those who have never had the courage or the decency to make an investigation of it, be-

fore denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress during the last one hundred and seventy years.*

W. F. Barrett, F.R.S.E., Professor of Physics, Royal College of Science, Dublin, under the heading, "On some Phenomena associated with Abnormal Conditions of Mind," brought the subject of Spiritualism before the British Association for the Advancement of Science. An audience of 1,500 listened in Glasgow to the Professor's address, in which he referred to "a series of careful observations he had made on a little girl not ten years old, the daughter of parents in good position in society. Whenever the child was in a passive condition, knockings were heard on the furniture, or even on an umbrella or other solid substance, when she was in the open air. Every possible source of deception was removed, nevertheless the phenomena continued. These knockings occurred in the broad sunlight in the presence of careful investigators, and were found to display intelligence, inasmuch as a prompt response was given to questions addressed to the unknown agent." At this meeting of the British Association, Alfred R. Wallace, the naturalist and writer upon anthropology, and Dr. Carpenter were both upon the platform; and during the discussion that followed Professor Barrett's address, the reporter says, that "Dr. Carpenter was very conciliatory and careful to say that he did not attribute all the phenomena of Spiritualism to imposture." Dr. Carpenter has made himself somewhat famous by coining the phrase, "unconscious cerebration" to explain away the spiritual phenomena. But the theory underlying the high-sounding phrase proved a total failure, inasmuch as it did not pretend to account for all, but only a certain portion, and that the least important of the phenomena.

Alfred R. Wallace, connected with the British Association for the Advancement of Science, and President of the Anthropological Section, in his late review in the *Quarterly Journal of Science* of Dr. Carpenter's dealings with Spiritualism and mesmerism, says, in summarising his arguments:—"We have given a few examples of how he, Dr. Carpenter, has misrepresented the opinions of those opposed to his theories. Although he professes to treat the subject historically, we have shown how every particle of evidence is ignored which is too powerful to be explained away. As examples of this we have referred to the report of the Royal Académie de Médecine, supporting the reality of clairvoyance and the other higher phenomena of mesmerism; to experiments on clairvoyance, before French medical sceptics; to the evidence of educated and scientific men in Vienna as to the truth of Reichenbach's observations; to the personal evidence of Robert Houdin, Professor Gregory, Dr. Mayo, Dr. Haddock, Dr. Lee, Dr. Ashburner, Dr. Rostan, Dr. Teste, and Dr. Esdaile, as to tests demonstrating the reality of clairvoyance; to the evidence of the Dialectical committee, of Dr. Lockhart Robertson, Serjeant Cox, Mr. Crookes, and myself, as to motion of solid bodies demonstrably not caused by muscular action; to the evidence of the Dialectical committee, of the Hon. Robert Dale Owen, Mr. Crookes, and Professor Barrett, as to raps demonstrably not caused by the muscles or tendons of the medium; to the evidence of Mr. T. A. Trollope and myself as to the production of flowers, demonstrably not brought by the medium; all of which evidence, and everything analogous to it, is totally ignored by Dr. Carpenter. Again, this work, professing to be scientific, and therefore accurate as to facts and precise as to references, has been shown to be full of misstatements and misrepresentations." Here it will be seen that Mr. Wallace, while reviewing Dr. Carpenter, not only shows the fallacy of his reasoning, but charges him with downright "misrepresentations and misstatements"; and Dr. Carpenter sits down silently, sullenly, speechless; with these damaging charges over his head.

I have the honour of the personal acquaintance of Wm. Crookes, F.R.S., editor of the *Quarterly Journal of Science*, discoverer of thallium, of the force evolved in the action of light, inventor of the radiometer, &c. He pursued his investigations in his own house with D. D. Home, Dr. J. R. Newton, Florence Cook, and other noted mediums. After devoting much study to the subject for eight years, he avows his firm belief in the reality of the spiritual phenomena. M. Camille Flammarion, the French astronomer, after expressing his belief in Spiritualism, says:—"This spiritual hypothesis, by which alone certain categories of these phenomena would seem to be explicable, has been adopted by many of our most esteemed savants, among others by Dr. Hœffle, the learned author of the 'History of Chemistry' and 'General Encyclopædia'; and by the diligent labourer in the field of astronomical discovery, whose death we have recently had to deplore, M. Hermann Goldschmidt, the discoverer of fourteen planets." Leon Favre, the French consul, now located in Trieste, Austria, is a Spiritualist and writing medium. The first and only time that I ever met Victor Hugo was at a spiritual seance, where he received a beautiful communication from his son in spirit-life. Professor Butlerof, the Russian physicist, of the University of St. Petersburg, in an ably written paper upon the genuineness of spiritual manifestations, assures us that "the recognition of their reality will very soon be the inevitable duty of every honourable observer, and finally of all humanity. This recognition will destroy many of the present prevailing views; life and science will have to come to terms with it. Our old notions about the essential nature of matter dissolve in the light of the actuality of these facts, and new ideas

present themselves of the endless variety of degrees and forms of existence."

Visiting your City Library the other day, I saw a file of the *Art Journal*. The editor, S. C. Hall, F.S.A., is a zealous Spiritualist. In a recently published paper he testifies to having witnessed in his own drawing-room, a medium while sitting in a chair, lifted to the ceiling, a piano closed and locked playing well-known airs, coals of fire placed upon the head and not a hair singed, &c. Near the close of his paper he says:—"I may state that among the names of some of my guests on one or more of the eight occasions were Lord Lindsay, Lord Dunraven, Lord Lytton, (the late) Robert Chambers, Serjeant Cox, W. Crookes, F.R.S., Rev. J. G. Wood, M.A., William and Mary Howitt, Colonel Drayson." Spiritualism has met with a cordial welcome in the Poet Laureate's family. Not only is the sister of Tennyson, but F. Tennyson, his brother, is an ardent believer in the present ministry of spirits. (See MEDIUM AND DAYBREAK of July 20, 1877.)

The great German philosopher J. H. von Fichte is a Spiritualist. In a letter written to G. C. Wittig, from Stuttgart, July 7, 1871, he says:—"I have come to the conclusion that it is absolutely impossible to account for these phenomena, save by assuming the action of a superhuman influence. . . . I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view. I shall therefore be grateful to you if you will continue your communications; and I assure you and your worthy friend Councillor Aksakof, of my most grateful appreciation of the indefatigable zeal with which you so perseveringly devote your powers to that cause." Lieutenant-General Count von Lütich-Chau testifies that at a dinner party in which the subject of Spiritualism came up during the conversation, Baron von Humboldt said:—"The facts are undeniable; it remains for science to furnish an explanation of them." The exact words in the original German were:—"Die Thatsachen stehen unneinbar; die Erklärung bleibt der Wissenschaft schuldig." Archbishop Whately, the skilled logician, embraced Spiritualism before his death, as did Robert Owen, the English philanthropist.

Such are some of the testimonies of philosophers, poets, scientists, among the many at my disposal in favour of the spiritual phenomena. Other scientific men of considerable reputation oppose Spiritualism. Professor Huxley does not deign to investigate it. Serjeant Cox inclines to think it "psychic force"; Charles Bray, "an omnipresent thought-atmosphere"; Professor Bain, an "undiscovered force in nature"; Dr. N. B. Carpenter, "unconscious cerebration"; Dr. Wiggins, "downright trickery"; while the Roman Catholic clergy, admitting the reality of the phenomena, pronounce them the "work of the devil." It is with Modern Spiritualism much as it was with Jesus—"For many bare false witness against Him, but their witness agreed not together."—Mark xiv. 56.

The members of the Cape Town Psychological Society have in their seances witnessed the same or similar phenomena to those testified to by William Crookes, A. R. Wallace, C. F. Varley, Dr. Butlerof, of St. Petersburg, Dr. Franz Hoffman of Wurtzburg University, Dr. Nicols, chemist, and editor of the *Boston Journal of Chemistry*, Maximilian Perty, Professor of Natural History in the University of Berne, and many other patient and persistent investigators. Not only have the members of this Psychological Society witnessed these spiritual phenomena, but they are willing to testify thereto under their own signatures.

As a traveller for many years, I have witnessed psychological and spiritual manifestations not only in the principal cities of the United States, but in the city of Mexico and Yucatan; in England, Scotland, Ireland, France, Italy, Germany, and Austria; in New Zealand, Australia, China, Egypt, and Palestine; in Ceylon, in India, and in this your own beautiful city. Dr. Chalmers said, "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings." I have seen tables, pianos, and other furniture raised up and moved about without the contact of human hands. I have seen human bodies, while entranced, levitated, borne about the room, and carried up to the ceiling. I have seen hands held in a flame of fire for five minutes, yet remain unburned. I have seen the sick healed by the laying on of hands. I have seen spirit-forms materialised, walk in our midst, and then vanish from sight. I have seen uneducated mediums while entranced speak in several different tongues, as upon the day of Pentecost. I have seen writing without visible hands, thus confirming the handwriting upon the wall, and the writing of Elijah to Jehoram after his entrance into the world of spirits. These and other phenomena still more marvellous are among the "signs"—the "greater works"—that Jesus said should follow those who believed on Him.

The impudent infidelity of many modern religionists is only excelled by their shocking inconsistency. To wit: they reject the testimony of Wallace, Crookes, Varley, Butlerof, Flammarion, Hall, Nicols, Humboldt, and others, relating to spiritual phenomena—reject the testimony of living scientists, scholars, poets, and their next-door neighbours; and yet, believe that the quails fell to an incredible thickness around Israel's camp; believe that Samson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens, and that the whale swallowed Jonah. In fact, multitudes of persons are so organised that facts must be two, three, and four thousand years old before before they can make any impression upon their craniums.

That there are shameless impostors professing mediumship is

* Since the above was written, the Doctor has again found speech, which has been ably replied to. See "M.A. (Oxon.)" criticism in *Human Nature* for this month.

not to be denied. Let them be exposed, that, Judas-like, they may go to their own place. That there are extravagances, wild theories, and moral excrescences, sheltering themselves under the wide-spread wing of Spiritualism, is also freely admitted. Is not the same true of Christianity? Let us be charitable one towards the other, for charity, according to the apostle, is greater than faith or hope. The tendency of genuine Spiritualism is to elevate the thoughts, encourage fidelity, spiritualise the affections, induce true righteousness, and promote the principles of fraternity, equality, and a true Christ-like life.

Spiritualism, as interpreted by its ablest exponents, is not only in keeping with the New Testament teachings of Jesus Christ, but, furnishing the key to unlock ancient mysteries and modern marvels, it clearly reveals the harmonious relations existing between reason, religion, and science. Its manifestations demonstrate the certainty of a future conscious existence. As a moral power, it is eminently apostolic, kindling in believing souls the loftiest endeavour, the broadest tolerance, the noblest charity, and the warmest heart-fellowship; its prayers are good deeds; its music the sweet breathings of guardian angels; its ideal the Christ-life of perfection; and its temple the measureless universe of God.—*Cape Argus*, Nov. 6, 1877.

MR. T. P. BARKAS ON MODERN SPIRITUALISM.

Mr. T. P. Barkas, F.G.S., delivered to the members of the Newcastle Psychological Society, on Monday evening, Dec. 10, a lecture which he entitled "A Popular Review of Recent Researches in Physics, Biology, and Psychology." It was now, he said, almost universally admitted that experiment, and experiment alone, or, what in many cases is the same thing, spontaneous and carefully verified experience, lies at the basis of all true knowledge of physics, biology, and psychology. Verification by oft-repeated experiment, diversified as much as the circumstances of the case will permit, is the only justification for the hearty acceptance of any alleged new fact in any department of inquiry. Dogmatic denial of any such alleged fact that has been vouched for by ordinarily credible and able witnesses, after careful investigation, is, in view of the wondrous development of the antecedently improbable realities of natural phenomena, only less foolish than their too ready acceptance. He proceeded to illustrate these propositions by referring to recent discoveries in physics and biology, and to the differences of opinion that prevailed regarding certain theories in those departments of science. He reminded his audience of the descriptions he had given since Jan., 1854, of many remarkable occurrences which he had had the good fortune to witness in connection with the occult phenomena that can occur spontaneously, but are most frequently observed either in public or private seances. To the investigation of phenomena commonly termed spiritual manifestations, he had devoted more or less continuously several years of careful attention. The early manifestations were of a very simple and rudimentary character, but they rapidly increased in interest and complexity. Having described the various phenomena he had witnessed during that period, Mr. Barkas proceeded to inquire in what way the phenomena—the genuineness of which had been "decided to the entire satisfaction of all who have fully examined them"—can be most satisfactorily accounted for? I am, he said, as the result of years of observation and much cautious reflection, shut up to the conviction that the phenomena are produced for the most part by disembodied intelligences of various grades, and different degrees of development and progress, the majority, if not all, of whom have passed through their preliminary stages in this life. Amongst the reasons which have influenced me in arriving at the conclusion are the following:—

1. Whatever the agents, they unanimously affirm that they are beings who have passed the portals of the tomb, and are now living in various stages of spiritual exaltation or degradation.
2. The phenomena produced are not such as can be produced under similar circumstances by any natural appliances.
3. The phenomena are of a kind for which natural science, as at present understood, cannot account.
4. The phenomena are not only inexplicable as physical facts, on the basis of known mundane laws, but they manifest considerable intelligence, and are therefore produced by intelligent agents.
5. The phenomena are not only physical, but psychological, and mediums under control exhibit knowledge of a quality and extent incompatible with what is known of their normal acquirements.
6. The human forms which frequently manifest themselves at seances where materialisations occur, appear to possess the ordinary characteristics of living human beings—they speak, sing, walk, and write, in a manner which would be impossible to a mere automaton, and they appear and disappear in the midst of a circle of critical observers.
7. Not only is invisible matter rendered visible and apparently living, but solid matter, such as iron, wood, cord, &c., appears to be decomposed and recomposed instantaneously, and apparently at the will of some invisible agent. The only theory which appears to me satisfactorily to account for these and other analogous facts, which would be tedious to enumerate, is, that the phenomena are of spiritual or supramundane origin. I am quite familiar with the records of all alleged exposures which have taken place during the last quarter of a century, and, notwithstanding some real and many suppositional exposures based upon preconception and hasty judgment, there yet remains a large body of incontrovertible facts, for which no theory short of the theory which recognises the interposition of invisible intelligences, at all satisfactorily accounts.

Mr. Barkas then contrasted the teachings of "rigid orthodoxy" and Spiritualism. We select a few of the samples:—

1. Orthodoxy teaches the existence of a tripartite anthropomorphic Deity; Spiritualism teaches that God is one, indivisible, invisible, and to all beings incomprehensible.
2. Orthodoxy teaches the existence of two states or conditions in the future, known as heaven and hell; Spiritualism teaches the existence of numerous states, extending gradually from the very depraved to the most exalted.
3. Orthodoxy teaches the existence of an endless hell for all who are impenitent or unbelieving; Spiritualism teaches that the future world as well as the present is a condition of probation and progress, and that "the present life is but being's first faint ray."
4. Orthodoxy teaches that the bad go direct to hell and the good to Heaven; Spiritualism teaches that all mankind enter, on departing this life, into a spiritual sphere, for which spiritually and morally they are fitted, and that in that sphere they may either progress or retrograde, but that at some point retrogression and consequent misery cease, and all are eventually raised to goodness and consequent happiness.
5. Orthodoxy teaches that all punishment may be avoided by penitence and belief in Christ at any period of terrestrial life; Spiritualism teaches that every man must in his own person suffer the penalty of his misdoings, and can only avoid further punishment by sincere reformation.
6. Orthodoxy teaches that each individual of the human race will be judged and approved or condemned on one day, known as the Day of Judgment; Spiritualism teaches that there is no such day, but that every day men are judged, approved, or condemned, no specially set apart day being necessary.

"How are the phenomena produced?" was the next branch of Mr. Barkas's lecture, and he gave the following amongst other questions on that point asked of "controls," and their answers:—

Question 1: How do you account for the lifting of tables, &c., at seances, without mechanical contact?—Answer: In some cases by the power of attraction—in others by mechanical force.

Question 2: How do you account for the unseen rappings which are heard on tables, floors, walls, &c., or at seances? By what means are they produced?—Answer: They are to be easily accounted for from the fact of the spirits being desirous to attract attention, and are produced in various ways. In many cases by the condensation of various gases contained in the air, and their explosion. In some cases by the materialisation of some solid substance, and then used as a hammer.

Question 3: How do you account for bright, luminous bodies seen at seances not radiating light so as to enable us to see the objects on which they rest?—Answer: From many persons—nearly all—there is a phosphorescent emanation, which to us is a palpable substance, and can be gathered together or condensed, either into a ball or made to cover some object. Phosphor seldom radiates light when in its most luminous conditions, and in the case of the formations we speak of, the quantity is too small to enable anything to be seen except in contact with it; it is then seen by contrast.

Question 4: What is the cause of the cold breezes which pass over sitters at seances?—Answer: Caused by the disturbing of the atmosphere in gathering together the ingredients required by the presiding spirit for the manifestations.

Having referred to the investigation of spiritual phenomena during the last quarter of a century, the lecturer said that the majority of those who had accepted the reality of the phenomena had also accepted the spiritual hypothesis—namely, that they are produced by extramundane agents; but there was yet a great diversity of opinion as to the identity of the agents who produce the occult effects that are witnessed at seances. He acknowledged the receipt of revelations as to the conditions of a future life and of terrestrial knowledge from one whom, though he had never seen, he loved to term his friend. He had received from him more information than ever he obtained, or hoped to obtain, from any embodied man.

In conclusion, Mr. Barkas said:—To the majority of men the future is a matter of doubtful faith; but to the vast proportion of those who have been earnest investigators of modern spiritual phenomena the belief takes the aspect of knowledge—knowledge not based upon demonstration, but upon the strong balance of probabilities.

CONCERNING MEDIUMS I HAVE MET WITH IN MY INVESTIGATIONS OF SPIRITUALISM.

No. 1.—MISS BESSIE WILLIAMS.

To the Editor of the MEDIUM.—Dear Sir,—It is now rather a long time since I have contributed anything to your pages, and remembering the kind attention which my former communications received from the guides of Mrs. Tappan, Mr. Morse, some other mediums in London at the time, and from yourself and some of your readers, I have thought it not inopportune, now that a year or two have been added to my experience in spirit-communication, to submit to you a few remarks on the above subject, and I shall be happy, if they should meet with any acceptance, to give the results of my experiences with other mediums, as occasion may arise.

The subject of the present letter, Miss Bessie Williams, who, I believe, is already pretty well known to you, is one whom I feel much indebted to, but have never been able to requite to my satisfaction. I have had many opportunities of testing her powers, and as she is one of those sensitive beings who naturally shrink from

pushing themselves forward before the public, and thus getting wider scope for the exercise of their gifts, I think it my duty, both to your readers and to herself, to do what little I can to prevent her light from being hidden under a bushel, by calling attention to some of what I consider her most remarkable mediumistic gifts. You are, doubtless, well aware that she acted as clairvoyant, for a long period, to Dr. Mack, and I have no doubt that there are very many amongst his patients who could testify, if they would, to the accuracy and completeness of her diagnosis of diseases (or to those who have given no attention to medical phraseology, I had better say), her power of examining internally and describing the state of all the organs of the body. In my own case I can say that she has repeatedly described to me the internal state of my own system, and advised remedies and diet, from the use of which I have derived much benefit. But the exercise of this kind of mediumship, it is well known, is exceedingly exhaustive to the vital fluids, and involves a considerable amount of suffering and even ill-health to a medium too sympathetic to throw off the influence of each case as soon as done with, and it has been deemed advisable by her guides to put an end, by means of their own, to the great strain upon her system which the number of the Doctor's patients made necessary, and thus leave her strength to devote to the exercise of her other very valuable phases of mediumship. It was she, or, rather, one of my own guides speaking through her, who first informed me of my own healing mediumship, and who first instructed me how to use it and how to cultivate it, nearly two years ago. She has a most valuable power of defining the mediumship of her sitters, and of judging as to the best means of developing; and the special conditions necessary in each case. Then, as to her trance mediumship, the ease with which she is controlled is very unusual. She passes into the trance state before you are aware of it; and while you are conversing with her, it is quite a common thing for another intelligence to step in and take up the conversation. She is the only medium through whom my father has ever been able to speak to me, and the tests he gave me of his identity were simply indisputable. He was a man of exceedingly gentle and sensitive nature, with the moral region finely developed; and although he had ample firmness and sufficient self-esteem, he had little of that more animal firmness generally expressed in a large and prominent under-jaw, and generally possessed by those who have the power to control the actions of others to any extent. Over those in whom the moral region was sensitive, he always had in earth-life a powerful, though scarcely perceived, influence. His presence would stop the ribald jest, and seem to awaken the higher sentiments when they existed at all. But over those in whom the moral region was dull or undeveloped he would have scarcely any power whatever. He might inspire their esteem, but could not directly control their actions.

I think, then, you will agree with me, that a medium like Miss Williams, of strong will-power and active temperament, through whom such a spirit could give an address of some length, as he did the first time he had ever controlled, must be one of highly sensitive nature, and well developed moral region, fitted for the control of spirits of a very high order when suitable conditions are provided. Then, as a developing medium—I mean a medium for the development of mediumship in others—she is the best I have met with so far, excepting only one old lady, whose health will not any longer allow her to sit. A sensitive person cannot remain long in her presence without becoming aware of a power around him which seems at times almost to take him out of himself, and open his spiritual sense. I have myself several times, when she has been sitting at my table with my wife and some members of our family, and I have been trying to attend to the various duties of a host, felt as though I were an outside observer of the scene, and have listened to my own voice as though it were one I had never heard before, although I knew it to be my own. I never felt this perceptibly in the presence of any other person, and this, with many other experiences which I will not now describe, convinces me that the emanations surrounding her are of a quality most conducive to the development of that duality of being, or semi-separateness of spirit and body, which distinguishes most mediums, and, in fact, most of the highly-gifted ones of this earth, whether so-called mediums or not.

I feel that I cannot too strongly advise any persons in the neighbourhood of Brixton, or in any other part accessible from there, who are anxious for the development of any mediumistic gifts they may possess, or who wish to become more sensitive to spirit influence, or to be convinced of the truth of spirit-communion, or to hear news of their departed friends, to avail themselves of Miss Williams's services, and form circles for the various purposes mentioned. I much wish that distance did not prevent my becoming a member of such a circle. I should add, that Miss Williams's sister, who resides with her, has also a great deal of mediumistic power, though she has not cared, as yet, to have it fully developed, and is a most valuable acquisition in a circle. The two little orphan neices whom they have to support are also both of them incipient clairvoyants.

I have not yet said anything as to the value of her mediumship in matters of business. I have repeatedly consulted her on such matters, and have always, so far as I can at present remember, found her information correct when she has ventured to speak positively. On one occasion I had reason to regret that I did not take the precautions which her guide, whom she calls "Goodness" (and who, I must say, I think deserves her name), advised. Her Indian control, called "Dewdrop," is one of the most pertinacious, as well as amusing and good-natured, little sprites I have met with,

and seems to take a delight in what she calls "poking her nose" into any matter about which information is desired. I have been recently much surprised to find that a matter indirectly affecting Miss Williams, but which I had not chosen to inform her of, Miss "Dewdrop" has "poked her nose" into and found out all about, so that she seems to know as much about it as I do myself.

This letter, I fear, is getting rather long, but the importance of disseminating, as widely as possible, a knowledge of the various phases of mediumship I trust you will deem a sufficient excuse for its prolixity.—I am, dear Sir, very truly yours, J. G. S.

Birmingham, December 6, 1877.

P.S.—Miss Williams's address is 65, Mayall Road, Herne Hill, Brixton, S.W.

EXPLOSIVE SLATE-WRITING.

To the Editor.—Sir,—In the interest of scientific fact pertaining to the phenomena called spiritual (every detail of which should be indexed for future reference, that the philosophy of the matter may, as it certainly will, have abundant material wherewith to construct itself), I record the following particulars:—

Sitting with Dr. Monck this evening, with my wife and Mr. and Mrs. Cranstoun, of the Tyrol, we first inspected a slate made airtight and water tight, by means of a plate of stout glass being imbedded over the same in a solid plaster of Paris brick, space of about an inch being left between the slate and glass-cover, in which chamber a crumb of slate-pencil had been placed before it was thus hermetically sealed. Nothing was written on the slate when we first inspected it, and as I had many times before this time thoroughly examined it, I am positively sure that by no natural process could writing, in its then condition, be effected thereon, and my conviction in reference to this, will, I know, be confirmed by the sceptical gentlemen who constructed and sent the slate for experiment.

This glazed and emblocked slate, then, we placed under the table, around which we sat in the gaslight, and Mr. Cranstoun and I placed our feet upon it. Under these conditions the sound of writing was soon heard, and "Samuel," in control, said he had succeeded in writing the word desired by the gentlemen who suggested the test. This word was "Tangier." We therefore took up the slate and found very plainly and strongly written on the enclosed surface of it, the word which had not been there three minutes before.

Now, had we left well alone, it would have been well, and, on the part of those at least who constructed and sent the test-slate, no testimony on our part would have been necessary, for the fact would have been self-evident. But, unfortunately, "Samuel" thought he could write something further, and the slate being placed as before, each one of us was asked to name a word that should be written. We each gave a word, and with my foot and Mr. Cranstoun's foot on it, we again heard the sound as of writing. Moreover, I felt some force upon or in it, as it were, of the pressure and force of steam that lifts the lid of a kettle, for it seemed to heave and throb. "Samuel" now told us not to be alarmed at what might occur, and, as I was saying "Be careful of the glass," an explosion took place that scattered it in fragments over the carpet, like spray from a fountain. Instantly I took up the now ruined slate, and found the words correctly written as desired in order as we gave them.

The spoiling of what without my word would have been a test for the owners of the slate has caused me much disappointment; but the mishap itself may still be suggestive, and demonstrate to all who desire with me to get at the scientific reason for the phenomena we study, the existence of a force, yet undiscovered, the nature of which, and the laws that govern it, being my constant endeavour with others to find out.

December 14th.

THOMAS COLLEY.

SUCCESSFUL MATERIALISATION EXPERIMENT.

To the Editor.—Dear Sir,—At a time when form manifestations are reaching a point of marvellous development, and we are fairly breathless in wondering what the next stage may be, it will not be, perhaps, unacceptable to your readers to have the following account of a seance with Mr. Eglinton, held by four members of the Brixton Psychological Society, at Mr. D. Fitzgerald's, 6, Loughborough Road, Brixton, on Thursday, the 13th inst., as confirmatory of the advancing phase of the Movement and of the good faith of one of our best mediums.

We sat round a table as usual, the gas being turned off, and soon heard the voice of "Joey," who asked us, as there was plenty of power, whether we preferred to sit for table manifestations or materialisation. We elected to sit for the latter, when "Joey" said the circle was harmonious, but there were one or two outer influences he would have to combat. We then lit up and half closed the folding doors of the room, placing a piece of black calico across the opening, retiring ourselves into the portion of the room we had not previously sat in, leaving the medium in darkness in the improvised cabinet formed by the folding doors and black cloth. The outer doors of the room were locked, and we held the key. We lit the gas in our portion (a flame about the size of a candle) and sat awaiting results.

Presently the voice of "Joey" bade me place a chair at the opening of the cabinet on one side. I did so, when Eglinton entered, entranced, sat on the chair, then removed it, and walked up and down the room in an agitated manner. Then, joining our hands, and placing the extreme outer hands on the others, he was energetically engaged for some time in throwing from us into the cabinet what might be termed magnetic power, though no substance was seen. Then, returning to the opening of the cabinet, he stood, when we saw at his right side a pillar of nebulous matter, which gradually took the human form, grey and

ghostlike, like the marble hewn into shape by workmen before the sculptor gives it life and beauty. This form vanished through the black curtain, drawing the medium after it, when immediately appeared a grey form, draped from head to foot and veiled, apparently a female, for it had a woman's roundness and grace. This advanced four paces towards us and retired; and we saw as she turned in adieu the flowing drapery of her robe trailing for some distance on the carpet.

The figure known as "Abdullah," at least six feet high, one-armed, habited in white garments, with head-dress and glistening jewel, then advanced two yards into the room and within one yard of the sitters, near enough to be touched, if we were so minded, and to see the soft glittering eyes, the bronze of his complexion, and the black and glossy beard. Four times was this repeated, each time retiring with a truly oriental salaam, and we could see the bending of the knee-joints as he performed it.

Then the face of "Joey" was placed through the opening of the curtain, and he exclaimed with a heartiness that left no doubt of its truth, "How glad I am to see you all!" He then also came towards us, previously squatting at the entrance and observing he did not like to approach unless properly attired, threw from himself a quantity of drapery which has no earthly material to liken it to. It came into the room, a cascade of exquisite gossamer that Titania might have chosen for her nuptial couch. Then, gathering it up, he stowed it in some mysterious way about himself, retiring and again and again repeated the marvellous and interesting experiment. He finally produced a hinged slate with a crumb of pencil inside it, which one of the sitters had tied in a peculiar manner, and after asking that gentleman to hold it with him, "Joey," after one or two attempts and retirings for more power, managed to write the word "Joey" on one side and "Mr. B." in a circle, on the other; and with his hearty benison the sitting terminated.

H. E. FRANCIS, Hon. Sec. B.P.S.

— SPIRITUALISM IN CAMBRIDGE.

On Wednesday and Friday, December 12th and 14th, Mr. W. J. Colville delivered inspirational orations and poems in Cambridge. On Wednesday evening the public hall was fairly well attended, considering that the Cambridge season was over. The audience, of whom a considerable number were members of the University, chose "The Relations between Spiritualism and Science" as the subject for the oration. Mr. Colville prefaced his remarks by reading a few verses from 1 Cor. vii., and then spoke for upwards of an hour on the subject, proving that Science and Spiritualism are perfectly in harmony with each other. At the close many questions were asked, especially bearing upon the *modus operandi* of spiritual manifestations. A poem was then delivered on the "Future of Democracy in Europe." The audience greeted the lecturer with bursts of applause. A local journal gave a very fair and impartial account of the proceedings.

On Friday there was a slight increase in the attendance, and the lecturer was, if possible, even happier in his utterances on this evening than on the preceding occasion. The subject chosen for the oration was "What Effect will Spiritualism have on the People, Socially and Politically, if it be Generally Accepted?" The lecture comprised a definition of the essential principles of Spiritualism, and showed the effect these principles must have on the community at large if they entered into the heart and life of the nation. Monarchy and republicanism, marriage, and education, were all dealt with at some length during the discourse, which was delivered rather rapidly, and occupied about an hour and ten minutes in its delivery. Numerous questions were replied to at the close, and an impromptu poem delivered on "Oliver Cromwell," this subject being chosen by a University man and approved of by the audience.

The speaker on its conclusion received a deafening *encore*, and cries of "Give us some more" were heard loudly in the hall, but the only response was some polite words of thanks to the audience for their kind attention.

As several persons openly announced their disbelief in Spiritualism, and there was a rather hostile feeling in the meeting at its commencement, the unanimous feeling of the meeting at its close on both occasions was that Mr. Colville had achieved a triumph, which sentiment was fully expressed in a cordial vote of thanks. The platform was tastefully decorated with flowers in ornamental stands, and Mr. Colville was on both occasions entirely alone on the platform, as far as visible specimens are concerned.

Mr. Burgess, a prominent worker in the Cause in Cambridge, has certainly done Spiritualism good service in thus bringing it in a proper manner before the public. We hope that in future all who engage lecturers and mediums will give them the same hospitable reception as that accorded to Mr. Colville. Spiritualism has many adherents in Cambridge, though some of them seem afraid to give publicity to their opinions.

— THE VEGETARIAN SOCIETY.

At its 30th anniversary, recently held at Manchester, adopted resolutions:—

1.—Inviting the attention of all earnest patriots and politicians, and of all holders and occupiers of land, to the importance of the cultivation of fruit as an auxiliary food supply; and urging the planting of fruit trees in all gardens, hedgerows, and on waste lands as a suitable, profitable, productive, and healthful industry; and in these times of scarcity of food, diseases among cattle, and great national distress, especially commending to landed proprietors and public corporations—on the grounds of both utility and beauty—the systematic planting of fruit trees along railways, roadways, riverways, canalways, and wherever practicable.

2.—Inviting the co-operation of all who advocate the kind and humane treatment of animals, of all who have banded themselves against the cruelties of vivisection, of all friends of social purity, and of all who seek to bring about "peace on earth," in promoting a social reform which is essentially, and, before all things, humane, pure, and peaceful, and the adoption of which by individuals and nations will mightily tend to secure and diffuse those great and beneficent social blessings for which they, with ourselves, earnestly pray and labour.

3.—Inviting all friends of sobriety, all who desire to stop drunkenness by the effectual weapon of prevention, all who labour for the reformation of the intemperate, to co-operate in promoting, especially among the young, the adoption of that simple and unstimulating diet which prevents the acquirement of the drunkard's appetite, and in a high degree facilitates the return to health and to habits of sobriety of those who have fallen into drunkenness.

4.—Sympathising with every movement for the elevation of woman, and urging the universal adoption of a simple and natural diet as a means of freeing all engaged in household duties from an occupation which is repulsive in its details, and contrary to every sense of refinement, and thus to fill the domain of domestic life with healthful, cheerful, and attractive industry.

5.—Urging on all advocates of thrift and frugality, on all who are striving to promote the welfare of the industrial classes, on all who labour for the relief of the struggling and the suffering, on all supporters of asylums for the orphan, the homeless, and the destitute, the superior advantages in economy, sustenance, and wholesomeness of a well-selected *vegetarian diet*, and commending to the charitably disposed—at this time of distress in particular—a method by which their excellent purpose may be carried out for the benefit of at least double the number of those whose sufferings they desire to alleviate.

6.—Urging upon all upholders of morality, on all friends of missions—home and foreign,—and on the earnestly religious everywhere, the necessity of a return to a pure, simple, and natural diet as an invaluable auxiliary to the promotion of all abiding moral and spiritual advancement.

— THE HEART OF LONDON.

A somewhat sensational temperance lecture was delivered on Thursday at Salisbury Hall, Oxford Street, by Dr. T. L. Nichols, of Malvern. A map eight feet square was exhibited, representing one half-mile square in the heart of London, and it had thick clusters of black squares. These were public-houses in the district, extending from the British Museum, north of Great Russell Street, to Covent Garden, covering Dean Street, on west of Soho Square, to Bloomsbury Square on the N.E., about half of Leicester Square on the S.W., and covering nearly the parishes of St. Giles, St. Paul, Covent Garden, all Drury Lane to Wych Street, Seven Dials, and all the interesting district which, being the centre of business, ought to be the finest portion of what we call London. It had all the advantages of a gravelly soil, good drainage, and the best situation, and ought to be one of the healthiest and most beautiful portions of the metropolis. It was nevertheless one of the filthiest and most wretched districts, and was the home of every form of misery, vice, and disease. The lecturer quoted from various writers, showing the bad reputation it had borne from the time of Charles II. downwards. The sources of most of the poverty and wretchedness which characterised that district were, in the opinion of the lecturer, the "black spots" which on his map represented the large number of public-houses—places that were opened and licensed by Government. The result was to be seen in the state of things which would be found in Drury Lane and the neighbourhood. It was a place perfectly indescribable, and must be seen to be realised. It was for them to find a cure. Whether trade should be hampered with restrictions was a fair question. If a thing was to be sold, let it be sold freely; but if it was a thing that could not be sold freely, it was fair to ask, Ought it to be sold at all? They had to decide between free trade and no trade in things that were harmful (bear, hear), and thus people might be raised by education and other influences. He did not see how they were to be raised above the influence of the public-houses. The only remedy, he suggested, was the removal of the public-houses. The fearful state of things in that one half-mile in the heart of London was a subject he would like to bring before every magistrate, legislator, and philanthropist. The lecture was delivered with much earnestness, and the audience signified their appreciation by frequent applause.

— DO NOT DISPUTE WITH SCEPTICS.

The value of the our "Dialectical Number" of the MEDIUM is being generally acknowledged. It is throughout a challenge to the sceptical to investigate by experiment, and not to waste time over controversy. To Spiritualists we say, *Send sceptics to the SEANCE-ROOM with a copy of the "Dialectical Researches" in their hands*—and send them there unaccompanied by Spiritualists, either private or professional. Bid them there to study the "Rules for Investigating Circles" and generally to acquaint themselves with the Dialectical experiments. Urge them also to consider the application of those experiments as set forth in the essay by "Phoenix" on "Spiritualism Militant" and as detailed in our leader on "The London Dialectical Society";—for the whole of our "Dialectical Number" will be found suggestive reading at seances. The opportunity is favourable. The long winter evenings have arrived. *Now, therefore, is the time for arranging indoor occupations.* Let the periodical seance figure in such arrangements for the next few months. And bear in mind that the seance need never be a dull and dreary affair. It is an opportunity for pleasant conversation; for the interchange of thought; and varied by a little music, anecdote, and poetry, may subserve an agreeable and useful purpose in itself—as well as aid in putting spiritualistic allegations to the proof. *Spiritualists, do not dispute with sceptics.* The sceptic who is worth convincing, will always be the one who has the good sense, the honesty, and the energy to experiment for himself. To such our "Dialectical Number" will be a sufficient inducement, and will save on both sides all necessity for controversy;—the more so as it leaves the sceptic entirely free to form his own theory in explanation of the manifestations and pledges him to no hypothesis, spiritualistic or otherwise. Keep always on hand, for circulation, a small parcel of this, the cheapest and most unique work on the phenomena called spiritual. And from time to time let us know results—not necessarily for publication, but as a means towards further usefulness.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

	s.	d.		per annum	£	s.	d.
One copy, post free, weekly	0	2		0	8	8
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 28, 1877.

OUR INDEX.

The work of Spiritualism during the year will be found arranged in our index to the volume which closes this week. Though much labour and attention has been bestowed on the compilation of subjects, the index is far from being as complete as we could wish. We should have been glad to have been able to arrange the phenomena and teachings in distinct classes, so as to present a complete analysis and concordance of the work of the year. This would have absorbed much time, and occupied more space than we can spare for such a purpose. It is hoped, however, that the index herewith presented will be found useful and conducive to the progress of investigators in the future, who may desire to see how the work went on in that trying year, 1877. The history of various notable events, and the career of our most distinguished workers, also the development of the ideas given out by the various teachers, will be found collected under their several heads, thus rendering the volume a combination of distinct treatises. After all, some excellent work has been done in 1877; and amidst the trials which have been sustained, precious jewels have been discovered.

SUBSCRIPTIONS TO THE MEDIUM FOR 1878 ARE NOW DUE.

It will facilitate our work very much—in fact, it will be equivalent to a considerable contribution, if our readers will kindly remit between now and January 1 their subscriptions for 1878. At present the condition of things is such that the price which we receive for the MEDIUM does not pay its weekly expenses; as a consequence we have no margin of profit wherewith to pay postages on applications for payment, and receipts for the same. It is, therefore, due to us that our readers do this year, as many of them have done in the past, remit us their subscription without further solicitation, accompanying it with a stamped and addressed envelope for the return of receipt. When we have to apply for these small amounts, and pay postage on acknowledgments of cash, a heavy expense and much labour devolves upon us, which we hope our friends will do all they can to spare. The subscriptions for 1878 will be as in the year now closing, 8s. 8d. for one copy, post free. Subscriptions for *Human Nature* at the rate of 7s. per annum, and the amount for any other publications required, may be included with that due for the MEDIUM.

We wish all our friends a happy and prosperous New Year, and as far as we are able we shall endeavour to render it spiritually instructive and agreeable to them.

FIVE THOUSAND NEW SUBSCRIBERS WANTED.

Now is the time to prevail on all who are favourable to the Cause to take in a copy of the MEDIUM for the next year. We have resolved on doubling our circulation between now and spring. By furnishing us with 5,000 additional subscribers our friends would do a service for the Spiritual Institution equivalent to its present annual revenue. Cannot this be done, and for the future not only relieve us of all pecuniary difficulties, but place into our hands a liberal margin for the promotion of the Cause? We think we have done our share of hard work and suffering, and now ask our brethren to do what they can to lighten the burden, and do their part in the work.

There are many Spiritualists who are continually gaining new subscribers, but a very much larger proportion seem to make no effort in this direction. Surely the most obscure reader could obtain at least one subscriber, and there are many who could obtain a dozen, or even more. These new readers may either remit their subscriptions to us, or give their names to their news-

agents. The publication trade might be made much more useful than it is in spreading Spiritualism, if customers were carefully collected for the MEDIUM and handed in to local newsvendors.

We are ready to place specimen numbers at the disposal of our friends, to circulate themselves, or give to their newsvendors to hand to likely purchasers. A notice placard for the window may also be obtained for exhibition by such newsvendors as would agree to expose the announcement:—"A copy of the MEDIUM may be obtained inside gratis."

We are perfectly convinced that it is nothing but indifference and listlessness on the part of the great body of Spiritualists which prevent our having these 5,000 new readers, and which at the same time limit Spiritualism within a much narrower area than it otherwise would assume. By securing the circulation of the MEDIUM the Cause is promoted in the most effectual manner, without further trouble or expense, as no person takes in the MEDIUM who does not consider it of more value than its cost.

Will all our friends who really and truly wish us a happy and prosperous New Year obtain for us by the first of January one or more new readers?

MR. W. H. LAMBELLE'S REMOVAL TO LONDON.

The annual *soirée* of the Excelsior Circle, to be held on New Year's Day, at South Shields, will be an event of more than ordinary importance, as it will be at the same time a farewell meeting to Mr. W. H. Lambelle. This distinguished medium is about to leave South Shields, and become associated with Mr. Burns in the work of the Spiritual Institution, London; and no doubt Spiritualists from all parts of the Tyne-side district will assemble, to offer all good wishes to their friend on entering on a field so congenial, and opening out a career of the widest usefulness. The meeting will be held at the Circle Rooms, 125, Frederick Street. Mr. Lambelle will speak to the Newcastle friends, at Weir's Court, on Sunday evening. We hope both meetings will be well attended, and inspired by a feeling of hearty good wishes for Mr. Lambelle's success.

MR. MORSE AT DOUGHTY HALL.

There was a large and intelligent attendance at Doughty Hall on Sunday evening, and Mr. Morse delivered an oration in his best style. We regret that Christmas arrangements prevent our giving any notes of it this week.

Mr. Morse speaks again at Doughty Hall on Sunday evening, thus ending the services for 1877. This will probably be the last occasion on which London Spiritualists will have an opportunity of hearing Mr. Morse for some time, as he is about to remove his home to Derby. We therefore need scarcely urge metropolitan Spiritualists to fill Doughty Hall to its utmost.

Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

DR. PEEBLES AT WORK.

The lecture by Dr. Peebles which we publish this week is a fine condensation of arguments on behalf of Spiritualism. We present it to our readers with pleasure, as it shows that our brother-worker's hand has not lost its cunning, nor his noble heart its ardour. Letters for him arrive in plenty, and as the shower thickens daily, we may expect him at an early date. We hope he may be on hand to give, in Doughty Hall, the opening service for 1878.

PORTRAITS IN THE MEDIUM.

We are preparing for publication in the MEDIUM a series of portraits of eminent Spiritualists and mediums, commencing with Dr. Peebles, on the first issue in 1878. We have in preparation engravings of Dr. Mack, Mrs. Dearborn, Professor Wells, Mr. Wood, of Oldham, Mr. Colville, and others, which will follow as opportunity may favour.

EAST END SPIRITUAL INSTITUTION,

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

On Sunday last the morning service was conducted by Mr. Wallis, and the guides of Mr. Quarumby addressed the friends. In the evening the guides of the latter gentleman delivered an excellent and instructive address, on "Christmas: its Signification in Reference to Jesus," chosen by the audience. At the close a visitor took exception to a remark made by the guides, that Spiritualism might be called the Christ or Saviour, to which the control replied; after which the gentleman persisted in his objection, and he began to make a speech, but he was called to order; and on being informed that if he desired a discussion, a night should be fixed for it, he agreed to that proposal. It was ultimately agreed that after the guides of Mr. Wallis have delivered their address on "Jesus the Christ of God," on January 6 (which was announced for last Sunday, but postponed for Mr. Quarumby's guides to address the friends), if so desired, the debate should then be arranged. On Sunday next Mr. Colville will deliver an address appropriate to the time of year, and it is hoped his friends will attend.

E. W. WALLIS, Sec.

ISLINGTON SPIRITUAL INSTITUTE.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

Madame Llanoré has kindly promised to preside at the pianoforte on the occasion of the Gathering of Old and New Friends at the above hall on Saturday next, December 29; commencing at 7.30. Tickets 6d., including refreshments.

Mr. Colville will deliver a New Year's address on Sunday evening, Jan. 6, at 7 o'clock.

A. MONK, Sec.

THE SOCIAL GATHERING FOR THE NEW YEAR AT
MARYLEBONE.

THURSDAY, JANUARY 3, 1878.

The Committee, desirous of making the above event a success, take this opportunity of asking all old associates, members, and friends of the Association to make an effort to be present and partake of the good cheer that will be provided. An important feature in the programme is an excellent tea at half-past five, after which vocal and instrumental music, concluding with dancing. Tickets, 2s., admit to tea and evening's amusement; double tickets, 3s. 6d., to admit a lady and gentleman, or two ladies 1s.; to admit to entertainment and dancing. Refreshments will be also included. Tickets can be had of the Secretary, Mr. C. White, or from the Committee:—Mr. Armfield, Archer Street, Bayswater; Joseph Ashman, 14, Sussex Place, South Kensington; W. O. Drake, 49, Tavistock Road, Westbourne Park; G. F. Tilby, 18, Pickering Place, Bayswater.

WATCHNIGHT AT MARYLEBONE.

On the evening of December 31 a novel meeting will be held at Quebec Hall, 25, Great Quebec Street. The proceedings will commence at half-past ten. Mr. Dale will relate "The Story of an Old Coat" and "A Motto for the New Year given in a Novel Way." Other friends will deliver addresses, and songs and music will form agreeable features of the meeting to welcome in 1878. Suitable refreshments will be provided and supplied at a small charge. The whole proceedings will be conducted in an enjoyable and consistent character, and in that spirit all friends are cordially invited.

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

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

ARRANGEMENTS OF MEETING.

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

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

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

JOHN LAMONT, President.

December 8, 1877.

CHARLES PARSONS, Secretary.

THE LANCASHIRE DISTRICT COMMITTEE OF
SPIRITUALISTS.

Meetings to be held under the auspices of the above committee:—

Liverpool, Sunday, January 6, 1877, two trance addresses will be given in the Camden Hotel, Camden Street, at 11 and 6.30, by Mr. Joseph Jackson of Hyde.

Bolton, Sunday, January 6, Mr. John Lamont of Liverpool will give two addresses, and will also give another address at the same place the following Monday evening.

Mr. Morse will speak at the following places:—

Liverpool ... Sunday, January 13, 1878, 11 and 6.30.
Hyde ... Monday, 14th, 8.
Rhodes ... Tuesday, 15th, 8.
Manchester ... Wednesday, 16th, 8.
New Mills ... Thursday, 17th, 8.
Littleborough ... Friday, 18th, 8.
Oldham ... Sunday, 20th, 2.30 and 6.30.
Rochdale ... Monday, 21st, 8.
Burnley ... Tuesday, 22nd, 8.
Bolton ... Wednesday, 23rd, 8.
Bury ... Thursday, 24th, 8.
Manchester ... Friday, 25th, 8.

JOHN LAMONT, President.

December 24, 1877.

CHARLES PARSONS, Secretary.

SUNDAY SERVICES IN SALSBURY HALL, 429, OXFORD ST.

On Sunday last this hall was well filled at the morning service, when W. J. Colville delivered an inspirational discourse on "Christmas, and its Lessons," followed by a short poem. The desk was very prettily decorated with flowers, and evergreens adorned the gaseliers and walls. In the afternoon the audience choose "Sleep, and its Effects on the Spirit," as the subject for the lecture. At the conclusion a great many interesting and important questions were replied to by Mr. Colville under influence of his spirit-guides. An impromptu poem on "Heaven," was much appreciated by the assembly.

On Sunday morning next, December 30th, the service and discourse will be specially adapted to the close of the year. Mr. Colville's guides intend to deal principally with the religious and political aspect of Europe at the present time. Service will commence at 11.15, and as the subject announced is one of considerable general interest, an unusually full attendance is expected. All seats free. Voluntary collection to defray expenses. In the afternoon, at 3.15, the subjects for the discourse and poem will as usual be chosen by the audience, and questions invited at the close of the address.

W. J. COLVILLE acknowledges, with many thanks, a donation of £1 from Colonel Earle, towards liquidating the debt on the Langham Hall Monday-evening Meetings.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday of last week, this School celebrated its twenty-sixth sitting, by a social gathering of Teachers and Visitors. Twenty guests responded to the invitation of the Chief Monitor, and partook of a suitable repast, after which, the evening was spent with speeches and spirit-communication. A report will be given next week. A new series of meetings has just commenced, and it is a favourable time for Teachers to enter the Order. Spiritualists are recommended to become associated with this School for a few months, and then establish Schools in their own homes.

A SPIRIT-COMMUNICATION.

The year is almost gone! but what hath been accomplished in that year? How little has been done, according to the time lent? Those that work, work slowly; and those that are blind, grope in the dark.

The world has been filled with blood, rapine, and slaughter; the charitable misdirect their efforts; the reformer knows not on what plague-spot to light; and the preachers are ignorant of the true gospel. The true gospel itself, and the places in which it should be preached, are liable to be turned into dens of mountebanks and jugglers. The good seed is weak, and the weeds are rampant. The corn dieth in the ear, and the hemlock hath mighty branches. Many sit under its branches, and delight in its shade, while the good seed is unregarded. The Spirits and Messengers come in vain, the rain and the sunshine; but the land is barren, and full of evil. Weeds grow where there should be corn, and thorns where there should be grapes.

What shall be done to the land, and to the world? How shall it be purified; and how shall good intentioned workers be directed aright?

How shall barren soils be cultivated?

How shall blind eyes be opened?

How shall prejudiced minds be unwarped?

What shall we do? What a sink is this!

Who shall cleanse it and renovate it?

Who shall disentangle the ragged web, that is full of all sorts of materials, each to be divided and put in its own place?

It is a work that no single arm can accomplish, it is a work for the Ministers of HIM who created all things.

Hath the GREAT PROPHET come in vain? Hath HE endured the pains and degradation of fallen man, and is the world not yet redeemed? Is the light between Heaven and Earth yet opaque? Will the sun not shine?

The Spirits even grow faint o'er the vast work, but THE PROPHET shall not have come in vain.

The world must be renovated—the web must be unwarped—the light must be given—the blind eyes must be opened—the ignorant mind be taught—and the whole earth must be renewed.

It is the will of the GREAT LORD, and HE shall accomplish it; and His Ministers and His Servants must do His work. *Each one must stand or fall by his motives.*

Ye must have CHARITY; ye must have FAITH; ye must have LONG-SUFFERING, which is endurance. Ye must not be discouraged by vicissitudes, either small or great; ye must go on:

O'er mountains, moor, and fen,
Crag, rock, and tangled glen,
Till smiles the morn.

December, 1877.

A REPLY TO NEWTON CROSLAND BY A SPIRIT-GUIDE.

Through the instrumentality of our medium, we have read with interest your letter, and by his means we wish to give you a reply. You have laid hold of the right form of Spiritualism, and may it guide you in the shining paths of the higher life, inasmuch as you recognise that the Lord Jesus is the spiritual king of it, and that His teachings are from the pure spring. Christianity, as taught in these days, is a fallacy; but the principles, as given to the world through the teachings handed to all generations in the New Testament, are the only true and reliable ones. There is beauty in nature, beauty in science, beauty in all the universe; but the greatest beauty of spiritual teachings is to be found in the teachings of Christ. We protest against such epithets as medium being bestowed on our King and Ruler; he holds the sceptre of power and love in the highest spheres, and none can approach him unless clothed in the spotless garments of righteousness, and perfect love, and purity. Some of your would-be spiritual teachers deny him altogether, ignore his teachings, and put them not in practice; they seek the science, not the spirit, and the truth seems useless to them; they use their gift for money, barter it for fame, are atheist in heart, and revile all teachings of a purer kind. You have said truly, Spiritual-

ism is of no use to men if they do not thereby acquire a purer and more comprehensive faith in the teachings of Christ, for He is the fountain of life and wisdom, and all other sources are more or less polluted.

Some Spiritualists have tried to engraft Christianity on Spiritualism, and they have failed, and their failure has led them back to Christianity bereft of Spiritualism. Let the voice of those who love truth be heard, and if they honestly seek the higher life, let them first uphold and follow its teachings, and those of the New Testament, as given to mankind by the voice of Jesus. Who calls himself a Spiritualist who can deny this truth? You say the Lord Jesus was manifested in the flesh. True; and it is easy for you, who have sought the laws of the spirit, to understand this. You say that through the spirit, whilst in the flesh, he was inspired by the spirit of God to speak the words he spoke. True. Then how can you reject his teachings or doubt their truth? For if you deny them, you deny the greatest manifestations of the spirit, and have no ground to believe on the teachings of those amongst you who are led by the spirit. You deny the greatest of the spiritual manifestations, as well as the greatest of its teachings. A house cannot be divided; for if it is so, it must fall to the ground. Then you seek to propagate the truths you uphold—the truths for which you obtain proofs in every town and country, and how think you men will leave the pure spiritual teachings of Christ for that which in spirituality has no foundation, which is reliable; for in one circle you receive one class of teachings, and in another you are led to accept the very opposite. You create thereby more confusion than already existed, and replace that which is true and reliable by that which is contradictory and unreliable. If you wish to promote the truth of Spiritualism, uphold the teachings of the Lord Jesus, and give him the first place as the greatest Spiritual Teacher ever known, and by the phenomena of Spiritualism prove the power of the spirit, the natural laws of the spirit, its power over matter, and the world will come to you and listen to you, and soon follow you; for that which many now believe in blind faith will be manifested to their reason, and much which to their intellect is now wrapt in obscurity, in dogmas and prejudices, will be made clear and comprehensible.

Of all the human family, the one who professes to believe in Spiritualism should be the last to shadow and obscure the personality of the Lord Jesus, or to give an inferior place to His teachings; for in so doing, he rejects the corner-stone of the purest and noblest spiritual temple ever erected—a temple built on truth, on divine love, wisdom, and purity. This spiritual edifice is the most pleasant to behold by man's spiritual nature, and the noblest pattern ever set before him.

Arise, lovers of truth, and defend the Spiritual King, if you wish him one day in the better land to reign over you in power and glory. Arise, and call him your Prince and your Redeemer, for by his love He has conquered death and given to all the gift of immortal life, to all who will follow his teachings and prepare their spirits to meet him in the heavenly spheres.

If the Cause you have at heart does not prosper as you wish, it is because it is laid on a sandy foundation. You barter for money the gifts of the spirit, and your lives give the lie to your words.

Hear the voice of some whose spiritual vision sees where the pure crystal lies, and who, after twenty-five years intercourse with the spiritual manifestations, declare to you all that in Jesus alone, not as a medium, but as the anointed of God, as the Prince of life and love, is to be found the highest, the purest, and the noblest teachings of the spirit.

"OMIVER."

FAITH—A MEANS OF CURE.

To the Editor.—Sir,—Mr. Calder is evidently under a strong impression that someone has said a very foolish thing. Who this "someone" is it is difficult to imagine, but I should not be surprised to learn that Mr. Calder considers that I am the peccant utterer. Guided by Scripture and experience, I ventured to remark that "Faith was one of the most potent of all curative conditions"; whereupon my censor has jumped to the conclusion that my doctrine is "that there can be no cure without the possession of faith by the sick person"—a strange opinion, which I never ventured for a moment to maintain. Faith on the part of the healer—faith exercised by the attendants on a sick person may be as efficacious as when it animates the patient. This answer at once disposes of Mr. Calder's irrelevant instances of the cure of children and raising of Jairus' daughter. In the latter case the girl was dead or supposed to be so, and the curative faith was manifested by that greatest of healers, Jesus himself.

Mr. Calder persists in his old vague formula that "faith is best shown by following God's will in the culture of virtuous principles." Precisely so; but what is to be the guiding light and standard of our "virtuous principles"? Is this culture to be shown in marrying our half-sisters or in burning our widows? Who is to be our leader and guide in the development of our "virtuous principles"—Mr. Calder or Jesus? I prefer Jesus.—Yours, &c.,

NEWTON CROSLAND.

Blackheath, Dec. 22, 1877.

QUEBEC HALL, 25, QUEBEC STREET, W.

On Sunday, the 23rd, Mr. E. W. Wallis was announced to deliver a trance-address in the above hall, at 3.15 p.m., but owing to the arrival of Mr. Quarumby from Oldham, it was suggested that the last-named gentleman should take the platform, thereby easing Mr. Wallis, who is unfortunately suffering from a severe cold. Mr. Quarumby's guides delivered a masterly and eloquent address on the subject selected by the audience, "Does Spiritualism supply the Religious Requirements of the Age?" Spiritualism was described as being the connecting link between science and religion, harmonising the two, and supplying the needful consolation that logical minds sometimes fail to find in religion as taught by the Church, and warming up, so to speak, and giving new life and interest to the hitherto cold practicality of the teachings of science. A beautiful impromptu poem on "The Emancipation of Evil" followed the address. Mr. Quarumby responded to a unanimous vote of thanks from the audience, thanking them for their kind reception on his first appearance in public in London, and the meeting terminated.

I should like to remind my brother and sister spiritualists who may have endorsed the recent cry for more spiritual teachers, that they

would do well to give better support and encouragement to those we already have; for to speak plainly, our meetings have recently been shamefully neglected, which, in the face of the fact that such gifted mediums as Dr. Monck, Mr. Colville, Mr. Morse, Mr. Wallis, and others, have occupied our platform, is inexcusable, such a number as eighteen or twenty being occasionally the outside computation. I may remind them that on the first two Sundays in January, Mr. Fletcher, the well-known American medium, will deliver addresses at 3.15 p.m.

December 24, 1877.

JAS. WHITEHORN.

AN AMERICAN CURE FOR DRUNKENNESS.

It is now twenty-five years since I took the position that drunkenness is a disease arising out of waste of the nerve tissue, oftentimes finding the centre of its expression in the solar plexus or network of nerves that lies behind the stomach, and reflecting itself to the brain and spinal column by means of the great sympathetic. Since that time there has been under my care not less than a hundred habitual drunkards, some of them with such a desire for liquor that if they could get it they would keep drunk all the time; others having periodic turns of drunkenness, during the paroxysms of which they would remain drunk for a week or a fortnight at a time. Everyone of these persons were so far gone as to have lost self-respect, character, and position, and many of them fine estates. In only two instances have I failed to give back good health and sobriety where these individuals have been under my personal management and direction; and of all the agencies that have been brought to bear upon them, save the psychological, none have proved so effective as those of diet and bathing. It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, common salt, flesh meats, and medicinal drugs. If his diet consists of grains, fruits, and vegetables, simply cooked, and keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks. The proof of this can be seen at any time in our institution, where we have always persons under treatment for inebriety. The patients themselves testify that they became sober, not from any moral consideration at first operative in them, but because under the plan of living to which they were subjected the appetite died out. Thus we readily see how effective for a restoration to thorough health the dietetic department of our common life may be made. Children brought up only on milk and grains, fruits and vegetables, simply cooked, leaving alone flesh-meats, condiments, and stimulo-narcotic table beverages, never become drunkards. I have found it impossible to cure drunkards while I allowed them to use flesh-meats. I regard the use of flesh as lying right across the way of restoration. Aside from its nutrition, it contains some element or substance which so excites the nervous system as in the long run to exhaust it, to wear out its tissue, and render it incapable of natural action. In this condition of the system come the reactions which are abnormal, and thence the paroxysm of craving for liquor, which is so strong as to overcome all moral restraints, obscure the judgment, enfeeble the will, and turn the man into a creature having powerful desires with thoroughly aroused passions, and incapable of self-control. Every drunkard, therefore, who comes to us for treatment must consent to give up tobacco, tea, coffee, flesh-meats of every kind, the contents of the cellar, and common salt (I do not mean that he does this the first day he comes); and to the risks of whatever sickness that may ensue, without the use of any drug medicines. Matriculated on these terms, he can no more help becoming a sober man than water can help running down hill in a smooth, unobstructed channel.—JAS. C. JACKSON, M.D., Dansville, Livingston Co., New York.

ANTIQUITY AND UNIVERSALITY OF ASTROLOGY.

In olden times it was the ambition of the well-minded to be able to communicate with the Planetary and Tutelary Angels, and for this very purpose rituals were constructed, and ascetic codes were laid down for the regulation of the lives of those who aspired to this honour. The religion of the Hebrews, after their sojourn in Babylon, was and is only this, and nothing more; and the famous Cabala is no other than a system through which may be accomplished an acquaintance with the celestial beings, and the harmony between them and the beings localised in matter. The Hebrew alphabet has an astrological and a spiritual significance, concocted from the three mothers, fire, air, and water; the seven planets, and the twelve signs of the zodiac, the three deific and seven planetary spheres, are represented by the ten words revealed from heaven on Sinai. The seven angelic spheres also were typified by the seven ages of man in the progressive development of his psychological nature, as any student may plainly perceive. In the vast depths of antiquity is the origin of the astrological faith lost, for in the most ancient records is it spoken of as being even then hoary with the revolutions of age. The Babylonians assert that of the heavenly motions and their influences they had exact records for four hundred and seventy thousand years carefully noted down. The Lord inquired of Job, "Canst thou bind the secret influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?" and the Book of Judges informs us that "the stars in their courses fought against Sisera." This ancient faith is alike found in the hieroglyphics of Egypt; amongst the Peruvians when Pizarro subjugated them; when the Mexicans were conquered by Cortez; and it has found its way into every clime, and every language bears record of its presence. The names of the week commemorate the faith of the past, our Christian Sabbath is complimentary to the worship of the Sun, and even in our language, when delineating character, we use astral phraseology and preserve recollection of the seven planetary temperaments; one man is termed Saturnine, another Jovial, another Martial, &c. The sacred names of the Deity, the mystical Elohim, and the ineffable JAN, are astrological in their origin, as well as the terms Lord of Sabaoth and Lord of Hosts. Thus for thousands of years Astrology swayed the minds of saint and sage, of old and young, of learned and illiterate alike. Long anterior to the Israelites liasing the name of the Seer of Sinai, before Israel gave his blessing to Jacob, or Abraham worshipped on the plains of Mamre, Astrology was a science and a religion, was studied in Chaldea, and had a priesthood in Egypt.—P. DAVIDSON, in *Raphael's Almanac* for 1878.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, December 30. Doughty Hall, Bedford Row, W.C. Evening at 7. Subject: "The World's Three Battles for Liberty." Dalston Association, 53, Sigdon Road, Dalston Lane; Thursday next, at 8 p.m.
Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E. Mr. Morse's guides deliver addresses on the Temperance Question.

W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Friday, December 28, Spiritual Institution, at 8 p.m.
Sunday, December 30, Salsbury Hall, 429, Oxford Street, morning at 11.15; East End Spiritual Institution, evening at 7: Subject—"1877 from a Religious and Political Standpoint." Afternoon, Salsbury Hall, at 3.15: Subject chosen by the audience, and replies to questions.
Impromptu poems on all occasions.
W. J. Colville is now open to accept London or provincial engagements. For all particulars address or apply to him at 15, Southampton Row, Holborn, W.C.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday, December 28th, Mr. G. W. Davids will open a discussion, subject "Facts stranger than Fiction." This will be the last discussion for a few months.

On Sunday, December 30, Mr. E. W. Wallis will deliver a trance address; subject to be chosen by the audience. Doors open at 3, to commence at 3.15.

On Monday evening a watch-night service will be held, commencing at 10.30; light refreshments in the way of tea and coffee will be provided.

Our Annual Tea and Entertainment will take place on Thursday, January 3rd. Tea on table at 5.30; concert at 7.30; dancing at 10.30. Single tickets, to tea and entertainment, 2s.; double tickets, 3s. 6d.; tickets to entertainment after tea, 1s. each. It is to be hoped that friends will come forward on this occasion and assist in making the venture a great success.

Mr. Fletcher will deliver inspirational discourses on Sunday afternoons at 3.15, when we hope to have large and appreciative audiences.

On Sunday, 30th December, 1877, at 7.30, Mr. Quarumby, of Oldham, will sit as medium in the place of Mrs. Hocker, who is unwell; the admission will be sixpence.

There being no lecture on New Year's Day, we intend holding a seance with Mr. Quarumby, when we hope to have a select and harmonious gathering; the admission will be one shilling. This will be a pleasant and intelligent way of spending the first evening in the year.

Members are requested to forward their subscriptions.

CHARLES WHITE, Hon. Sec.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

ROOMS: 53, SIGDON ROAD, E.

Mr. J. J. Morse, hon. member, will attend the meeting on Thursday evening, 3rd January next, when a large attendance of his fellow-members and friends is cordially invited.

On Monday evening, 7th January, Mr. R. A. March will give the second part of his reading from Shakespeare's play of *Hamlet*, with special reference to the "Ghost," adjourned from 29th November last. Visitors are invited to attend. THOMAS BLYTON, Hon. Sec.

SPIRITUAL WORKERS.

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

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

BIRMINGHAM.—Mr. Mahony's New Year's party takes place at Baskerville Hall, Crescent, Cambridge Street, on Wednesday, January 2, 1878, and an early application for tickets is requested. Mr. Mahony will recite "The Dream of Eugene Aram" (Hood), and "Horatius Keeps the Bridge" (Lord Macaulay); Mr. Harper will give recitals; and a number of talented friends will take part in the programme. The farce of "No. 1 Round the Corner," and Tom Taylor's comedietta "To Oblige Benson," will be performed. The hall is fitted up with stage and scenery and a polished floor for dancing. To commence at seven and terminate at eleven. Tickets, 1s. each. Christmas games and dancing from nine till eleven.

COMMUNICATIONS for Dr. Mack, 14, Southampton Row, should bear the initial "J." to prevent them from falling into other hands.

Mr. QUARNBY will remain in London to fill engagements, till Jan. 12. Invitations for him to lecture or give seances, may be left at the Spiritual Institution, 15, Southampton Row, W.C.

A poem delivered by Miss Virginia Morrell at Mr. Perks's seance-room, Birmingham, has been published on a sheet, price one penny. We cannot find space to reproduce it, but it may be obtained by sending to Mr. Perks, 312, Bridge Street West, Birmingham.

Dr. J. SIMMS, the eminent physiognomist, is lecturing with great success in California, U.S.A. The following comments were made, by a Californian paper, regarding his lectures, and are now going the rounds of the American press:—"The Doctor said that meat was not healthy or intellectual food, but that vegetables and fruits were, and since then there has been a regular run on all the vegetable and fruit stands, and the meat shops are languishing for the want of patronage. One thing is certain. Many of our citizens have been very much changed in their notions by the lectures—whether for the better or worse remains to be seen. Pug, bull-dog, stubby, crooked or turned up noses, smooth foreheads and small chins are no longer evidences of beauty or intellectual power, and are at a great discount, while long noses, wrinkled foreheads, broad chins, one big eye, one little eye, are at a premium.

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Essays on Matter, Motion, and Resistance. By Joseph Hands, M.R.C.S.—Essay on Matter—continued.

Organic Magnetism as a Moral Healing Power.

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Essays on Matter, Motion, and Resistance—continued—Colours. By Joseph Hands, M.R.C.S.

Later Phases of Materialisation (Dr. Monck, medium); with Reflections to which they give rise. By the Rev. Thomas Colley, M.A., late of the Royal Navy.

Review:—"The Food that we Live on: Instructive, Astounding, True." By Sir Charles Isham, Bart.

Poetry:—Three Sonnets.

Title, Preface, and Index to Vol. XI.

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Frontispiece: Photograph of Direct Spirit-Drawing.

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

SUNDAY, DEC. 30.—Mr. J. J. Morse, at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, JAN. 1.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, JAN. 2.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, JAN. 3.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, JAN. 4.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 1, 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, JAN. 2, Mr. W. Wallace, 329, Kentish Town Road, at 8.
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 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hoekley, 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.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, JAN. 1, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
 WEDNESDAY, JAN. 2, BOWLING, Spiritualists' Meeting Room, 6 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, JAN. 3, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
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