



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

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

No. 405.—VOL. IX.]

LONDON, JANUARY 4, 1878.

[DOUBLE SHEET—PRICE 1½d.]

DR. J. M. PEEBLES, THE "SPIRITUAL PILGRIM."

The subject of this sketch is universally recognised as the greatest traveller amongst Spiritualists. For many years, after leaving the Christian ministry, he devoted himself to lecturing on Spiritualism throughout a great number of the United States, and a collection of these lectures are now published in his book, entitled "Seers of the Ages." He was first introduced to English Spiritualists, beyond what had been read of him in American periodicals, by an article which appeared in *Human Nature* for October, 1869. That article gave a short sketch of Mr. Peebles' career, and described a reception accorded to him at the Spiritual Institution, London, which was, indeed, the first public gathering held at the Institution after it was opened.

From London he proceeded as American Consul to Trebizonde, on the Black Sea, near the scene of the present seat of war in Asia. The climate did not agree with his health, and he returned to London before the year was out, and immediately set to work to organise Sunday meetings in the metropolis. A preliminary meeting was held at the Spiritual Institution, subscriptions collected, Cavendish Rooms were taken, and the first service was held on Sunday evening, January 23, 1870. Mr. Peebles continued his ministrations for about five months, and, at his leaving, one of the best social meetings was held which we have ever witnessed in connection with the Cause. Mr. Peebles was with us when the *DAYBREAK* became the *MEDIUM AND DAYBREAK*, and which was published weekly in April, 1870. He resided at the Spiritual Institution during his sojourn in London, and there wrote his well-known work, "Jesus—Myth, Man, or God."

On his return to America, after more than twelve months' absence, Mr. Peebles resumed his old occupation of lecturing on Spiritualism and holding religious services in connection therewith on Sunday evenings in various States of the Union. This he continued to do till he departed on his first tour round the world. On his way West—as he travelled to Australia by the Pacific route—he spent four weeks at Utah, lecturing on Spiritualism amongst the Mormons, and had two interviews with Brigham Young, and became generally acquainted with the leading men and doctrines of Mormonism. This visit added many adherents to the Cause. In California Mr. Peebles lectured for two months, and there he was joined by Dr. E. C. Dunn, who accompanied him on his voyage round the world. Our Pilgrim and his companion sailed from San Francisco in the autumn of 1872. Nine days out the ship touched at Honolulu, Sandwich Islands. During this passage every other day Dr. Dunn was entranced, and the spirits described the bottom of the ocean, and the formation of the coral reefs there, and other matters relating to science and development. The ship, before its arrival at New Zealand, called at the Navigator Islands.

Having arrived at Auckland, New Zealand, Mr. Peebles proceeded, in the first place, to Melbourne by way of Sydney. Here he gave the first course of public Sunday lectures that had been given upon Spiritualism in the colony. They created intense excitement, which resulted in a bitter persecution; the lecturer was criticised severely by the press, hissed in the streets, burlesqued in the theatres, and called "the long-haired apostate and bold blasphemer from America." This persecution in the end created a benefit, for during his last course of lectures the Prince of Wales' Theatre, which seats two or three thousand, was densely crowded each Sunday evening. Dr. Dunn also lectured, but devoted most of his time to healing and magnetic treatment of the sick. While lecturing in Australia, Mr. Peebles was invited to visit New

Zealand, where he remained some weeks with his friend, Dr. Dunn, lecturing on Spiritualism, chiefly in Dunedin, but they also visited Christchurch and other places.

He then sailed for China, a voyage of sixty-one days, and visited Hong Kong, Whampoa, Canton, and other Chinese cities, conversing with Confucians, Taoists, and Buddhist priests. Feeling that his work was done in the Celestial Empire, he sailed down the Chinese Sea to Singapore, remaining here something over a month, visiting Johore and Malacca also. In these places he scattered copies of the spiritualistic newspapers, journals, and pamphlets.

On the 7th day of July, 1873, he reached Calcutta, India, calling at once upon that distinguished Hindoo scholar, Baboo Keshub Chunder Sen, whom he had previously met in London. He was warmly received by him, and also by Peary Chand Mittra and other Hindoos of that part of the country. Visiting the temples and conversing with the priests, witnessing the burning of the dead, and other ceremonies, he went up the Ganges to Benares, the holiest of the Hindoo cities, and then across the country by railway to Bombay, stopping at several cities for the purpose of seeing ruins, caves, temples, and other matters connected with Buddhism and Brahminism. In his book of "Travels Round the World," he speaks in great admiration of the Hindoos and the Hindoo character. Their calm, reflective, and metaphysical characteristics of mind seem to have charmed him. He left this land of ancient learners with deep regret, and felt that his work was not yet there accomplished.

A month's voyage from Bombay brought him into Egypt by way of the Suez Canal. Here he visited the pyramids, the catacombs, and the ruins and relics of that ancient country. His friend, Dr. Dunn, was entranced upon the top of one of the pyramids by one of the ancient pyramid builders and described the builders, the purpose for which the pyramids were built, and other matters of deep interest connected with this great Titan of the desert.

From Egypt he went to Joppa and Jerusalem, visiting also the Dead Sea, the River Jordan, Bethlehem, and other places of interest in the Holy Land. Dr. Dunn, while entranced, assured the Doctor that if they would prepare themselves by bathing, fasting, and spiritual harmony, ancient spirits living in Jesus's time would be present at a seance in their room located on Mount Zion. A full description of this seance Mr. Peebles has not yet given to the world; he was requested not to do so by the spirits there assembled. Suffice it to say that the apostles and some of the disciples of the Nazarene purported to be present, and Dr. Peebles questioned them upon many theological subjects that have so long disturbed the religious world. This visit to Jerusalem and interview with ancient spirits, and the Jewish rabbis that he there met, seemed to have confirmed him as to the general truthfulness of the historical records relating to Jesus of Nazareth. While he is no sectarian, Dr. Peebles has a strong bearing towards the doctrines of the Nazarene.

Leaving Palestine, he shipped from Joppa for Trieste, Austria, and reached London by way of Italy and France.

His sojourn in England with us was short, and for further particulars we must refer the reader to our columns published at the time. Mr. Peebles had been a long while absent from home, and being exhausted by the privations of travel, he did not desire to prolong his journey or burden his mind by fresh studies.

Having arrived home, he set to work lecturing on Sundays and preparing a work describing his trip, which in due time appeared in a book of five hundred pages, entitled "Travels Round the World," a volume which has already found its way into the hands

of many readers in this country, and no doubt the presence of the author amongst us will stimulate a greater inquiry for this entertaining and instructive volume. It relates experiences with mankind in widely different degrees of development, and everything is looked at from a point of view which reveals peculiarities noticed only by a few, and thus, though the volume treats of the familiar incidents of travel and of places which have been before-time described, yet it throws a light round all, such as, we may safely say is a repetition of no other author's experiences. Old themes, new scenes, famous countries, and mysterious rites have thrown around them an interest entirely new which renders the work peculiarly instructive and entertaining, even to well-read men.

The year at home with his wife and family soon fled, occupied as it was by continuous platform work, writing the "Travels," and producing numerous long communications to periodicals.

Mr. Peebles also studied medicine at the Philadelphia University, and now holds the M.D. diploma of that institution, as also a similar document from the Pennsylvania Hospital. Like many other Spiritualists, Mr. Peebles had, from an early age, a strong inclination for the study of man in all aspects, and desired to perfect his knowledge of the structure and functions of man, so far as to be able to judge of the merits of the scientific methods at present in vogue for the amelioration of human suffering. As a Spiritualist, he has peculiar views of the healing art, but he is so far eclectic as to be desirous of knowing what may be derived from all systems, so that in the exigencies of travel he might avail himself of any remedial measures. In this respect he has followed the course adopted by many other celebrated travellers.

Late in the autumn of 1874, Dr. Peebles was again in Louisiana, America, where he spent two months as a Spiritual Teacher. He delivered a lecture before the Literary Association, on the merits of which and other lectures delivered by him, he was soon after elected a corresponding member of the Louisiana "Academy of Sciences."

From thence he proceeded to Vera Cruz, the principal port on the Gulf of Mexico. Calling upon the United States Consul, he was warned against going into the interior of the country, because of the prospects of a civil war. This did not deter him; he passed from Vera Cruz to Orizaba, from here across a spur of the Caribbean Mountains to the old City of Mexico. While there, the late civil war broke out, resulting in the overthrow of the then-existing Government, and the placing of General Diaz, called the Mexican Dictator, in power. General Diaz is truly a native potentate, being a descendant of the Aztec Indians.

The Doctor visited the noted localities in the vicinity of Mexico, paid great attention to the old pyramids and ancient mounds that are found in that country and others further to the south. By examining the relics stored away in the Mexican Museum, relating to the Aztecs and Toltecs, he satisfied himself from studying these symbols, that 2,500 and 3,000 years ago there were commercial or maritime relations between that country and Tyre, Phœnicia, Egypt, and the east. He saw the winged god, the sarcophagi, the immortal lamp, the Phallic emblems, and other symbols, showing the origin and relations of the ancient religions of both the east and the west. From Mexico he went to Yucatan, and securing an Indian guide, visited the ruins of Uxmal, Palenque, and other dust-buried cities. His letters to the American journals describing these ruins were deeply interesting, and extracts from them went the round of many American journals.

Dr. Peebles' love for antiquity and ethnological subjects had led him many years ago to study the origin of races, and if not an outright believer he was at least a sympathiser with the Darwinian theory of development. This must be evident to those who are acquainted with his earlier writings; but after his return from Yucatan and central America he wrote a very pithy and good-sized pamphlet, entitled "The Conflict between Darwinism and Spiritualism." We have not found time to read this production of our friend, but from hastily running over the reviews of it, by Mr. Tuttle, Mr. Hull, Mr. Coleman, and others, we infer at least that it contains much substantial matter, for surely these reviewers would not occupy so much time, and fill so many columns in criticising a book of an inferior order. Dr. Peebles is a believer, so he informs us, in the theory of evolution—the great doctrine of universal unfoldment and progression, but does not accept the Darwinian views of development, and thinks that Darwinism, as enunciated by its apostle, tends to materialism, if not downright atheism.

This first tour round the world and study of antiquity having been accomplished, Dr. Peebles was continually impressed by controlling spirits to make a second tour round the world. This inspiration became so powerful that it was difficult to withstand the impulsive pressure. Accordingly he left his Hammonston home in New Jersey in August, 1876, and, lecturing through the different States westward, remained three months in San Francisco and other places upon the Pacific slope, lecturing upon Spiritualism, and distributing periodicals, pamphlets, and books. All due arrangements made, he sailed for Australia by way of the Sandwich Islands, the Fiji Islands, and other groups in the Pacific Ocean. He was accompanied as far as Australia by Mr. Walker, a trance-speaker, of whose intellectual capacity he speaks in high terms of admiration. Most of his labours in Australia were devoted again to Melbourne. He was here very successful, as those who read the columns of the *Harbinger of Light* are well aware. Taking leave of this continental island, the productions and people of which he much admired, he shipped aboard the "Bangalore" for the island of Ceylon. This, it is well-known, is the head centre of

Buddhism, and the Doctor evidently took the southern route round the world that he might go to the fountain-head of authoritative Buddhism, and then to Southern India, where Hindooism may be seen in its greatest perfection. While in Ceylon it was with him an overmastering purpose to see the Buddhist priests and study their religion. To this end he visited their colleges, conversed with their priests, went to the old city of Kandy, where, it is said, as a relic, is kept with great sacredness Buddha's tooth. The spiritual facts and spiritual doctrines of the Buddhists that the Doctor gathered from these teachers of most ancient religion will prove a valuable accession to the realities of ancient Spiritualism. He is partially promised that two Buddhist priests will visit America as missionaries to enlighten and spiritually educate the Christian world. Two Buddhist priests left Ceylon while he was upon the island for France, the one to teach the Pali language in a French college, and the other to be a companion and at the same time to do some missionary work on behalf of Buddhism among the Roman Catholics.

Six days by steamer took the Doctor from Ceylon to Madras. He reached that city in the height of the famine time, a description of which, he assures us, beggars the power of his pen or tongue; 500,000, during a period of six months, literally starved to death. Though but a few weeks at Madras and a few months in Southern India, he exhibited that energy and enterprise characteristic of so many Americans. He visited the public buildings, the religious temples, dined twice with the Duke of Buckingham at the Government House, and was also one of an invited party that dined with the Viceroy of India, Lord Lytton. While visiting Madras, he discussed with the Governor the best and most efficacious methods for the relieving of the distressed and dying. The Doctor met several distinguished Brahmins and Mohammedans, high in authority, from the interior of India. He also travelled off into the interior, studying the characteristics of some of the hill tribes of the country, witnessed the effect of their psychological influences, saw them cast out demons, saw them entranced by higher and lower spiritual intelligences, and psychologised several subjects himself. Taken as a whole, Dr. Peebles declares he has never met a class of people so subject to biological or psychological influences as the Hindoos. The secretary of the Princess of Travancore procured for him the genuine soma vine, and other prominent Hindoos prepared for him such incense mixtures as they burn in their temples and their houses for certain purposes.

The Doctor thinks it greatly to his advantage that he was an American and a Spiritualist, for, as he said to us in conversation, the Hindoos look upon Englishmen as bullying, beef-eating intruders in their country, who come either to gratify an idle curiosity or to fill their purses, and then return home to enjoy their hoarded gains. The real mediumistic seers take all possible means to keep their secrets and their esoteric knowledge and spiritual illuminations from Englishmen and Christian missionaries. They first laugh and sneer at the native Spiritualists, and the others bitterly persecute them for engaging in what they (the missionaries) call "devil worship."

Dr. Peebles brought with him from India relics, old manuscripts, figures, and diagrams of their mysteries, and other matters relating to antiquity, which he will probably use in future volumes.

There being no steamship communication between Southern India and South Africa, he embarked on board the sailing ship "Suffolk," carrying 450 Tamil coolies from Madras and adjoining regions to Natal, South Africa. This, in consequence of the crowded condition of the ship and the intense heat, was a disagreeable passage. Arriving at Durban, the seaport city of Natal, Mr. Peebles lectured upon the Indian famine, and nearly £1,000 was raised at once and forwarded to the Governor of Madras. He also lectured in the Council Chamber upon Spiritualism, the Mayor of the city presiding; and, as a sample of liberality, it may be said that a vote of thanks to the speaker was proposed by the Mayor himself and carried unanimously. This speaks well for the liberalism in Natal Colony. May not the fact that this is the field of Bishop Colenso's labours tend largely to produce this desirable state of things? While in Natal our traveller went back into the country among the Kafirs, Zulus, and other African tribes. He also saw some specimens of bushmen and other natives, and studied their manners, customs, laws, and peculiar characteristics.

A fine steamer, after a six days' passage, landed the Doctor in Cape Town, South Africa. Immediately after his arrival he commenced a course of lectures on Spiritualism in the Athenæum Hall, built for this purpose by the energetic and enthusiastic Mr. Berks T. Hutchinson, who recently visited this country. This faithful worker had prepared to some extent the ground by the distribution of papers, pamphlets, and books, which he had scattered broadcast in the city and Southern Africa. Dr. Peebles lectured four times per week during his several weeks' stay in Southern Africa, and the Athenæum Hall was crowded each Sunday evening. This course of lectures being the first upon Spiritualism given in the colony, they elicited a great deal of controversy and newspaper correspondence. Only that our columns have been too crowded should we have copied portions of the letters appearing in the Cape Town journals. They were pithy, sharp, and some of them mercilessly sarcastic; for our traveller, though said to be mild and eminently genial in nature, is capable of wielding a pointed pen and saying severe things in a positive manner. While in the land of diamond-digging and ostrich farming he visited the scenery, studied the peculiarities of the natives, and acquainted himself so far as possible with the resources and productions of that great and rapidly-improving country.

Letters and papers received from South Africa assure us that Dr. Peebles did a noble work for Spiritualism. In that country he met his fellow-countryman Stanley, the African explorer; and because of Mr. Stanley's uncalled-for attack on Spiritualism in a public speech, Dr. Peebles criticised him in a manner that he will be apt to remember for some time.

Of Dr. Peebles' safe arrival in London, on Saturday morning last, a notice has been made elsewhere. He attended Mr. Colville's service, at Salisbury Hall, on Sunday afternoon, and Mr. Morse's discourse, at Doughty Hall, on Sunday evening; and since his arrival, he has been deluged with visitors—his old friends seem to find him out by instinct. He will speak at Doughty Hall on Sunday evening; and we hope his presence may be retained amongst us for some time, that he may be able to impart information on the numerous interesting matters which we have all too briefly alluded to in the foregoing sketch.

We may say in closing, that we do not traverse the earlier portion of Mr. Peebles' career, as that has been already fully described by his friend J. O. Barrett, in an interesting biographical volume, entitled, "The Spiritual Pilgrim." In early years, Mr. Peebles was educated for the ministry, in which he served for a long time. He was acting chaplain in the United States army for some time during the Civil War; and before he took to his more extensive pilgrimages, he was editor and corresponding editor of various journals. He has thus had a vast and very peculiar experience, and we are glad to be able to state, that after so much work and hardship, his health is in a more favourable condition than it has been at any time since we had the pleasure of his acquaintance.

THE ACME OF MATERIALISATION.

BY THE REV. THOMAS COLLEY, LATE OF THE ROYAL NAVY.

Marvels multiply, and mysteries manifold crowd on. I have just returned from another most successful meeting of our Inner Circle, and, as often before, feel utterly powerless to render into sober statement the wonders we have seen.

For the outside public I suppose I must again say that, as on former occasions, we were careful to secure conditions that placed our valued instrument above suspicion, and that we witnessed what I am about to attempt to describe in light ranging from candle-light to gas-light at full blaze.

Dr. Monck was never once out of our sight for a single instant, and neither of the two spirit-forms that appeared either emerged from or retired into any cabinet or dark room, but grew from the medium into being before our eyes, eventually to be re-absorbed by him or melt into nothingness, we wonderingly looking on not a yard from the point of their departure.

The first form that thus took life among us was that of the spirit I have long known as "Alice"; and, even as Eve grew from the side of Adam, according to what, until recently, I had thought to be merely a Bible myth, so this womanly shape grew from the left side of the entranced medium, and we particularly noticed the projection of head and shoulders first into view from the bosom of Dr. Monck, whereupon I spoke to her, and perceived indications of individuality in mind and action before her development was fully accomplished. When this was complete in the way I have described in other reports, no one could doubt the personality or sweet humanity of our fair visitant or confound her identity with that of the medium, who stood oftentimes several yards away from her; nor could anyone conceive her to be in any sense the medium's feminine "double" or mere "simulacrum," or insultingly think her an "elementary" or "elemental," or any other fine word that covers ignorance. Nor could anyone privileged to see what I am endeavouring to describe, imagine the fair form we beheld to be a sort of psychic automaton or lay figure wrought upon by any power *ab extra* of itself.

Will and volition of its own it had to the full, and this was often expressed in playful opposition to the will of "Samuel" in control. Thus our fair friend sat down when he asked her to walk, and walked about when he desired her to be seated. Then our interesting visitor leaned gracefully and indolently against the wall, and with girlish contumacy and engaging superciliousness of bearing, acted the part of a wilful young lady in many ways, to show that she was not controlled either by the will of Dr. Monck entranced, or any of us present. This was abundantly manifest, and only those who witnessed it with me can appreciate the pretty action of the spirit-maiden, when, wanting her further to act in opposition to "Samuel" in Dr. Monck, and demonstrate that she was subject to none other than her own will, asking her to box her medium's ear, she merrily responded to my suggestion, and saying, "O yes, I will do that," stepped up to Dr. Monck, lifted her hand, and, *mirabile dictu*, boxed his ear.

Yet she was gracious, and only sweetly perverse from fun, and to upset certain people's foolish and far-fetched theories; for she chatted amiably with us and sent salutations of love to an absent and intimate earth-friend, and permitted me to touch her hair, forehead, eyebrows, nose, and face, and examine the texture of the gauzy robes that so abundantly fell around her, adding grace unto and not hiding the perfect symmetry of her supple form. Moreover, with an air of shyness and natural modesty she suffered me very closely to see her feet; indeed, with permission, diffidently accorded, I leisurely felt the right foot, ankle, toes, and toenails; then afterwards held and several times examined her left hand and arm—perfectly certain that the one was not cloven nor the other clawed. Nothing, in short, worse than humanity, but rather superior thereunto, was the radiant aspect of this spirit and the ap-

pearance it wore; indeed, the grace of its shape, to eye and touch, was only equal to the sweetness of the soul that thus took form, whom to know, as I have intimately known, is to love.

Thus, for nearly half an hour did this singular addition to our number make one with us, at first timidly, then gracefully, and at last lovingly, till at length, standing before us, in front of the medium, kissing adieus, it disappeared, sinking down between him and us, leaving only a small patch of something white on the carpet, like mist, which soon vanished.

And now, where a woman went down, a man came up; for, just in front of Dr. Monck, between him and ourselves, not a yard intervening—even as Alice had thus gone down and away before us, face, and aura-encircled head, disappearing last—so, in the same way, reversed of her vanishing, and from the same point of her disappearance, came into view another spirit-associate,—the ancient Egyptian. First, the top of his turban, semi-luminous, appeared; then, gradually, the well-known face and features of "The Mahedi;" and then the splendid form of our mysterious friend grew upward to its commanding height, and greeted us with eastern gravity.

And now, but for the sake of those who have read what I have previously written of late seances with Dr. Monck, and for others, who, perhaps, from some experience of their own, can credit the possibility of the mighty mysteries I feel unable to describe, I should rather not attempt further to detail thanklessly for outsiders, what now transpired, or care to put to the proof any longer their faith in my word, by adding what, to be a truthful and exact recorder of the transitions of our Inner Circle, I am bound to report.

Ne sutor ultra crepidam, and also let not the fool speak according to his folly, or, ignorant of these momentous truths, according to his lack of knowledge, but let him listen and learn. Well, robed in white drapery of varying texture, with an inner vesture (that at times seemed somewhat luminous), and an outer garment, or hooded cloak, of gossamer appearance, that trailed and floated like condensed vapour over the carpet as the spirit-form walked about the room, "The Mahedi," with great dignity of bearing and grace of movement, took its seat with us, and seemed pleased to renew our acquaintance: wrote some hieroglyphics on my card, and did the same also for Mr. Cranstoun on his card, and drew on some paper an Egyptian symbol, which Mr. Cranstoun, as an orientalist, recognised.

During this, and almost altogether while our eastern friend tarried with us, the medium stood apart, leaving the materialised form to do whatever it liked to do best, or could do. Thus our psychic visitor sat a few minutes in the arm-chair, and showed us his feet, and permitted us to handle them. He suffered us to take his hands, and feel his naked arms, and peer face to face into his dark eyes. He lay for some few minutes at full length on the sofa, gathering up his robes, and wrapping them about him with living action. Then, as "Samuel" was on the point of losing control, he drew near, and, enshrouding Dr. Monck with his garments, nursed his own medium affectionately, till power of control was re-established.

I now gave "The Mahedi" a glove, the use of which at first he did not seem to comprehend, but after we had taught him by example and assisted him, he put it on and took it off, showing by movement of hand, fingers, wrist, and arms, that he was perfectly natural, and anatomically correct, by no means cranky, or automatic. In no case did I notice any movement of this mechanical nature, either on the part of "Alice" or "The Mahedi,"—all they said or did being of the customary, and usual, and demonstrative, beyond the shadow of a doubt of their humanity.

The "Egyptian," throughout, maintained the character he had exhibited from my first acquaintance with him, and moved about the room with ease and *nonchalance*, apparently inquisitive regarding everything he came in contact with. He took up, looked at, and replaced various articles; brought a large vase from the chimney-piece and placed it on the table, removed my over-coat and hat from one chair to another; took up a large musical box, turned it over and over to inspect it, and desired me to set it going; then, taking it up again, he held it out at arm's length, and swung it about as though it had been a feather, instead of weighing, as it does, exactly 21 lbs. 12oz.

And now, walking to the sideboard, he espied and brought round to us a dish of baked apples, of which he would have us each partake. I returned the compliment to our psychic waiter, and gave "The Mahedi" one of the apples, desiring that he should eat it before us, which he very leisurely did. "Samuel," in Dr. Monck at this time, was two and a half yards from the materialised form, and had not chosen to take any of the fruit, because he said he could taste the apple the Egyptian was eating, so, preferring close investigation to squeamish considerations, and to verify the statement made regarding this community of taste between the materialised form and the medium, knowing what might happen from former experiments, I held my hand under the medium's mouth, and into my hand from the medium's mouth did I receive the chewed skin and masticated apple that our eastern friend had eaten; indeed, he was in the act of swallowing it when thus mysteriously into my hand it fell from Dr. Monck's mouth. This, with the water-drinking test and grape experiment, previously reported, demonstrates, beyond possibility of denial, the intimate, yet unseen, and intangible connection that exists between medium and spirit-form, even as other things recorded, demonstrate, as fully, that the materialised forms cannot be the double or doubles of the medium—masculine and feminine, child and adult, at the

same time, and once two together. The notion is absurd, and can only be held by those who refine on theories, and are not conversant with facts.

And now Dr. Monck passed out of the trance back into his normal condition, and was startled, for the moment, to see the tall figure of "The Mahedi" with us, but soon recovering himself, he grew bolder and more venturesome than ever in his tests and experiments with the psychic mystery that half an hour before travelled earthward, from him (but whence?), and a quarter of an hour after returned to the invisible, through him (but whither?).

He took the spirit-form, and, arm-in-arm, walked up and down the room; turned up the gas to full blaze (most of the time it was at half turn, with two other jets at candle power), and stood for some two or three minutes at one end of the room while "The Mahedi" walked to the other end, and diagonally stood eighteen or twenty feet from his medium.

Dr. Monck also induced the Egyptian to lift one and another entirely out of their chairs (as "Samuel" materialising did on a former occasion), and, in one case, to lift bodily both chair and its occupant. Then, at my request, "The Mahedi" breathed on Mr. Cranstoun's head, and when he did this I got Dr. Monck to hold his closed lips to the back of my hand, and noticed that when the psychic form breathed on Mr. Cranstoun, his medium's lips, with explosive effort of pent-up breath, were, in the instant of the figure's expiration, blown away from my hand. This experiment was repeated several times with the same result, adding another fact to the evidence that favours the view touching the mysterious bond that exists between mortal and spirit, which latter in the temporary form, by those who have seen the perfection of materialisation in our Inner Circle, can, notwithstanding, never be confounded, in any degree whatever, with the medium, or called his double.

But, not to add to the length of this report by detailing many other things that occurred, I may end by saying, that after a stay with us for nearly an hour, in all intimacy, naturalness, freedom, courteous manhood, and humanity, "The Mahedi" bowed adieu, and Dr. Monck, passing again under control, mysteriously received him unto himself before our wondering eyes, plainly seeing, yet puzzled to explain the operation we beheld—the gliding of the figure back into the vast invisible in front of the medium, and gradual disappearance towards his right side. So ended, with enigma and hiatus, and a perception of the invisible, seen and then shrouded, and a feeling after the intangible, apprehended and then lost, another remarkable seance of our Inner Circle.

London, Dec. 21, 1877.

ORIENTAL CONTROLS.

By A. T. T. P.

As my former contributions relating my Experiences with Oriental Controls seem to attract attention, I send you some more, in order that they may receive the attention which in my opinion they deserve. Whatever may be their value, or however much I may incur the ridicule and sarcasm of those who recognise the Initials, I neither wish to take personal credit for anything beyond industry and patient investigation, at some little cost of both time and money, nor do I shrink from the sarcasm and ridicule of those self-sufficient people who set down everything that they neither can understand, nor will even try to understand, as fraud and illusion.

On the 18th of December last I had a seance with the same medium, and after a control by a Spirit professing to be that of one of the greatest minds the latter part of the last century has produced (I refer to the first Napoleon), the medium broke out in a strong, loud, well-balanced voice, as different from his own natural voice as that of the falsetto of Punch and Judy is to that of either Gladstone or Bright in the House of Commons. His words were as follows:—

"I'm the twenty-second Mikado of Japan. Do you understand what I am? I represented an unbroken Dynasty existing some one thousand years before your Prophet was born. What reigning family in more civilised countries has such an unbroken Succession of reigns in one family? Unlike insurrection among foreigners, an insurrection in Japan is for one purpose only, not to dispossess the reigning king of his power, but to possess themselves of the Mikado's presence; for whatever part of the Realm has possession of his person, it is known as Imperialist's, and those who have not the presence of the Mikado in their midst are known by the name of the Insurgents. An usurper to the supreme throne of my country is unknown for two thousand years. Have you ever visited my country?" I answered, "No." "In features it is much like your own; in climate somewhat similar. My people but little understood many of you foreigners. We have suffered at your hands; and as we look round for the reason, my countrymen find it not. My country is peopled in number equal to your own, but not governed the same, at least it was not when I was on earth. You have heard of that noble Englishman, Lord Elgin, sent by your country to mine? He concluded the second treaty, whereby the ports towards the south-west part of my country, and also Jeddo, were thrown open to your ships for trade. Japan is a large island with some outline of shape similar to your own country. Our cause of difference arose through the geological formation of my country." Here he asked for a pencil, and on the blank sheet opposite to the one on which I was taking down what he said, made a plan similar to the sketch I send. The word "Tartary" was printed by the medium; the word "Jeddo" was written by me by the directions of the control, and the dotted line between the two islands

was written by the medium.* He then proceeded to say, "A ship went through this inland sea, and that ship was fired on by an independent feudal lord of mine, and although he was the perpetrator of the act, an indemnity was claimed from me at Jeddo. This led to differences between this feudal lord and myself. I commanded his attendance at Jeddo. The customs of our country in the opinions of Englishmen are rudely Barbaric. A Feudal Lord has power and privileges undreamt of in your land of freedom. He surrendered himself a prisoner to me. The commander-in-chief, the 'Shagroon' [I suppose I did not collect the sound correctly; I see in Buddhist works there are a class of saints called Shaberoons], who, by the way, is considered in England to be the supreme ruler,—he came also and was forgiven; and the feudal lord was restored to all the privileges of his feudal rank. What are these privileges? you may ask. I will tell you. No inferior—none holding subordinate rank—can remain mounted or standing in the presence of a Feudal Lord.

"Back again to his home, which lies here [pointing to the bottom of the sketch sent], coming along the road which goes along the coast from Jeddo to his own territory to the South. It was then ordered, as the route lay through the treaty ports, that foreigners should kindly keep in their own houses. This, now, led to a disaster deeply regretted by all the nobles of Japan. We had not expected so many privileges from the Feringhees that we need to have prayed for their coming to our country. Our first experiences of foreign nations were the Portuguese, some 200 years or more ago. They left no improvement, but plenty of vices. The next were the Dutch, whom we settled in the south of our country; and we loved them so well [speaking in a sarcastic tone] that we kept them so close, and would have had them still closer to the sea. Then came the Americans in their high and bold manner; not satisfied with staying at the southern portion of the island, they must needs anchor at Jeddo. And then comes the celebrated English treaty, which is so fair—yes, to England. They gave us a handsome Tariff of five per cent., they farmed our custom-house dues—we were strangers to their money-making people. Our young men have heard (those who were educated in your English colleges) that at one time the English duty was on tea something like 150 per cent., but they kindly granted us but five, binding my countrymen by treaty never to alter unless they (the English) wished it. We have locked up a good four-fifths of our country against them—we do not like the idea of binding down my countrymen hand and foot. Another thing, my countrymen do not like, and which they will have to like before they open up the rest of my country, a better Consular Judicature—something that can be depended on, something a little leaning towards Japanese as well as towards the English.

"Along this road came our Feudal Lord; and in defiance of the order given, came some of the English residents, accompanied by their ladies. They were cut down, as would any one of my countrymen have been. My countrymen were mulcted in a heavy fine to assuage English honour. Now I, a former Mikado, say this, and would say it in the face of all your countrymen, that had a Japanese noble or lady mounted have met this feudal lord, they would at once have dismounted and sat on their haunches—sat actually down. The same with my noble Japanese to any lady or gentleman walking, they would have shown respect by doing the same; but these English men and women thought fit to do otherwise, and to take the middle of a forbidden road, throwing at the head of a high Dignitary, in the opinion of the servants by whom he was attended, the greatest indignity that could be offered to a Japanese noble of high rank. The English took their money. The real Japanese cares no more for money than he does for the blade of grass under his feet. A proof of that was given when the necessity was shown to them by our students who had returned from foreign countries, these being their own sons. The necessity of what? That of central government, not subdivided, these Feudal Lords having yearly incomes each equal to three or four hundred thousand Pounds of your money, throwing it all into one bulk to strengthen the position of the Mikado. They are anxious that the whole of my country should be opened out to foreign trade. I am a Buddhist. You are drawing Buddhists to you. When my countrymen can offer the rest of my country for that purpose it must be with untied hands and feet—no prohibitory Tariff. Treat them as England would treat a more advanced country than my own. Now we are copying you faithfully—I am speaking of scientific arts—railways, steamships, great engineering works. As regards your vices, we can leave them alone. My countrymen can, side by side with yours, reach high honours at your Universities, although suffering under the great disadvantage of labouring under a foreign tongue. I am sent here by Gautama Buddha. Good bye."

Here ends an extraordinary seance. Before I relate another seance, with quite a different sort of character, I wish to give an explanation as given to me by a controlling spirit, as to the apparent incongruity of either a Japanese or Hindoo speaking in good English instead of in their own respective languages. I have repeatedly had detached sentences in good Hindostanee, and occa-

* We regret that we have not the means of giving the sketch. To the left or west is a slightly curved line representing the eastern coast of Asia. To the right, occupying the centre of the sketch, is an oblong island running north and south but inclining to the east, particularly at the top, toward which it is narrowed and ends in two points. Jeddo appears about the middle on the east coast. The lower end of the island is its broadest part, to the south of which, and below a narrow channel, appears another island of an oval form, as if it had been detached from the larger island. Through this narrow channel a dotted line is made as described in the text.—ED. M.

sionally in Latin and French, in short sentences, through the mouth of the medium; and although on one occasion I asked the controlling spirit to speak in Hindostanee, which it declined to do, I carried on a dialogue for about twenty minutes, I asking questions in Hindostanee, and getting appropriate answers in English. Until a very short time ago I was not aware of the reason why I could not get speech in the language of the spirit when embodied. However, one day sitting with Mr. Colley, when the medium was controlled by the spirit of my old friend, "Jotee Persad," the well-known Indian army contractor in the Affghan, Sutlej, and Punjab campaigns, some Hindoo expressions were used here and there. Mr. Colley was anxious to have more, when the control said, "We do not speak in our own language because it would hurt the medium. If the sitters were for the most part our countrymen the medium would speak in Hindostanee; or if Frenchmen, in French." I then said, "I can speak Hindostanee sufficiently to carry on a dialogue." The control said, "We know that, and if we spoke through your power we should injure you, as it would lessen your vitality." Now, all this is very curious, and I have very little doubt as to the conclusion to which sceptics will come. The fact of what was said remains, and possibly some more Experienced, as well as more Scientific Spiritualist than myself may be able to throw some light on the subject.

I will now relate a seance on a different date some short time ago, the controlling-spirit being that of a man of whom I never before heard; but of a very different country and character from the Mikado, whose sayings are hereinbefore set out.

On the 30th of November last, after a distinguished officer, Sir J. H. G., had ceased his control, another one commenced, in a sort of jolly tone and manner. First of all, he thumped the table with the medium's fist, hard enough to make everything on it jump. "I am neither a Knight Commander of the Bath, nor a Lord, nor a Baronet; I am not even an Officer. I am one of the Nobodies. I am even with yourself. I have a bone to pick with you. I call myself the Founder of the British Empire in India. You gave all the honour to Lord Clive." I may here state that I had, shortly previous to that, two or three visits from, as I believe, Lord Clive's disembodied spirit. "I am Dr. Gabriel Borton. I tell you, I have not got honourable stars on my breast, or titles to my name, or else you would have heard of me. But I tell you what I did have" (here he saw a bottle, in which there was some light Australian wine). "Give me a glass of wine." Here I gave him one, which he drank, and set a queer face after he had drunk it. Holding the glass, he said, "He had the glass in hand then, as tight as he had at one time, the daughter of the Great Mogul. This wine is precious small in quality; I don't like it; we used to carry better in our old East India ships. I was a Company's man, a good, staunch, old Company's man. I remember in my day, the fierce tug of war between the London Company and the new East India Company, so-called. I belonged to the old Company, called the London Company, and I held to it—I am talking of the year 1629, when I was a smart young fellow. Well, this I have got to say, Do you know Agra?" I said, "Yes," and asked whether he knew the Taj. "I am speaking of Agra, not of to-day, but of more than two centuries ago, long before the Taj was built. You have heard of Surat. I was sent from Surat to Agra. You have defended Indian princes and princesses too. If I have not defended any of them, I have cured some; so you see, us two Nobodies have rendered services to a good many. You have lightened their purses in your way, and I lightened their purses in my way. The daughter of the Great Mogul, Shah Jehan, she was called Jehanira, and a very pretty piece of black velvet she was, muffled up from head to foot. This little lady used to wander about the women's apartments of the Great Mogul; but the little lady got too near a little light, and it set fire to some score yards of superfluous muslin around her; she was blistered from head to foot. The Grand Mogul, in despair, with the long-fingered sombre-looking Brahmin doctors in attendance upon her. The little lady was dying from the want of proper treatment; so I, Dr. Gabriel Borton, was brought to her. I suppose it ran in her little sly head, that her charms would run away with old Gabriel's heart, so she kept her head covered. I cured her. The Grand Mogul gave me leave to choose my own reward, and put no limits thereon. Shah Jehan was a gentleman—I mean, the Great Mogul who preceded Aurungzebe. I claim my right to call myself the Founder of the British Empire in India. I asked for free trade in Bengal, and sufficient territory to build factories on the Hooghly. I am a rough sort of person. They lie to the teeth who say that I sold this boon to the Company;—I gave it them, because I loved the Company for their liberality. I call myself the real Founder of the British Empire in India. I passed away in England not far from your part. Come, you could scheme in your time; now you have turned your attention to building, digging, and garden avocation. There is a big thief in the room, as ever was out of it—I mean Charles the First of England. He robbed my employers, and never got the credit of robbing them. He laid hands—and small pretty hands they were, wonderful what that could grasp—he grasped three or four warehouses full of spices and forgot to pay for them. This country carries on things with a high hand just now. They have done away with the old Company, and now it is a Queen's government in India. In my day, I used to dream on whose province we were to annex next. We did queer things in my day; we got strange orders from home; old State papers would disclose a queer state of things. The ship's Doctor and the Captain were great chums in those days; the doctor, in fact, was second in command. Both voyage and ships have altered since that day; no need of crossing the equator twice now before you get to India.

The trade now goes the way it went in days of yore. Charles the First was too much for himself at last. Good bye, old lawyer." Here ends this control.

My reason for giving the two above written seances one after the other, is for a double purpose: one for the purpose of contrast of style and material; the other with the object of inviting information. Here you have at two different times, two different characters belonging to different nations, speaking of countries at different epochs of time, far apart.

Of Japan I know personally nothing, and about it I have read but little. With a great deal of what Gabriel Borton said about India, I am acquainted; but I never heard of his name, nor of the fact of his having cured the daughter of Shah Jehan, the Great Mogul. By way of contrast, you have the medium describing in either case what bears on the face of the description truth, having regard to surrounding circumstances. The question arises—Is it conceivable that the medium could have crammed the substance of the two seances? and if he could have crammed them, I deny his power of delivering his cram in the style he did. The only conclusion I can come to is, that the controls were, each of them respectively, what they represented themselves to be,—the disembodied spirits of a Mikado of Japan, and of Dr. Gabriel Borton, whoever he may have been. As to the information I invite, it is this: Can any of you readers who have a taste for seeking out curiosities in literature, find out whether the story of Dr. Gabriel Borton is in all, or any, and what respect, true? They may also, whilst they are grubbing among ancient papers, take a look at some of the histories of Japan, and also at some of our parliamentary blue-books, as to the truth of what the so-called Mikado said.

I hold three Sittings in every fortnight with the same medium, and at each sitting there are, on an average, three different controls. I take down in a phonetic short-hand of my own, almost every word that falls from the lips of the medium. This I copy out; the time required for copying *in extenso* takes never less than four hours; this, when added to the time taken to re-copy, is not only tedious, but troublesome. I have tried to get some of my friends to take down what is said, but they soon get tired, and, as a rule, take very imperfect notes, and very often, with their strange influences, disturb the control.

There is one very curious fact, which I have noticed in regard to the control: that is, whenever the medium is in any way disturbed, either mentally on account of private troubles, or by new sitters, or by having been shortly before sitting at another seance, the controls are of a very different and lower class than what I generally get. There is on these occasions the spirit of a little Negro girl who invariably takes control, and talks a tremendous amount of nonsense, and my Guides generally break up the seance. This, to me, is a great disappointment, but it does not end here. I feel as if all my power were taken away from me; of this I had a forcible example about three weeks ago. A well-known gentleman was sitting with me. He told me that the day previous, he had a seance with the same medium in the house of another gentleman, when, to his great surprise, the full materialised figure of my friend "Jotee Persad" formed, in a manner similar to what has been described by Mr. Colley in reference to Dr. Monck. I felt that there was some strange influence at work; so much so, that one of my guides that invariably controls at the end of each sitting, controlled on this occasion with very great difficulty, and for the short time he did control, gave the medium a good sound lecture for sitting for a materialisation seance, and told me I must not sit with him if he did. I may also state, that I was so ill for a couple of days afterwards, that I could not get out to take my usual mid-day stroll. This may be Fancy. Had it occurred only once, I should have so put it down; I have, however, experienced it at least on half-a-dozen different occasions, so that at last I have come to the conclusion that "there is something in it."

THE OLD YEAR AND THE NEW.

AN INSPIRATIONAL POEM DELIVERED BY MR. W. J. COLVILLE ON NEW-YEAR'S EVE, 1876.—SUBJECT CHOSEN BY A FRIEND.

REPORTED BY MR. W. GILL.

Another year has passed away;
And we are gathered here to-day
With many a thought and many a fear—
With many a joy our hearts to cheer,
And many a piercing sorrow too;
And many a thought both good and true;
How many things do in the mind
At this sad time an entrance find?

Call we it sad? The closing year
Doth pass away, and leaves behind
Within our hearts, to memory dear,
The thoughts of much that's left behind—
Of many joys and blessings kind.

The New Year swiftly to your view
Comes on, and doth present to you
A host of figures which shall be
Your comrades to eternity.

The New Year comes, the Old recedes;
And as the course of Time proceeds,
Your lives and thoughts and feelings change,
And when one year doth pass away,
And when comes in a New-Year's Day,
Oh what a host of feelings dwell
Within your souls! Oh, who can tell
The pressure many souls endure?

They hope, they fear, they are not sure,
If a strong friend will guide them through
Another year,—and hoping too
That peace and love may both combine
To guide their lives, and make them shine,
More brightly in the future than the past,
More clearly in the coming year than in the last.

Oh stay, and pause upon this day,
Be silent in your festive lay:
Look back—retrace the way that's gone,
Look forward—to the great Unknown.

The time is coming, coming fast,
When will your mortal lives be past,
When you must enter on a world unknown
And must appear before the eternal throne
Of God! the spirit from the body free,
A spirit, through eternity;
To live with all its varied powers—
Those powers as countless as the hours
Of vast eternity itself!

Come forth, then, spirit, in this year
Which now doth come, and will appear
An epoch new in every life:
A time of toil, may-be of strife,
A time of gladness, or of pain;
Yea, be it both, if thou but gain
An entrance to the world of bliss!

When passing from your world to this
The spirit doth return to show
The path of life, that you may know,
The path which leads to glory through the grave,
And see the angel standing by the tomb to save.

To-night some angel standeth near
The portal of the in-coming year,
With words of love, and inspiration kind
To cheer your heart and elevate your mind.
Oh hear the angel's voice, we pray,
Oh heed its call upon this day.
Cast back one lingering look—the past
Is gone! Look forward, even till the last
Of all your years appears in view—
Eternity proclaims 'tis near to you.
A spirit stands beside you at the grave
And holds its hand to you, and would you save.

Receive the Truth, then shall it be
A year of peace and joy to thee.
If thou wouldst know, if thou wouldst gain
An entrance to the world, where pain
Can never come, where sorrow dies,
Where time upon the wing ne'er flies,
Receive the Truth; and do the Right,
Look to the Day, forsake the Night.
Your spirits in the coming year
Shall see their future course made clear.

Look back, yea, with a lingering look
And stir your minds from memory's book,
Then freshen'd with your thoughts go on,
Press on, through all your days press on
From youth to manhood and old age:
Then life shall be no dream to thee,
But prelude to eternity.
And spirits from a brighter sphere
Shall bring to thee a blest New Year.

The entrance to eternity
Called Death, to thee shall have no fear,
Some angel hand shall guide thee clear,
And thou shalt feel the power to save.

This is our New Year's wish for thee,
That thou mayst each year nobler be
When this new year is old to thee,
That each new year may see thee rise
Higher and higher till the skies
Above thee seem all bright and clear,
And every thought and wish most dear
Shall fit in harmony and love
Thy spirit for the realms above.

THE NEW YEAR.

(COMMUNICATED.)

To all, except the merely frivolous and depraved in heart, the close of a year is an epoch in life which is pregnant with serious thoughts and reflections. The mind then endeavours to review the past, to draw lessons of wisdom from its experiences, in order to serve as beacons to warn from danger, and to direct its course in the right path in the future. It is a good thing, at such a time, to review failures, to find out the causes which led to them, and thus prepare the way to "make the rough places smooth, and the crooked paths straight," for success in the future.

As a preface to any thoughts which may suggest themselves to our mind concerning the Cause of Spiritualism, we will relate a narrative handed down by tradition, and from which some useful lessons may be extracted:—

It was the last day of the old year, late in the evening. Theophilus, Bishop of Antioch, sat wearily musing in his study. He had taught the young, and preached three times that Sunday, and now, worn out and dejected, he sat in the gloom, with his head resting upon his hand. He must have fallen asleep, for suddenly

the room seemed full of light, and Jesus—whom he loved, and sought to serve in spirit—appeared before him.

Looking upon him in love and pity, Jesus said, "Why art thou so sad, O Theophilus?"

And Theophilus answered, "I have been looking back, this last evening in the year, on all my past labour, and my heart is cast down within me. Nothing seems to remain as the result of all my thirty years of toil. I have preached thy Gospel, as thou knowest, three times every Sunday in church, and often in the week in many a cottage. I have laboured among the poor and ignorant in this great city to win them to thee. I have diligently taught the young, instilling into them their catechism and scripture, and yet I feel that I have not succeeded—I have not found my way to the hearts of my hearers. Often, when I have been pouring out my very soul, they have appeared indifferent and uninterested. They stay away from church on the slightest pretext. Numbers, whom I have persuaded once or twice to come to our services, never come again. My young catechumens only come to me because their parents send them. I cannot make them interested in the lessons of religion and righteousness which I give them. Indeed, I have heard some of them say that Sunday to them was the dreariest day of the week. O my Lord, how is it I cannot make souls love thy righteousness and truth, even as I love them myself?"

And Jesus answered, "Be not discouraged, Theophilus, because thou dost not see the success which thou desirest to result from thy labours. Thou hast not entirely failed. Thy faithfulness and earnestness may have wrought upon many a soul that thou knowest not of. Thou hast faithfully striven to imitate my life. Where thou hast failed has been in not imitating my method of teaching."

"How so, Lord?" meekly inquired Theophilus.

Jesus answered, "What thinkest thou, Theophilus, was that pearl of great price in my parable of old?"

After musing, Theophilus replied, "I know not, Lord, except it was a soul beautiful with goodness."

"Thou hast answered right," said Jesus; "and now listen to another parable. Two merchants went forth to sell goodly pearls. One took his pearls with him, and set them before the eye in the sunlight, so that men might behold their beauty, and many rejoiced in them; they were drawn in love towards them, and pressed to buy them. The other went forth without his pearls, and, describing them to the ear in many words, thought, from his faithful description of their beauty, men ought to buy them. But men did not rejoice in things they could not see, and of which they could only darkly conceive. They, therefore, were not drawn in love towards them, and cared not to buy them. The wise merchant became rich, the foolish one remained poor."

"And am I, Lord, the foolish merchant?" inquired the bishop.

"Truly," said Jesus; "for hath not the mind its eye and ear, as well as the body, which wise men call the imagination and the understanding. When I spoke to the people, I brought my pearls with me in parables; I set before their mind's eye pictures of living souls with the beauty of goodness in them, and men heard me gladly because I made them see—as if I had opened blind eyes—where all was darkness before. And when men saw how goodly was the pearl, they also loved it and desired it for themselves."

"I see now, O Master," cried Theophilus, "all my folly. I have gone forth without my pearls. I have not, in teaching thy truth and righteousness, set them forth in living beings before the mind's eye of my people, nor helped them to see the beauty of goodness in them. I have simply talked about goodness and sin to the mind's ear, and my people have not heard me gladly, because with all my talking I have left them still in darkness groping after me. Ah! I see now as I never saw before; I have given them neither sight nor love. Pardon, Lord, thy unfaithful servant who had forgotten thy words: 'It is sufficient for the disciple to be as his master, and the servant as his lord.' And Jesus turned a parting look of love upon him, and said, "Henceforth, Theophilus, the common people, nay, even little children, shall hear thee gladly." The vision then vanished, and Theophilus awoke to enter upon the new year with a joyous hope.

We, too, wish that the readers of the MEDIUM, and all to whom the Cause of Spiritualism is dear, may enter upon the new year, 1878, with joyous hope. Spiritualism, so far as we comprehend it, contains a philosophy and a religion, which are well calculated to benefit and elevate mankind. If it has failed to commend itself to those who have heard its message of glad tidings, it must have been that the method employed for its propagation has not been of the truest and best kind. The pearls of great price in Spiritualism should be placed before men, so that they may see their beauty and rejoice. That this has not been fully done in the past, the more thoughtful among Spiritualists will admit. Nay, indeed, we venture to say that Spiritualism has been presented to some minds in a manner that would make it appear ridiculous, rather than beautiful.

Have Spiritualists a message to deliver to mankind? Surely they have. So far as we know it, they believe in an infinite God, ever kind and beneficent to His children, who ever seeks their welfare, who even punishes them to do them good, and not for their eternal misery. They believe there is a continued life for human beings, after they have passed through what men call death. They believe they have opportunities there to retrieve the misdeeds of their earthly life, if they will embrace them. They believe endless progression awaits mankind. They believe—because they say they know by experience it is true—that the so-called dead are alive and interested in the welfare of those they loved on earth, and are ever near to bless them. They thus can hold out

the largest hope to mankind, such hope as is calculated to banish despair, and cause the dry wilderness of many human hearts to bud and blossom as the rose. What, then, is wanted for the Cause of Spiritualism, is not merely mediums, but upright Spiritualists, who will so live as to show that however Spiritualism may be frowned upon by some, and ridiculed by others, to them it is a power, infusing hope, imparting strength to bear life's burdens cheerfully, to labour for man's welfare, and for themselves to aspire after, that they may obtain that "crown of righteousness which fadeth not away."

To all the readers of the MEDIUM, we wish a Happy New Year.

"A 'GHOST' AT PRESTON."

"There can be no doubt that the respective claims of religion and Spiritualism will, at no very remote period, issue in a grand, final struggle in the mind of every intelligent person."—A. Atherstone.

"We have not been with you* for some time, but shall be happy to resume our visits, and instruct you as far as lies in our power; also, to entertain you with what phenomena we are able. Live through the sneers and contumely of the world, and you will receive your reward."—Maria Harrison.

To the Editor.—Dear Sir,—Although I have sent you several short communications recently, only one has been inserted, viz., that embodying our "Code of Signals" for the use of spirit-circles. See MEDIUM for December 7th, 1877, p. 779.

As a regular subscriber for many years to your interesting paper, permit me to solicit the reproduction in its columns of the paragraph and letter which are herewith inclosed, and particularly as the former has "gone the round of the papers" during the course of last week, which papers are not sufficiently favourable to the Spiritual Movement to allow the insertion of the latter.

I may, however, state that they appeared simultaneously in a local contemporary, and I flatter myself you will deem them sufficiently interesting for reproduction in the MEDIUM.—I am, &c.,

E. FOSTER.

50, Friargate, Preston, Dec. 25th, 1877.

A "GHOST" AT PRESTON.

A scene of a very exciting character was witnessed on Sunday night, before the house of Mr. Edward Foster, druggist, Friargate, Preston, a Spiritualist and anti-vaccinator. Shortly after six o'clock a number of persons in the vicinity of Mr. Foster's residence imagined that they saw a ghost or spirit in one of the upper rooms, and at once communicated the fact to other passers-by. A large crowd speedily collected, and the appearance of the ghost was attributed to a seance, that was thought to be going on in the room. The crowd increased and became very noisy. The wildest rumours got afloat, and for the space of about two hours the thoroughfares, despite the endeavours of the police, were entirely blocked. No satisfactory clue was obtained as to the cause of the strange apparition, which hundreds of people positively asserted they saw; and at length the crowd, having exhausted itself in noise and surmises, gradually dispersed.

A SPIRITUALIST'S HOUSE BESIEGED.

"The soul is immortal."—Pythagoras.

"Then a spirit passed before my face."—Job.

"Dare I say no spirit ever brake the band that stays him from the native land?"—Tennyson.

"The doctrine of departed spirits revisiting the scenes and beings that were dear to them during their life in the flesh is awfully solemn and sublime."—Washington Irving.

"I do not admit for one single moment the right of those who have never examined the subject of Spiritualism to intrude their ridiculous opinions upon the public, much less to disturb the privacy of those who are sedulously engaged in its investigations."—Colonel Olcott.

(To the Editor of the "Preston Guardian.")

Sir,—Notwithstanding the extensive circulation which the *Guardian* enjoys, "I cannot hope," as Mr. George Jacob Holyoake says, "for that would be presumption," to reach a tithe of the juveniles, as well as adults, who surrounded my house last night (Sunday) and saw, as was alleged, a spirit at my room window. Now, inasmuch as I know for a fact that spirits are continually coming to and going from these premises to hasten the happy period when there shall be "Peace on earth and good-will towards men," of which, did time and space admit, I could furnish many singularly striking instances, it would, in my opinion (which may not be worth much) be presumption to say they were greatly mistaken in what they affirmed, for, as I have seen, felt, and "handled" them time after time, in a materialised form, and received benedictions from them, it would be making God a "respector of persons" to state that no one else has witnessed a similar manifestation. Again, to quote the words of Tennyson, "Dare I say no spirit" was seen clairvoyantly on Sunday night last by one or more of the multitude who besieged my house? To answer this negatively would be equivalent to saying that "God's arm is shortened," and therefore we need not look for the period when "greater works" than Jesus did would be ultimately performed, "because," as He affirmed, "I go unto My Father."

However, to prove from the Bible that history repeats itself, and that I am not by any means the only one to whom an angel, messenger, or spirit has appeared, and "whose raiment, white as snow," I have been privileged to examine minutely, permit me to quote a few of the many instances in which they have appeared, for the edification of the non-clerical portion of your readers. One appeared to Hagar; three, like men—for, as the poet says—

Angels are men in lighter habit clad,
And men are angels loaded for an hour—

appeared to Abraham, two to Lot, one called to Hagar and to Abraham, one spoke to Jacob in a dream, one appeared to Moses, one went before

the camp of Israel, one met Balaam by the way, one spoke to all the children of Israel, one spoke to Gideon and to the wife of Manoah, one appeared to Elijah, one stood by the threshing-floor of Ornan, one talked with Zachariah, one appeared to the two Marys at the sepulchre, one foretold the birth of John the Baptist, one appeared to the Virgin Mary and to the shepherds, one opened the door of Peter's prison, two were seen by Jesus, Peter, James, and John, and one spoke to John the Evangelist.

Hence it will be seen that angelic appearances were by no means uncommon hundreds and thousands of years ago, and, thanks to Modern Spiritualism, they are again appearing to "instruct and to bless." For, as one said here not long ago, "Bow down your heads, O ye inhabitants of the earth, be silent, and receive with meekness instruction from on high." This beautiful sentiment singularly harmonises with the passage, "If any man lack wisdom, let him ask of God," not of fallible men, "who giveth to all men liberally and upbraideth not, and it shall be given him."

Having stated sufficient to show the possibility of a spirit being seen about the premises, it remains for me to intimate that a little before tea a friend of mine called for some medicine, which was, of course, supplied. After tea I took up a volume* of spiritualistic literature and was reading the following paragraph when my attention was directed to the crowd outside, many of whom affirmed that they "could see a spirit moving up and down," I suppose in the Jacob's-ladder fashion. However, here is the paragraph, which I trust you will insert:—

"Oh, if you could close your eyes for a moment and look upon this other life that supplements yours, these hosts of attendant beings, these faces that hover near you, these voices that are so close to your hearts, you would be made aware that spiritual existence is composed of the striving, struggling, longing, and praying masses of spirits that have gone out from earthly life, burst the fetters of material sense, but still have not gained the ultimate of knowledge, each one striving, each one helping those that are beneath. The surest pathway to spiritual progress on earth or in spirit-life is to help one another. You have found it so if tortured with your own misery, if believing yourself the most wretched of mortals you have turned to the poor beggar in the street, or to the wayfarer more miserable than yourself. How one word of sympathy spoken to him brings balm to your own hearts! and how you can get away from your troubles by ministering to others! Knowledge is gained thus. So soon as you begin to teach other minds, your own powers are quickened, you feel the necessity of greater activity, and there is no better school than that of the teacher, no better means of happiness than that of ministering to the happiness of others. The spiritual world know this, and on wings of thought, laden with new-found wisdom, they come to you; they would scatter these blessings on your pathway; they illumine your minds; they quicken your sense; they make your thoughts more active and more easy to attain knowledge."

It was then, as already stated, while reading the above paragraph, that the crowd began to assemble until the thoroughfare was literally blocked up, so much so, indeed, that it was with no little difficulty that those who were repairing to their respective places of worship could pass through the crowd. The police on the "beat" seemed absolutely powerless to disperse the assembled multitude, and it was not until nearly nine o'clock at night that the people disappeared.

Both last night and to-day many foolish expressions have been used, among which may be mentioned the following:—"It's Foster raising the spirits; Foster has got a spirit at his top window; they were raising spirits there last night; I would not buy from him, for he does not believe in God;" and other bleatings of ignorance that need not be described.

Thus have I endeavoured, in this hurriedly-written letter, to exonerate myself from blame for any annoyance or inconvenience that may have been experienced, for even supposing we were having a sitting—which we were not—I cannot see the justice of their pointing their inuendoes at an unoffending Spiritualist, who claims the right to make, if he thinks proper, his house into a church and his table an altar, and particularly when no injury is done thereby to any of his neighbours.

For differing modes of faith, let furious zealots fight;
He can't be wrong whose life is in the right.

Yours, &c.,

E. FOSTER.

Preston, Dec. 17, 1877.

MARRIAGE.—On Dec. 27th, at the Cavendish Street Chapel, by Dr. M'Laren, George Woollington Rowe to Clara, daughter of the late James Garbett, of Bosten Street, Hulme.

VACCINATION.—Another death from effects of vaccination has taken place in Sheffield. This is the third case within the last fortnight. The child in each case having been vaccinated by the same person, and it is believed with impure vaccine matter. An inquiry is being held into the circumstances.—*Scotsman*.

LECTURE AT SOUTH SHIELDS.—Last night, Mr. W. H. Lambelle delivered a lecture in the school-room of Unity Church, Westoe Lane, South Shields, entitled "Which of the Modern Improvements will be most Beneficial to Mankind?" Mr. J. Kealey presided. There was a small attendance. The lecturer commenced his address by referring to man's intellectual and physical nature, and then dilated at length upon the rise and progress of the steam engine, and the benefits it had conferred upon mankind. He next alluded to the operations of the printing press, and the powers it had conferred upon mankind. In conclusion he asked what would have been our position without these advantages? He answered by arguing that, but for the printing press, Watt, the inventor of the steam engine, would never have been called from the optician's bench, and they might at the present time have been still struggling amidst all their former disadvantages. He said the lecture had been delivered to arouse in the minds of the audience a deeper spirit of inquiry. Their sympathies were asked for the formation of a paper, so that they might employ that mighty agent towards the diffusion of the principles which were to liberalise, strengthen, and free man from the thralldom of priestcraft. A vote of thanks was accorded to the lecturer, after which the proceedings terminated.—*Local Paper*.

* Given in writing at the circle held at my house.—E. FOSTER.

* Mrs. Tappan's "Discourses," p. 137.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
Two copies " " "	0	4	"	0	17	4
Three " " "	0	5½	"	1	3	10
Four " " "	0	7½	"	1	12	6
Five " " "	0	9	"	1	19	0
Six " " "	0	10½	"	2	5	6
Thirteen " " "	1	6	"	3	18	0

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, JANUARY 4, 1878.

1878.

The tokens of encouragement and co-operation reach us so copiously, that we address our readers, for the first time in the New Year, with the usual good wishes, not as a mere formality, but in return for similar behaviour on their part.

1878 is the beginning of a new era of work for Spiritualism. Phenomena of a higher class, a more earnest dissemination of truth, and a more rigid adherence to it in the general walks of life, will, without doubt, characterise the era upon which we are now entering.

It is of the greatest importance, that every Spiritualist do what he or she can to extend a knowledge of the truth to others. It is this generous feeling which is the mainspring of the whole system of Spiritual progress. The Spiritualist who has no care for the welfare of humanity generally, and manifests no interest in the enlightenment of his neighbours, is of very little value to himself spiritually, or to the Cause of Spiritualism. How important, then, it is, to enter upon a path of disinterested usefulness; it makes the work more valuable to us, because it opens up within ourselves new channels through which to appreciate life and the blessings it brings us.

With the view of stimulating missionary work, we have with to-day's MEDIUM issued a small supplement, containing a form for collecting the names of subscribers to the MEDIUM. We hope every person who receives this little sheet, will at once endeavour to render it useful for the purpose intended. To ask a friend to subscribe for the MEDIUM, is a form of work which no one need shrink from entering upon, and it is a method of spreading the Cause which has been signally successful in the past.

Many of our friends have for years been in the habit of taking extra copies for lending and distribution. This method is inexpensive, and stimulates a habit of great value to the Cause of Truth. We know important districts which have been opened up to Spiritualism by the unobtrusive distribution of copies of the MEDIUM through the post to well-selected names.

During the year just closed, we have made but few appeals of this kind, knowing the difficulties which stood in the path of the worker. We bore the burden ourselves as well as we could, and our readers know how heavy that has been. Now that we live in a more favourable time, we hope our readers will not object to take up their share of the work, and protect us from any possibility in the future of being so overburdened as we have been recently.

"CHRIST THE CORNER-STONE OF SPIRITUALISM."

During Dr. Peebles' recent visit to Australia he published a pamphlet of some thirty or forty pages under the above heading. It is written in that terse and pointed style that characterises the later works of the author. None can well misunderstand his meaning, nor fail to feel that he is truly in earnest about what he writes. The pamphlet treats of the "Talmudic Proofs of Jesus' Existence." "The Distinction between Jesus and Christ." "The Moral Estimate that Leading American Spiritualists put upon Jesus of Nazareth." "The Commands, Marvels, and Spiritual Gifts of Jesus Christ." "The Philosophy of Salvation through Christ." "The Belief of Spiritualists and the Church of the Future." This work, price 6d., may be had at this office.

W. J. COLVILLE desires to acknowledge, with many thanks, a donation of 2s. 6d. from Mrs. Whitaker towards paying off the debt incurred by the meetings at Lingham Hall. Over £16 debt yet remains. Any friends who are interested in the matter of these public meetings are respectfully solicited to contribute to the fund. All contributions will be gratefully received and acknowledged by W. J. Colville.

DR. PEEBLES' AT DOUGHTY HALL.

Dr. Peebles arrived in London early on Saturday morning last, having been on the train all night from Plymouth, where he landed from the steamship which brought him from South Africa. He attended Doughty Hall on Sunday evening, and received a hearty reception from the friends assembled there. He has consented to deliver an address at Doughty Hall on Sunday evening, January 6, and we invite a crowded audience to welcome Dr. Peebles again to the sphere of public work in London. It will be remembered by many that in January, 1870, Mr. Peebles established, at Cavendish Rooms, the series of Sunday services now being continued at Doughty Hall. The service will commence, as usual, at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn. W.C.

RECEPTION TO DR. PEEBLES.

On Monday evening, January 7, a social meeting will be held at the Spiritual Institution, 15, Southampton Row, London, to give the many friends of Dr. Peebles an opportunity of meeting him and welcoming him amongst them. The invitation is of a general kind, that all who feel interested in the work which Dr. Peebles is doing so well for Spiritualism may avail themselves of the opportunity. The company will assemble at eight o'clock.

THE TWO LECTURES LAST SUNDAY.

It was my good fortune to have the privilege of listening on Sunday last to two excellent discourses. The first fell from the lips of Mr. Colville while in his psycho-inspirational state. The subject selected by the audience was this: "Is not Christ the Corner-stone of True Spiritualism?" and I frankly confess that the subject was handled in a masterly manner. The controlling intelligences, seemingly perfectly at home in the field of historical records and ancient religions, declared what I have for some time believed to be true, that the Western Continent was the most ancient, and that the civilisations and spiritual centres in the warmer latitudes of the western world preceded those of India and Egypt. I have hardly had a doubt of this since visiting the ruins of Yucatan and Central America. There were but fourteen persons to hear this lecture. Why?

In the evening, accompanied by Mr. James Burns to Doughty Hall, I sat for an hour, charmed and rapt, listening to the trance utterances of Mr. J. J. Morse. It did my soul good to again meet this energetic worker and eloquent advocate of the spiritual philosophy. The theme of the lecture was "The Three Battles of Life." The subject was elucidated in a way to enlighten and edify all present, and yet the hall was not quite full. Probably the wet weather and holiday season may account for this. But such brilliant and instructive lectures as those of Colville and Morse should have been listened to by thousands and tens of thousands.

J. M. PEEBLES.

DR. MONCK'S HALL.

Dear MEDIUM,—By your courtesy I desire to inform my friends that I have taken a suitable hall for my Sunday services, the first of which will be held at seven o'clock on Sunday evening week, January 13. Several public speakers and well-known Spiritualists will support me on the platform, and I venture to hope that the hall, which holds about 500, will be filled with a sympathetic audience of well-wishers.

A lady has kindly loaned me an American organ, at which a talented performer will preside, aided by friends who have volunteered to form the nucleus of a choir, which I hope others of musical tastes will join. The hymn-book used will be "The Spiritual Harp and Lyre," obtainable of Mr. Burns.

Each Sunday morning I shall hold a meeting for the purpose of developing and exercising normal and abnormal gifts, such as inspirational and trance speaking, clairvoyance, healing, &c. Those interested in this object will oblige by meeting me at the hall at eleven o'clock on Sunday morning, January 13, for conference on this and other subjects affecting the prosperity of the services.

It is known that I have taken the responsibility of these services on myself, and the expenses of which, connected with the hire of hall, advertising, and other requirements, will chiefly have to be met by quarterly subscriptions or weekly free-will offerings, in lieu of seat-rents.

A number of hearty friends have already entered their names for weekly shilling subscriptions, which plan may also meet the convenience of others. I shall be glad to hear from or see any who are further disposed thus to co-operate with me in the work.

The place taken is the "Ladbroke Hall," in Ladbroke Grove Road, which, being immediately opposite Notting Hill Station, and in the centre of two omnibus routes, is thus easy of access from all parts of London.—Yours fraternally, FRANCIS W. MONCK.
52, Bernard Street, Russell Square, W.C.

INSTITUTION WEEK COLLECTIONS.

Several of our friends who are at work have not yet transmitted to us the results of their endeavours. Will all such kindly do so early in the week, that we may present a complete statement in our next issue, and dispose of the business of the Spiritual Institution for the past year.

A POSTCARD from "the Editor" says: "We rest during 1878. The why is clearly stated in the December month's number of the *Spiritual Magazine of Phenomena*—Physical, Ethereal, Spiritual. The usual monthly number will be issued 1st January, 1879."

TO FRIENDS AFAR.

To the Editor.—Will you give me sufficient space in your columns, to inform acquaintances and friends in Cape Town, Natal, India, and Australia, of my safe arrival in London. I have not the time to write them personally, hence, take this more public method of thanking them, one and all, for their many personal kindnesses. The obligations that I am under to Mr. W. H. Terry, the enterprising publisher of the *Harbinger of Light*, in Melbourne, are deep and lasting. I might also say the same of others. Pleasant are my memories of the dear friends I met in all these foreign lands; and glad will be the re-meeting, I trust, in the heavenly realms of immortality.

15, Southampton Row, London.

J. M. PEBBLES.

MR. MORSE'S FAREWELL MEETING
AT DOUGHTY HALL.

On Sunday evening, December 30th, Mr. J. J. Morse made his last appearance at Doughty Hall, 14, Bedford Row, previous to his departure from London to reside at Derby. A very large audience assembled to hear Mr. Morse deliver an inspirational trance address under the influence of his spirit-guide "Tien-Sien-Tie."

Mr. James Burns presided, and opened the meeting by reading the poem entitled "The Good Time Coming Now," by Lizzie Doten, after which Mr. Morse, in the trance state, offered up an invocation, and then proceeded with his address. The speaker took for his subject "The World's Three Battles of Liberty," in which he showed how the battle of physical self, or the human will, needed to be encountered and subjugated to the control of each individual. The second battle was the struggle for freedom of thought and expression of thought through intellectual activity. The third battle was of a moral kind, in order to ensure the final emancipation of humanity from spiritual, mental, and physical thralldom. The discourse was much appreciated and was delivered in a very concise and eloquent manner, embracing many interesting and highly instructive illustrations.

Mr. Burns then asked the audience to listen to a few words from Dr. Peebles who had arrived in England early the day before from his second tour round the world as a Spiritual Pilgrim. In the early days of Mr. Morse's development as a medium, Mr. Peebles had interested himself considerably, and might be regarded as Mr. Morse's spiritual father.

Dr. Peebles, who was received with loud applause, then addressed the meeting for a few minutes only, and in a warm-hearted manner extended his best wishes towards Mr. Morse, who was about to leave London. After briefly alluding to one or two interesting incidents in which he had taken part during his travels, he resumed his seat.

Mr. J. J. Morse returned thanks to Dr. Peebles for his good wishes, and he had much pleasure in informing the audience that when he arrived in America, Dr. Peebles was the first gentleman who procured him an engagement in that country. He (Mr. Morse) said that it was by the advice of his spirit-friends that he was going to leave London, and the change of address would bring him in contact more immediately with those friends for whom he did a large amount of work, in the north of England and Scotland. He hoped to return, however, three or four times in the course of the year for the purpose of addressing London audiences. After thanking those present for their attendance that evening, and wishing one and all a prosperous and Happy New Year, Mr. Morse brought his remarks to a close.

Dr. F. W. Monck then expressed his sympathies towards Mr. Morse in his work as a medium for spreading the truths of Spiritualism, and wished him God speed in his new undertaking. Mr. Morse had won the hearts of all by his earnest devotion to the Cause and consistent character in daily life, and he hoped he would long be spared to exercise his mission. At the conclusion of Dr. Monck's speech a hymn was sung and the meeting dispersed.

OUR NEW DEPARTMENTS.

The new department for Questions and Answers has come into operation this week, and we invite our readers to take advantage of it freely.

We regret that we did not find the portrait of Mr. Peebles available for this issue. We hope to give it in a future issue.

The other suggested department will find publicity as space will permit. Our columns are much occupied this week with current matter.

Correspondents will please condense as much as possible, to leave room for matter of instruction and permanent interest.

A SELECT SCHOOL FOR CLAIRVOYANCE.

A few friends, under the direction of Mr. Towns, are desirous of meeting with others on Tuesday evenings at the Spiritual Institution, for the development of spiritual gifts. On Tuesday evening a preliminary meeting will be held, to institute proper arrangements.

TRANSFERENCE OF CAPITAL.

A certain sum of money, which I have used for some time in my business department, is about to be called in, and to replace which I require immediately the same amount in one or more sums. Particulars may be obtained on application.

15, Southampton Row, London, W.C.

J. BURNS.

Contents of the "Medium" for this week.

	Page		Page
Dr. Peebles, the "Spiritual Pilgrim" ...	1	The Order of Spiritual Teachers ...	9
The Acme of Materialisation ...	3	No. 1 School ...	9
Oriental Controls ...	4	The Vaccination Acts ...	10
Echoes from the Sea ...	4	Happy Evening at Newcastle ...	10
The Old Year and the New ...	5	Christmas Meeting at New Mills ...	11
The New Year ...	6	Progress in North Durham ...	11
A "Ghost" at Preston ...	7	Remarkable Prediction ...	11
Lecture at South Shields ...	7	Islington Spiritual Institution ...	12
1878 ...	8	East End Spiritual Institution ...	12
Dr. Peebles at Doughty Hall ...	8	Quebec Hall ...	12
Dr. Monck's Hall ...	8	Salsbury Hall ...	12
Lectures last Sunday ...	8	Bewick Main ...	12
Mr. Morse's Farewell at Doughty Hall ...	9	Seances and Meetings during the Week ...	13
Our New Departments ...	9	Advertisements ...	14-16

The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"There is no better School than that of the Teacher."

MRS. TAPPAN'S GUIDES.

This motto is quoted from the extract from an oration by Mrs. Tappan which Mr. Foster gives in his interesting communication on the "ghost" seen at his window. May we take the liberty of commencing our Teachings for 1878 by urging upon every Spiritualist to become a Spiritual Teacher? Spiritualists can never hope to understand or enjoy Spiritualism without taking this step. The lukewarm and ungrateful recriminating Spiritualists are those who never entered into the work of the vineyard, but have stood by, expecting payment for idleness, and looking for someone to give them spiritual employment. Begin at once: consecrate yourself to the task of enlightening humanity, and you will be helped and rewarded.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday, December 20, 1877, was the twenty-sixth weekly meeting of this School, and being the conclusion of the half-year, the Chief Monitor invited the Teachers and Visitors to a social entertainment. Twenty guests assembled. The School was opened in the usual way, after which the Chief Monitor invited the guests to supper in the following terms:—"We partake of food together to indicate that we have the same natural appetites and necessities, and therefore are equal and brethren; also, that we have to depend upon the same source for our supplies of all kinds; and thus, being of similar origin and character, our destinies are also of a like nature: therefore, our interests in every way are identical, and we can best carry out the purpose of our lives by promoting the ends of each other in addition to attending to personal interests. As we meet at one table for physical aliment, so also are we dependent upon the same divine Truth for intellectual nourishment and spiritual growth; and as our various physical temperaments transform the same food into personal characteristics of opposite kinds—some fair, some dark, some sanguineous in temperament, others osseous, muscular, visceral, or cerebral—so we in our spiritual temperaments in like manner turn to divers uses the same divine Truth. Some minds project themselves in the direction of scientific fact, others in rational comprehensions of truth, others in affectional bearings towards the human family, others in moral purposes, and others again in spiritual aspiration—all being modifications of the same divine Light. We do not find fault with one another because of the differing hues of our complexions or the varying conditions of our physical frames, and in like manner we tolerate each other because of mental differences of a similar character. Physically and mentally we individually comprise parts of a great and perfect whole, and none of us could be so complete if unsustained by the presence and peculiarities of others. Thus we regard the lessons to be derived from our social gathering and partaking of the necessities of physical existence, even as we from week to week partake of mental and spiritual food."

After supper the company arranged itself in a large circle round the front room. Great harmony prevailed, and a union of feeling was experienced. The Chief Monitor made an introductory speech upon the merits of the Order, commenting upon the various estimates which were put upon it by ordinary observers. It was said, he remarked, that the Teachers or those who composed the School were ordinary individuals, undistinguished by brilliant qualities. To this he replied that the world was full of "ordinary" people, and indeed it was for "ordinary" people that the world existed. Creation was not for a class of distinguished persons, neither was the O.S.T. intended for those who considered themselves superior to everyone else. It was the sick who had need of the physician, and this system of education was adapted to the world at large, whereby the most ordinary class of minds might have all those advantages which are at present specially bestowed upon favoured individuals. During his recent tour the Chief Monitor had heard much of the Order. Its principles were attracting universal attention, and Schools of one kind or another were in operation in many places. To visit one of these Schools was like an oasis in the desert, and he looked forward to the time when they would cover the country in every part, and, animated by one spirit, would produce a spiritual life in this country which would give it a native-born religion, suited to the needs of the age, and effectual in helping the people spiritually and elevating them morally, even as they are now foremost in literature, science, and art. During his tour he had told people that there were no wrangles or egotisms in that School: everyone was free to speak what he thought to be true.

If his expressions were not clear, the other Teachers might ask for further explanations, after which another Teacher would give his ideas and be similarly questioned by anyone who felt desirous of doing so, and thus the best thoughts and fullest explanations of each person present were obtained without personal antagonisms being called forth. Instead of the minds of the Teachers becoming more and more self-centred, they were blended together, and a condition was developed whereby spirit-friends could inspire the mind and interiorly instruct all who were present. From this cause the meetings were so enjoyable, and the Teachers had the ability of giving utterance to ideas quite foreign to them when differently situated.

Mr. Towns, under influence, then rose and addressed the meeting, describing a vision which he beheld of a beautiful dome, supported on seven pillars, and having an equal number of porches encircling round it, which were decorated with gold, silver, and brilliant colours. This dome extended upwards to the skies, and was divided into spheres containing different orders of beings, clothed in distinct costumes. He saw a man engaged in addressing a School, and, having spoken, another person got up, in a different part of the audience, and also addressed the meeting. There was such harmony pervading the assembly, that there was no collision in the proceedings, but each mind could make its intention felt without interfering with the action of any other mind. He saw one Order which took a more prominent position than the others. It was the Order of Melchizedek, giving out intellectual and spiritual forces to all the other Orders, all of which were subject to this supreme power. Again, he saw persons with lamps trimmed, and others whose lamps were not trimmed. Ancient Teachers he beheld, and little children presenting them with flowers. Again, the scene changed, and a silvery cord was seen to run round the room, and the School became like unto a hive of bees, all of which were at work under the guidance of the directing bees. He also spoke of the value of passivity, for the purpose of receiving Spiritual impressions which are so important in the work of Spiritual education.

Mr. Colville, under the influence of his guides, addressed the meeting. He regarded the O.S.T. as capable of doing a great work, which would ameliorate the condition of mankind, and elevate society. He gave a rapid glance at the phenomenal, intellectual, and intuitional departments of Spiritualism, and said that spiritual development would enable man to determine between the spiritually true and the false. He spoke highly of the advantages of the passive state in which the mind would receive satisfaction on many points, which could not otherwise be determined. During these passive times, the reason is thoroughly awake, and the intuitions are sharply at work. The spirit-world desires to elevate man, not force him, and thus gradually outgrow the effects of creed and theological speculation. Organisation on a spiritual basis, was spoken of as a great want. Organisation of a more material kind, might prove a fatal obstacle to Spiritual progress. He then alluded to the diversity of development present in such a School, and asked, Why dislike anyone? By coming together, angularities would be rubbed off, and the causes of dislike removed, and thus human brotherhood and general progress would be promoted. Mr. Colville concluded a long and instructive discourse with an impromptu poem suited to the occasion.

Mr. Ashman gave some account of a series of meetings, held on Sunday morning, at Quebec Hall, Marylebone. He said, the attendance at these meetings was very regular, and they seemed to supply a want for Spiritual information and social worship. He regarded the series as having made a good beginning, which any Chief Monitor could follow up advantageously. The rent of the hall was 2s. per week, which had been sustained by voluntary contributions. The object of the meetings was to raise man up to the plane of spiritual life and thus fortify him from evil. Their object was not to receive communications or any other temporal advantage. Mr. Ashman's details were exceedingly interesting, and the meeting regarded them as valuable contributions towards the progress of the New Movement.

Dr. Monck expressed his pleasure in taking part in such a meeting. He thought these Schools would be a great advantage to mediums, for he was often exhausted by overwork, and he perceived the invigorating effects attending such meetings. He recommended mediums to attend such Schools, and he thought they would also be good for development.

The Chief Monitor said that all spiritual phenomena should take place in a School, and only in the presence of those who were sufficiently educated to appreciate the boon. The ruin of mediums and the greatest difficulties in the way of the Movement had been caused by exercising mediumship in unfavourable places. Every medium should have his conditions, and visit only those who had a proper sphere in which he could work, or he should turn his own rooms into a School and instruct, by psychological experiments, those who were fit to receive the teachings. If that were the case, mediums would never become exhausted, but their force and spirituality would be continually on the increase.

Mrs. Dearborn thought the meeting was one of the best she had ever attended, and she had taken part in many. She recommended Spiritualists to develop the love principle, and improve surroundings in such a way as to blend man's life on earth more and more with the higher spiritual spheres.

Mrs. Dearborn was interrupted in her remarks by "Samuel" taking control of Dr. Monck and turning the feeling of the meeting in a humorous and recreative direction. Rappings were heard and tests were given, and amidst much playful conversation the meeting

closed at a late hour. During the early part of the evening some healing was done, and near to Dr. Monck a materialised form was seen to emerge suddenly from under the table. Thus in many ways, complete satisfaction was obtained, but the principal feature of the evening was that everybody seemed refreshed and rejuvenated, and there was no weariness or depression. This is what we hope the O.S.T. will be able to introduce into Spiritualism generally.

On Thursday evening, December 27, the first meeting of a new series was held. Accountant King read a statement, which showed that the sum of £4 14s. 2d. had been paid in by the Teachers, and books to the amount of £3 2s. had been received in return. Several books were then distributed, and it was arranged that a further distribution should take place at the next meeting.

Mrs. Watts then undertook the duty of Monitor, and sketched out a work in the form of a medical mission amongst poor women. The suggestions had been given to her by her spirit-guides, and she thought if the work of healing were more efficiently carried out amongst the people, much greater progress would be made. There were many mediums in the homes of the people who would be developed by introducing the beneficent tendencies of spirit-communion. This subject gave rise to a highly interesting conversation, which occupied the whole evening, and may lead to practical purposes. The meeting was a most harmonious one, and pervaded by an exalted influence.

SIR J. CLARKE JERVOISE ON THE COMPULSORY VACCINATION ACTS.

To the Editor of the MEDIUM.—Sir,—I send you a copy of a letter from Sir J. Clarke Jervoise, in which he puts the case against repeated fines for non-vaccination very forcibly. It is certain that Parliament, in passing the Compulsory Vaccination Act, never contemplated its persecuting operation; and had that operation been foreseen, Mr. Gladstone, Mr. Bright, Mr. Chambers, and many others, would have effectively resisted its passage. The application of the Act as a whip, whilst sanctioned by the Court of Queen's Bench, is an irregular application, and has been expressly discouraged by the Local Government Board. The Board, in a letter to the Evesham Guardians, printed by the Board for general circulation, advise Guardians to exercise discretion with anti-vaccinators, and, where obstinately incorrigible, to leave them alone. Whilst I cannot but admire the good sense latent in this advice, you will, I think, agree with me that it is monstrous that we should have to live under a law that has to be enforced or relaxed at the good pleasure of Guardians.—I am, yours faithfully,

WILLIAM TEBB.

[COPY.]

Idsworth, Horndean, Dec. 20.

Madam,—I beg leave to thank you for a copy of *The Borough of Marylebone Mercury* for Dec. 15, which bears your name on the envelope, containing the correspondence between Mr. William Tebb and Mr. John Bright on the subject of anti-vaccination. Every one who has read the correspondence, and who has taken an interest in what has been termed "a burning question," must applaud the public spirit which led to the case of Tebb *versus* Jones, and all will concur in the belief expressed in Mr. Tebb's letter to Mr. Bright, that "Parliament, in passing the Compulsory Vaccination Act, had no intention of enacting such systematic persecution" as that which Mr. Tebb has undergone, in common with others in circumstances less equal to bear the cumulative penalties which can, but need not necessarily, follow neglect of the law.

A few years ago the Right Hon. Sir James Wild gave utterance to the noble sentiment,—“A heap of arbitrary orders is not law; law is justice administered according to method, but justice should prevail.” Sir James Wild, in administering the law, would probably have considered the intention of the Legislature, because it is an axiom in legislation that “when we enact our punishments we should define our crime.” But Sir Alexander Cockburn considers neither the intention of the Legislature nor the nature of the crime; his motto is “*Curat Lex*.”

We are told by *The World*, Dec. 5, that about ten years ago, when Mrs. Nassau, Senior, sang a song of a “rather plaintive character, the Lord Chief Justice (Cockburn) stood mute by the side of the piano, the tears trickling down his cheeks.” In these days it is otherwise, his waste-paper basket alone is open to the plaint of the parent.—I am, &c.,

J. CLARKE JERVOISE.

Mrs. Tebb, 7, Albert Road, N.W.

A HAPPY EVENING AT NEWCASTLE.

On Wednesday evening, Dec. 26, 1877, a Happy Evening was held (the first of the kind in the North), by the Spiritualists of Newcastle and the surrounding districts, in the room of the Newcastle Psychological Society. Tea was served at five o'clock, which was enjoyed by nearly a hundred persons.

After tea, a meeting was held, presided over by Mr. John Mould, President of the Society. The first item on the programme was a duet, “What are the wild waves saying?” sung by Miss A. Fairlamb and Mr. Greenwell, which received well-merited applause; and Mr. W. H. Lambelle (South Shields) then said a few words relative to the Cause of Spiritualism generally, and also of his leaving this district for London.

Miss Maggie Colman next favoured with a song, entitled, “Fading away,” which narrowly escaped an *encore*.

Mr. Smith (Low Fell), in the trance condition, said that his guides were very glad to have the privilege of speaking to them from the platform. They thought the Cause was in a rather critical condition just now. They had found a great want in Spiritualism, and that great want is individual effort; it is a thing greatly wanted amongst our Christian friends. The movement could only depend for its success on the enthusiasm of its members, and if they are taking it easy, they are not doing the work of their Father, God.

Mr. Greenwell next favoured the meeting with a song, entitled, "Kiss me, and I will go to sleep."

Mr. Robson (St. Peter's) next gave a short address. This was the first time this medium had appeared in public. He said that private circles were all very well, but mediums of the present time must come before the public. He had nothing to say against the Christian community; we praise all who do good in this generation. He did not think that Spiritualism was falling back, when he looked upon that congregation, and those a few years back, which showed that it was greatly increasing. Alluding to Mr. Lambelle leaving the district for London, he said he was following out the text, "I will leave all and follow Thee." He concluded the address by advising us to look well after the development of mediums.

Miss Young next sang a song, entitled, "Hearts and Homes."

Mr. Wilson (Urpeth) said he was very glad to be present with them that evening; the last time that he was there, was nearly two years ago, when he was only just a convert to the truths of Spiritualism. He said he was a Biblical Spiritualist, and advised all to follow the truths of the Bible.

Mr. J. A. Rowe next read a paper on "A Visit to Bethlehem."

Mr. Brown gave a few words in his normal state, relative to the development of mediums; after which he was controlled by his spirit-guide, "Bretimo," who gave a short address on the Movement of Spiritualism.

After a short original story, by Mr. Pickering, and a song, "The Skipper and his Boy," by Miss Tyndall,

Mr. Wallace (London), in his normal state, said: I am glad to be present on this your first Happy Evening, and also very proud in having been invited to speak to you. Some twenty years ago, we met at a tea-meeting in order to constitute a Spiritual Institution in London, and in less than an hour we broke up in the greatest disunion; but I am sure it will not be so to-night. Some eighteen years ago, while sitting alone one evening, one of my spirit-guides told me there would be speaking mediums in all parts of London, and from London to all parts of the land. They told me I should travel about, which I did not believe; but it very soon happened that an event took me from home to Wales; from there I went to the south, and thence to the north of England and Scotland. I am glad to see young men who come out boldly, and say they will carry out what we began. Spiritualism will teach the working men to think. I believe that the time is not far distant when we will all be brothers, and then there will not only be happy evenings but happy days and nights.

Mr. F. Pickup next favoured with a local comic song, entitled, "St. Nicholas Church," which was not allowed to pass without an *encore*.

Mr. W. Armstrong said he recollected the time when Mr. Wallace first came amongst us. We were then trying table-tilting, and were also developing our two mediums, who have got on so well. He concluded his short address with a comic song, entitled, "A Clever Fellow."

Mr. W. R. Armstrong, in conclusion, favoured with a song.

Votes of thanks were passed to the spirits, the speakers, and the ladies, and carried with acclamation, when this happy meeting was brought to a close shortly after ten o'clock, all seemingly having enjoyed themselves.

R. M.

THE FIRST ANNUAL CHRISTMAS TEA-MEETING AT NEW MILLS.

The rapid strides which Spiritualism has made in New Mills and district were verified on Christmas Day, by the great success of the tea-meeting, held ostensibly for the purpose of raising funds for a new harmonium, and so eager were the friends to have one, that it was purchased the day previous, the money being advanced by one of the members. All pecuniary expectations were fully realised, and, indeed, so far was it a success, that the harmonium debt was nearly clear on balancing up afterwards. It is just twelve months since Mr. Morse paid his first visit to New Mills, under the auspices of the Lancashire Committee, and since that time, under the able advocacy and management of Mr. Lithgow and Mr. Wright, Spiritualism has progressed in a very satisfactory manner. One notable feature in their work of propagandism is to visit the houses of interested people, after their usual Sunday evening service, and hold a meeting and seance, accompanied with the simple style of Christian worship. This, the friends say, has been the chief cause of success.

It is only a few years ago and there was not one Spiritualist known, for a radius of a dozen miles, in the New Mills district; and now, Mr. Lithgow informs us, there are circles held at half a dozen places within a few miles, and their Sunday services having an average attendance of fifty. It is their intention, also, to commence a Sunday-school for the children of Spiritualists early in the new year. They have already a quantity of books bought for instructive lessons.

A nice tea was prepared by the ladies, to which we sat down at five o'clock, and commenced the proceedings in the old-fashioned style, Mr. Johnson giving out the grace, "Be present at our table, Lord," &c., in which all joined in hearty good voice, when young and old seemed to thoroughly enjoy and feast upon the good things set before them. A perfectly happy influence seemed to pervade the whole proceedings, and after the first sitting had been satisfied, room was made for the next, until all had partaken of the nourishment the cold and snowy day had made absolutely imperative.

The tea-room was quickly made into a comfortable meeting-room. Mr. Lithgow being called to the chair, opened the meeting with a few appropriate remarks on the object of the gathering, and said he had no doubt but that it would be successful in every way. They had not been long established in New Mills, but nevertheless he was proud to say they had been very fortunate, and no doubt in a very short time they would require an extension of premises. The harmonium would be a pleasing addition to their meetings, and with the help of the friends they would soon be able to form a very efficient choir.

Mr. Johnson spoke a few words in reference to the meeting, and was glad to see so many friends of the Cause gathered together for such a purpose. He remembered, it was little over twelve months since, as the representative of the Lancashire Committee, he first addressed the people of New Mills in that room. He did not know of any place, of the many he visited, that had made more progress in Spiritualism than New Mills.

After singing a hymn, Mr. Johnson, entranced, spoke for half an hour in his usual eloquent manner, which the audience seemed to highly appreciate.

Mr. Wright asked a few questions on the subject of "evolution," to which the guides responded, and criticised the evolutionist's position.

A vote of thanks was passed to Mr. Johnson for his kind attendance and address, to which he replied, and said he hoped, at the close of another year, they would have the pleasure of gathering together in a larger room, and he, as the representative of the Lancashire Committee, would use his influence to help them all he could, for he was sure they deserved all the help that could be given them.

The train time being nearly due for Mr. Johnson and Mr. and Mrs. Hartley, the Misses Lithgow sang a nice duet, as a parting reminiscence of the successful and pleasurable afternoon and evening that had been spent with the friends in New Mills.

"SCRIBE."

Dec. 29, 1877.

PROGRESS IN NORTH DURHAM.

Dear Mr. Editor, also the Readers of the MEDIUM,—I wish to cheer by giving a little report of our present condition in the north part of County Durham. Much might be said of the wonderful power manifesting in this stirring district. Every new action of a good sort continues longer than many dream of; hence, to cheer our dear friends in London, I will tell them that the report of their Happy Evening has been the parent of similar desires. So the brothers and sisters who are much in need of happiness in this district, through hard times, adopted the plan, and on Christmas Day a good number gathered together at Mr. G. Harle's, Urpeth, who kindly, by removing much of his furniture, made room for a good number, all of whom got such a treat in the afternoon service as will turn out a great blessing to them.

The subject selected by the company was, John xx. 29, "Blessed are they that have not seen and yet have believed," giving such a glowing description of the blessedness of faith in so many things and ways that the company was rapt up in Mr. Brown, or his guide, "Bretimo."

The subject in the evening made us think of the time when we shall live on something else than bread—for want of which many are sinking at present very low—"Man shall not live by bread alone, but by every word of God." Our dear brother is getting delightfully grand. If you want a sermon of richness, get Brown and his guide.

Our tea was got up in grand order—no lack of anything to make us a real Happy Evening, which we had; and the night after the canny folks of our big town (Newcastle) had their Happy Evening, and we went off to see what they were like. They had everything in the highest order. So much for being provoked to good works by our London friends. Go on, we will try to follow. Spiritualism is doing a very great work everywhere; a grand, silent work, which will tell like a great earthquake when the flame of spiritual power will bring down the many rotten systems of the would-be wise.

Ouston, via Chester-le-Street, Durham,
December 29, 1878.

A REMARKABLE PREDICTION.

In the form of a "Note," the *Newcastle Weekly Chronicle* prints the following singular document, forwarded by a correspondent, who states that it was found in the Augustinian Library at Rome, dated 1675:—

"De fluctibus mystice navis: auctore Ridolpho Gethier; Augustæ, 1675. Ante medium seculi xix, seditiones undique in Europa. Eri-gentur Respublice, occidentur reges, optimates, ecclesiastici; et regulares sua cœnobita deserent. Fames, pestilentie, et terræmotus plures devastabunt civitates. Roma amittet sceptrum propter obsessiones pseudo philosophorum. Papa a suis captivabitur, et sub tributo ponetur ecclesie Dei, quæ bonis temporalibus expoliabitur. Post breve tempus Papa non erit. Princeps Aquilonaris cum ingenti exercitu percurreret Europam, respublicas everteret, rebellesque omnes exterminaret. Ejus gladius motus a Deo Ecclesiam Christi acriter defenderet, fidem orthodoxam propugnaret, et imperium Mahometanum sibi subjecit. Novus Pastor Finalis e littore, per signum ecclesie, veniet in cordis simplicitate et doctrina Christi, et pax erit reddita seculo."

For the sake of readers unacquainted with Latin, an English translation of the passage is appended:—"Concerning the Waves of the Mystic Ship: By Ridolph Gethier; August, 1675. Before the middle of the nineteenth century there will be seditions everywhere in Europe. Republics will be erected; kings, nobles, ecclesiastics will be slain; and regulars will desert their convents. Famines, pestilences, and several earthquakes will devastate the States. Rome will lose its sceptre through the attacks of so-called philosophers. The Pope will be taken away by his own people; and the Church, placed under tribute, will be deprived of its temporal goods. After a short time the Pope will not be. A Northern Prince, with a huge army, will rush through Europe, will overthrow republics, and exterminate all rebels. His sword, guided by God, will valiantly defend the Church of Christ; will fight for the orthodox faith; and will bring under his sway the Mahometan power. A New and Last Pastor from the shore, on a sign from heaven, will come in the simplicity of heart and doctrine of Christ; and peace will have returned to the age."

The editor of the *Weekly Chronicle* remarks that, if genuine, the extract has a close and very remarkable bearing upon recent events and present movements in Europe. Although not quite accurate as to time—being "after" the middle of the nineteenth century—at least two of the changes foreshadowed by Gethier have come to pass. Republics have been raised: witness America, France, &c.; and the Pope has been deprived of his temporal power. The correspondent who sends the document states that it is quoted by Dr. Cumming in "The End," page 135.

The Sunday Evening Meetings at Salisbury Hall, 420, Oxford Street, will be discontinued until further notice.

"Pro Bono Publico."—To Spiritualists.—A New Year's Gift.—Instead of defacing this page, transcribe the above motto, and send it, with six penny stamps, to Mr. Wm. Carpenter, Ladywell Park, S.E., for five sixpenny pamphlets, inclusive of "The Delusion of the Day" just out. Sent, post free, by return.

ISLINGTON SPIRITUAL INSTITUTE.

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

THE GATHERING OF OLD AND NEW FRIENDS.—I am happy in stating that the above event came off on Saturday last with an amount of *éclat* far exceeding our most earnest expectations.

By the ready kindness of our musical and literary friends, we were enabled to present to a numerous, intelligent, and appreciative audience, an evening's amusement which may be best estimated by the many expressions of satisfaction on their part, and the generally expressed desire that a similar gathering should be convened before the close of the winter season.

To speak of it as a commercial success would be foreign to our purpose, seeing that such a consummation was not contemplated by the committee of management, the members of which, with their families, paid for their individual admission. Any balance that may accrue will be devoted to some useful or benevolent purpose in connection with the Movement at this hall.

The committee present their best thanks to all those ladies and gentlemen who so readily and ably assisted them on the occasion.

Mr. Colville, the inspirational medium, has generously offered to give us a New-Year's address on Sunday evening next, January 6, 1878, commencing at seven o'clock. Admission free.

21, Devonshire Street, Islington,

A. MONK, Sec., per G. J.

December 31, 1877.

EAST END SPIRITUAL INSTITUTION,

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

To the Editor.—Dear Sir,—On Sunday last Mr. Colville attended at the above institution, and delivered a very eloquent address on the subject of "1877, from a Political and Spiritual Standpoint," reviewing, at considerable length the principal occurrences of the past year, and pointing hopefully to the future. The address, which was marked by great fluency, power, and vigour, was listened to by a large, attentive, and appreciative audience, who testified their pleasure by hearty applause at the close. A number of questions were put and answered, after which an impromptu poem of considerable merit was delivered on the "Old and New Years," which elicited general applause. A unanimous vote of thanks was passed to Mr. Colville for his kind visit, and the meeting closed with a suitable reply, followed by a benediction.

Next Sunday the guides of Mr. E. W. Wallis will deliver the postponed address on "Jesus, the Christ, the Son of God," and will give their opinions of his position, life, work, and character. Miss Young will attend and speak under control at eleven a.m. Her guides frequently give tests to visitors.

E. W. WALLIS, Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, Jan. 1st, Mr. Quarmbly, of Oldham, sat in this hall with a few friends, when his guides gave an eloquent address, on "The Present and Future Aspect of the Spiritual Movement." The internal strife at present disturbing the atmosphere of Spiritualism was likened to an effort of the human body to throw out of its otherwise healthy system the harmful and obnoxious humours that had by some means crept in and impeded its progress.

A prophetic statement was made with reference to the future unity of mediums, and the result of such unity would be the presence of a materialised form on a public platform speaking for the space of two hours. This was to happen before twelve months.

The address was listened to with great interest, and was supplemented by a description of the spiritual surroundings of some of the sitters, which brought a very pleasant evening to a close.

Jan. 2, 1878.

JAS. WHITEHORN.

W. J. COLVILLE'S MEETINGS IN SALSURY HALL,

429, OXFORD STREET, W.

On Sunday next, January 6, 1878, service will be held in this hall at 11.15 a.m., when a New Year's discourse will be delivered by W. J. Colville, under influence of his spirit-guides. In the afternoon, at 3.15, a lecture on the occult sciences will be delivered by special request.

On Sunday last the attendances were very small, and it is to be hoped that now, with the commencement of the New Year, the congregation may increase considerably. Every seat is free, and the services are supported entirely by voluntary collections.

A special series of Wednesday evening meetings will be commenced on Wednesday, January 9, at eight p.m., when lectures will be delivered on topics of general interest, followed by replies to questions. Admission, 6d. and 3d.

BEWICK MAIN.—Mr. W. H. Robinson sends us an account of Mr. T. Brown's recent visit to this colliery village which lies between Chester-le-Street and Newcastle. The religious persuasion is chiefly Primitive Methodism, and although these good people are continually praying to the Lord to pour out His Spirit upon all flesh, yet when the Spirit is poured out and spiritual gifts are being exercised, they will not go over the door to inquire into these phenomena, but prefer to indulge in much dogma concerning theology. Mr. Brown, Mr. Pickford, Mr. Heel, and others have done pioneering work in the district, and more recently Mrs. Stephenson has been developed as a trance and physical medium. Mr. Brown's meeting on December 9th, 1877, was held at the house of Mr. Binns, and the discourse was on the text "In my Father's House are many Mansions." On the Wednesday evening following, "Bretime," Mr. Brown's guide, gave his experiences as a spirit; for upwards of a century he had been endeavouring to develop mediumistic gifts in suitable persons in various countries, but found none so suitable for his purpose as Mr. Brown. The spirit had visited India, Spain, France, and Africa. During the last seven years that he had controlled the medium, he had introduced the subject of Spiritualism to thousands of individuals by public lectures and private seances. The spirit then gave an interesting account of his sufferings for the cause of truth while in the physical form.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, January 6, Spiritualists' Hall, Newgate Street. Evening at 6.30. Subject: "Elements of Cosmic Philosophy—Religion." Monday, January 7, same place. Brief address with questions. Evening at 8.

SUNDERLAND.—Tuesday, January 8.

MISSIONARY WORK FOR THE LANCASHIRE DISTRICT COMMITTEE.

Liverpool ... Sunday, January 13, 1878, 11 and 6.30.
Hyde ... Monday, 14th, 7.30.
Rhodes ... Tuesday, 15th, 7.30.
Manchester ... Wednesday, 16th, 7.30.
New Mills ... Thursday, 17th, 7.30.
Littleborough ... Friday, 18th, 7.30.
Oldham ... Sunday, 20th, 2.30 and 6.30.
Rochdale ... Monday, 21st, 7.30.
Burnley ... Tuesday, 22nd, 7.30.
Bolton ... Wednesday, 23rd, 7.30.
Bury ... Thursday, 24th, 7.30.
Manchester ... Friday, 25th, 7.30.

KEIGHLEY.—Sunday, January 27.

GLASGOW.—Sundays and Mondays, February 10, 11, and 17, 18.

BIRMINGHAM.—Sunday and Monday, February 24 and 25.

CARDIFF.—Sunday, March 10 till 16.

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.—Every Friday in January, Spiritual Institution, at 8 p.m.

Every Sunday in January, Salisbury Hall, 429, Oxford Street, at 11.15 a.m. and 3.15 p.m.; and on Wednesdays at 8 p.m.—Sunday, January 6, Mechanics' Hall, 19, Church Street, Islington, at 8 p.m.—January 8, Quebec Hall, 25, Great Quebec Street, Marylebone, at 8.30 p.m.—Mondays, January 14 and 28, Dalston, 53, Sigdon Road, at 8.15 p.m.

NEWCASTLE-ON-TYNE.—Sundays, February 10 and 17; Mondays, February 11 and 18.

W. J. Colville is now open to accept engagements in London or the provinces. Provincial Societies, &c., who desire his services are requested to write without delay to 15, Southampton Row, Holborn, W.C.

MR. QUARMBY'S APPOINTMENTS IN LONDON.

SALSURY HALL, 429, Oxford Street.—Friday, Jan. 4. Seance at 8 o'clock; admission 1s.

QUEBEC HALL, 25, Great Quebec Street.—Sunday evening, Jan. 6. Address and poem; subjects chosen by the audience; at 8 o'clock. Seance for clairvoyance at 9 o'clock. Admission to seance, 1s. each.

Mr. Quarmbly must return to Oldham on the 13th. He hopes to visit the Midland district in March, and will be glad to correspond with friends.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR JANUARY, 1878.

Sunday, January 6.—"Elements of Cosmic Philosophy—Religion." Mr. J. J. Morse.

Monday, January 7.—Brief Address, closing with Questions. Mr. J. J. Morse.

Sunday, January 13.—Trance Addresses. Mr. T. M. Brown and Miss E. A. Brown.

Sunday, January 20.—Trance Address. Mr. Thomas Smith.

Sunday, January 27.—Normal Address. Mr. John Mould.

Lectures commence—Sundays at 6.30 p.m., week-days at 8 p.m.

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle. H. A. KERSEY, Hon. Sec.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, January 6, at 3.15, Mr. Fletcher will deliver the first inspirational discourse, the funds to be devoted to the Association. It is hoped friends will come forward and support the generous offer of our American cousin.

On Tuesday, January 8, at eight o'clock, Mr. W. J. Colville will deliver an impromptu inspirational discourse and poem.

Members are requested to forward their subscriptions.

CHARLES WHITE, Hon. Sec.

CANADA.—The movement toward the organisation of the friends of Spiritualism in Toronto, Canada, under the auspices of John Marples, M.D. (late Presbyterian minister), has, we are happy to say, proved successful in a most encouraging degree.—*Banner of Light*, Dec. 8, 1877.

SHORT-HAND AND SPIRITUALISM.—Our London readers will do well to take note that Mr. Sheldrick commences his Short-hand Instructions at Miss Leigh Hunt's, 17, Brunswick Square, on the 9th. (See Advertisement.)

Mr. T. M. Brown will remain at home next week. He will visit Newcastle on the 13th, after which he intends proceeding to Scotland and desires immediate correspondence from his friends there, that he may complete his arrangements before setting out. Address T. M. Brown, Howdon-le-Wear, R.S.O., Durham.

A. PERY.—Your reasoning is rather unsound. The success of Spiritualism has been much greater than that of the Judean Spiritualism to which you allude. If we spiritual workers all came to the same tragical end as befel Jesus, you would at once suppose that it was a judgment for our sins in turning against the good old theology which had existed previous to us. You "Christ" people have a most unfortunate knack of insulting the very leader whom you presume to follow and all others who go and do likewise.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us.

1. To J. R., of Glasgow.—I should like to ask J. R., After what manner was the address of Harriett Martineau made; and why the words and expressions would not be equally well understood by others? I presume that the intellectual errors referred to the views we published together, in the "Letters on the Laws of Man's Nature," in 1851, and reproduced in the "Autobiography;" and in respect to which, I think, if H. M. was alive and able, she could not have failed to have sent me a message.

Quai de la Douane, Boulogne.

HENRY G. ATKINSON.

FRIDAY MEETINGS AT THE SPIRITUAL INSTITUTION.

The readers of the MEDIUM are respectfully informed that W. J. Colville delivers an inspirational discourse, replies to questions, and gives poetical improvisations every Friday, at eight p.m., at 15, Southampton Row. These meetings are entirely free and open to all. An opportunity is afforded to visitors of contributing at the close if they are disposed to do so, but such contribution is entirely optional. We hope that this evening, Friday, January 4, may be a very successful commencement of a new series of these interesting meetings. Visitors are at liberty to ask Mr. Colville's guides any questions they please.

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, 7.30.
Rhodes ...	Tuesday, 15th, 7.30.
Manchester ...	Wednesday, 16th, 7.30.
New Mills ...	Thursday, 17th, 7.30.
Littleborough ...	Friday, 18th, 7.30.
Oldham ...	Sunday, 20th, 2.30 and 6.30.
Rochdale ...	Monday, 21st, 7.30.
Burnley ...	Tuesday, 22nd, 7.30.
Bolton ...	Wednesday, 23rd, 7.30.
Bury ...	Thursday, 24th, 7.30.
Manchester ...	Friday, 25th, 7.30.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

December 24, 1877.

ALL THE WORKS ON SPIRITUALISM,

And Every Information for Inquirers, may be obtained at the

PROGRESSIVE LIBRARY,

AND

SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, HOLBORN, LONDON.

Letters requiring a reply should contain stamps.

THE PROGRESSIVE LIBRARY

Contains thousands of volumes on Spiritualism and all cognate subjects.

Annual Subscription, One Guinea.

Books sent to all parts of the country.

In addition to having access to all the literature, subscribers are entitled to the use of the Reading Room. On the tables are all the periodicals on the subject published throughout the world.

Many spirit-drawings, spirit-photographs, direct-writings, and paintings, casts of spirit-materialisations, and other interesting objects may be seen on calling at the Spiritual Institution.

All communications should be addressed to

JAMES BURNS, Progressive Library and Spiritual Institution,
15, Southampton Row, London, W.C.

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two Nights' Debate on "Modern Spiritualism,"
Between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist.

Price 6d., post free.

Mr. Burns's late argument with Mr. Bradlaugh was on Mr. Burns's side a discussion in behalf of every religion that teaches a belief in Spirit, and in behalf of every Church. For what Mr. Burns has done all Spiritualists and all Churches owe him, in reality, deep gratitude, as indeed do the Materialists for whom only an overwhelming testimony of Spiritual facts from one whose honesty and uprightness they "cannot doubt, can be hoped to act with any efficacy at all."—*Rev. Wm. H. Tompkinson.*

London: J. BURNS, 15, Southampton Row, W.C.

SPIRIT-MEDIUMS AND CONJURERS.

AN EXPLANATION OF THE TRICKS OF CONJURERS
WHO PRETEND TO EXPOSE SPIRITUALISM.

How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

The Phenomena attending Spirit Mediums are clearly defined, and shown to be quite distinct from the Tricks of Conjurors. Price 2d.; post free, 2d.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

HUMAN NATURE,

A MONTHLY RECORD OF ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY

Embodying Physiology, Phrenology, Psychology, Spiritualism,
Philosophy, the Laws of Health, and Sociology.

AN EDUCATIONAL AND FAMILY MAGAZINE.

In Ten Vols., Cloth, 7s. 6d. each. Monthly, price 6d.; Post-Free, 7d.,
Annual Subscription, 7s.

This sterling Monthly, established ten years ago, is the only magazine in Great Britain devoted to the study of Man on the most comprehensive basis. It is the oldest Anthropological Periodical in London.

"Human Nature" embraces, as its title implies, all that is known or can be known of Man, and, therefore, much that no other periodical would give publicity to. It has no creed or crotchet, but gives expression to all new facts as they arise. It does not matter what the new truth may be called—Phrenology or Psychology—Spiritualism or Materialism—Sociology or Religion—Mesmerism or Hygiene,—all alike are welcome to its pages, if by their treatment and investigation that heavenly germ Truth may be found.

"Human Nature," besides being an open organ, free to all who have a truth to state in connection with Man, is regularly supplied with high-class Articles and Reviews by eminent University men and students of special themes related to the science of Man. It is not, however, a class publication, courting the suffrages of the learned, and avoiding contact with the multitude. As its title implies, "Human Nature" knows no distinction of position or pretension among its contributors, but welcomes all alike—the peasant or the peer, the scholar or the original genius, the poet or the logician, the rationalist or intuitionist, are all made free to express any fact or thought calculated to be of use to Humanity, or which will throw light on the facts of existence.

"Human Nature" appeals to all scientific discoverers or philosophic thinkers whether as readers or contributors.

CONTENTS OF "HUMAN NATURE" FOR DECEMBER.

Price 6d.

Carpenterian Criticism: a Reply to Dr. W. B. Carpenter. By
"M.A. (Oxon.)"

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.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.

THE GREATEST WORK OF THE CENTURY.

Vol. I. now ready, price 12s. 6d.; also Part V., price 2s. 6d.

ANACALYSIS:

AN ATTEMPT TO DRAW ASIDE THE VEIL OF THE SAITIC ISIS;

OR,

AN INQUIRY INTO THE ORIGIN OF

LANGUAGES, NATIONS, AND RELIGIONS,

BY

GODFREY HIGGINS, Esq., F.S.A., F.R. Asiat. Soc., F.R. Ast. Soc.

(Late of Skellow Grange, near Doncaster).

This magnificent work has always been scarce, but is now out of print. Copies in two huge volumes have sold freely at prices ranging from five to fifteen guineas.

To be complete in about 18 Parts, price 2s. 6d. each;

or Four Volumes, price 12s. 6d. each.

A CHEAP SALE OF BOOKS.

THE SPIRITUAL MAGAZINE, surplus volumes for various years, price 12s. 6d., offered at 3s. 6d. each.

HUMAN NATURE, surplus volumes for various years published at 7s. 6d., offered at 3s. 6d. each volume.

THE MEDIUM AND DAYBREAK; a few surplus volumes of the last few years, handsomely and strongly bound in cloth, gilt lettered, published at 15s., offered at 5s. each.

DR. SEXTON'S SCIENTIFIC MATERIALISM CALMLY CONSIDERED; in paper covers, published at 1s., offered at 3d.; in cloth binding, gilt lettered, published at 2s. 6d., offered at 8d.

THE SLADE CASE: ITS FACTS AND ITS LESSONS. By "M.A. (Oxon.)" Published at 6d., offered at 3d.

THE GOSPEL OF HUMANITY, by GEORGE BARLOW, published at 6d., offered at 2d.

CONCERNING MIRACLES, by THOMAS BREVIER, price 3d., half-price 1½d.

IMMORTALITY in Harmony with Man's Nature and Experience: Confessions of Sceptics, price 3d., half-price 1½d.

A SPLENDID ACQUISITION.

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

London: J. BURNS, 15, Southampton Row, W.C.

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

SUNDAY, JAN. 6.—Dr. J. M. Peebles, at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, JAN. 7.—Reception to Dr. Peebles, at 8.
 TUESDAY, JAN. 8.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, JAN. 9.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, JAN. 10.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, JAN. 11.—Mr. Colville, Inspirationist Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 8, 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. 9, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, JAN. 10, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, JAN. 11, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
 Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 6d., to pay rent and gas. Local and other mediums invited. Rules and general information, address—Mr. C. White Hon. Sec. Admission to Seances by previous application or introduction

ISLINGTON SPIRITUAL INSTITUTE, MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY—11 a.m. For Investigation and Healing; 7 p.m., Lectures, Readings, &c. Admission free.

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

SUNDAY—Inspirational Addresses at 7 p.m. TUESDAY—Evening, at 8. School of Spiritual Teachers. First Wednesday in each month, Mesmeric Experiments. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 6, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, Temperance Hall, Horsedge 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. 8, 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. 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 MIDDLESBRO', 23, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, JAN. 10, 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.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

POPULAR INFORMATION ON SPIRITUALISM.

THE REPORT ON SPIRITUALISM OF THE LONDON DIALECTICAL SOCIETY. Cheap edition. 1½d.
 DR. CARPENTER'S THEORIES, AND DR. CARPENTER'S FACTS. By "M.A. (Oxon.);" 4d., or 1s. per 100.
 ORIGINAL RESEARCHES IN PSYCHOLOGY. By T. P. BARNES, F.G.S. 3d.
 THEODORE PARKER IN SPIRIT-LIFE. By Dr. WILLIS 1d.
 EXPERIENCES OF A SEPTUAGENARIAN. By J. JUDD. 1d.
 WHAT SPIRITUALISM HAS TAUGHT. By WILLIAM HOWITT. 1d.
 A SCIENTIFIC VIEW OF MODERN SPIRITUALISM. By T. GRANT. 1d.
 WHAT IS DEATH? By JUDGE EDMONDS. 1d.
 SPIRITUALISM, THE BIBLE, AND TABERNACLE PREACHERS. By J. BURNS. A Reply to Dr. Talmage's "Religion of Ghosts." 2d.
 DEATH, IN THE LIGHT OF HARMONIAL PHILOSOPHY. By MRS. DAVIS. 1d.
 LIBERTY: AN ORATION by Dr. MONCK, with his Portrait and fac-simile of Direct Spirit-Writing on Slate. 1d.

London: J. BURNS, 15, Southampton Row, W.C.

In handsome cloth, with Portrait, 350 pp., 3s. 6d.

LETTERS AND TRACTS ON SPIRITUALISM

By JUDGE EDMONDS.

CONTENTS.

Preface—Memoir from the MEDIUM and *New York Sun*.
 Memorial Discourse on the Life and Works of Judge Edmonds, by "Theodore Parker," through the lips of Cora L. V. Tappan.
 Experiences in passing through the change called Death, and in entering spirit-life. A Discourse by "Judge Edmonds," through the mediumship of Cora L. V. Tappan.

TRACTS AND LETTERS ON SPIRITUALISM, BY JUDGE EDMONDS:—

1. Appeal to the Public—The Author's first Manifesto.
2. Reply to Bishop Hopkins—Scriptural and Theological.
3. The News boy—A Narrative from Spirit-life.
4. 5. Uncertainty of Spiritual Intercourse—Correspondence with the Chancellor of South Carolina.
6. Speaking in Many Tongues.
7. Intercourse with Spirits of the Living.
8. False Prophesying.
9. Spiritualism as Demonstrated by Ancient and Modern History.
10. Letters to the *New York Tribune* on Spiritualism: Introductory; The Author's Early Experiences; Mediumship; The Circles; Physical Manifestations; Test Mediumship; Healing Mediums; Speaking in Many Tongues; Speaking and Writing Mediums; The End and Aim of Spiritual Intercourse Appendix: Speaking in Many Tongues; Limitations of Mediumship.
11. Instances of Spirit-Communion: Introduction; With my Brother; With Martin van Buren; With Abraham Lincoln; With J. Wilkes Booth; What is Death? Message from Judge Peckham, who was lost with the *Ville du Havre*.
12. Messages from George Washington, on Government and the Future Life; Spiritual Intercourse not Supernatural.
13. Questions and Answers on Spiritualism:—The Apparition of a Dog; Reply; Judge Edmonds's Views in General; Vision of the Internal Organisation of a Community in the Spirit-world.

The Funeral of Judge Edmonds. Message from Judge Edmonds.

London: JAMES BURNS, 15, Southampton Row, W.C.

Second Edition, much improved, price 1s. 6s., post free.

THE FOOD THAT WE LIVE ON.

INSTRUCTIVE—ASTOUNDING—TRUE.

A Poem by SIR CHARLES ISHAM, BART.

This Poem, extending to 500 lines, is not printed from type, but Lithographed in the Handwriting of the Author; the text being amply illustrated with Figures of Birds and Animals, Ornamental Designs, and Initial Letters, the whole Composed and Designed by SIR CHARLES ISHAM, Bart. It is not only well worth reading, but a literary and artistic curiosity. A number of Tracts on Dietetic Subjects accompany it.

Sold by J. BURNS, 15, Southampton Row, London, W.C.

PURE SOLIDIFIED CACAO

Is a preparation of the fruit of the *Theobroma Cacao* by a peculiar process by which all the NATURAL PROPERTIES of the FRUIT are retained in an unimpaired state, without the addition of any foreign substance.

THE BUTTER OF THE CACAO BEAN,

so nutritious and promotive of easy digestion, is all retained in the SOLIDIFIED CACAO, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy, obnoxious, and indigestible.

The Manufacturer DEFIES Science to DETECT ADULTERATION in the SOLIDIFIED CACAO.

By no process of addition or abstraction is the beautiful produce of Nature, named by Linnaeus *Theobroma* (food fit for Gods), tampered with.

By a method of manufacture which develops all the properties of the tropical bean, the article is presented to the consumer in a condition absolute perfection. The flavour is exquisite, and so abundant that one pound of SOLIDIFIED CACAO will go further than many times the quantity of low-priced preparations, rendering it

THE CHEAPEST (as well as the best) ARTICLE IN THE MARKET,

Besides being an excellent corrective and an aid to digestion,

SOLIDIFIED CACAO

IS A MOST NUTRITIOUS ARTICLE OF DIET,

containing as it does all the elements contributed by Nature in its growth and chemically supplying all that goes to make up a perfect organism. This cannot be said of Tea, Coffee, or any other article used as a drink.

Solidified Cacao is not a stimulant—does not excite the nerves or heat the blood. It does not occasion or intensify chronic ailment. It is a *bona fide* food of the highest class, and is therefore peculiarly adapted to the Use of Intellectual Workers and

Persons of a Highly Sensitive Temperament.

It is the best refreshment before or after a long journey or severe mental application, and is invaluable to invalids.

The Solidified Cacao is adapted for universal use in cases where tea, coffee, wines, spirits, malt-liquors, and other costly beverages are so frequent, which often become the bases of tyrannous habits and the cause of much suffering.

By the use of Solidified Cacao money may be saved, strength maintained, health restored, bad habits prevented, appetital pleasure enjoyed, and the manifold purposes of life carried out with more effect.

TRY IT, AND YOU WILL USE NO OTHER.

Price 3s. per lb. Sold in Packets of 1 lb. each. Full Instructions for its preparation accompany each packet. By sending for a quantity at a time it will be sent carriage paid, preventing the necessity for agencies, additional profits, and the risk of adulteration. When kept in a tin caddy with closely fitting lid, it may be preserved for years without deterioration.

Agent; J. BURNS, 15, Southampton Row, W.C.

J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

* * Mr. Burns's many engagements render it necessary that visitors make appointments in advance.

MR. BURNS gives his **Psychographic Delineations** on the following terms:—

For a full Written Delineation—the remarks made by Mr. Burns being taken down in shorthand, and written out *verbatim*, with Chart of the Organs, 21s.

For a Verbal Delineation, and Marked Chart, 10s. 6d.

Verbal Delineation, 5s.

A Short Verbal Delineation, for children and those of limited means, 2s. 6d.

Mr. Burns may be engaged to give Delineations on his visits to the country.

PHONOGRAPHY & SPIRITUALISM.

—Everyone may learn **SHORTHAND** and be enabled to take down the Valuable Communications received at Spirit-Circles. The Books for Self-Instruction are:—

Phonographic Teacher, 6d. Manual, 1s. 6d.

Key to the Teacher, 6d. Copybook, 6d.

The whole post free for 3s. from

J. BURNS, 15, Southampton Row, London, W.C.

Mr. HENRY PITMAN, 41, John Dalton Street, Manchester, is willing to give an Explanatory Lecture anywhere on payment of his expenses.

SHORTHAND WRITING.

MR. R. N. SHELDRIK will deliver a course of Twelve Progressive Lectures on Phonography and Reporting, &c., at 17, Brunswick Square, W.C., on Wednesday evenings, at 8 o'clock, commencing January 9th, 1878.

SYLLABUS.

- Jan. 9th. Introductory Lecture.
 „ 16th. The Phonetic Basis of Phonography—Hints on Pronunciation.
 „ 23rd. The Phonographic Teacher.
 „ 30th. Shorthand—an Educational and Mental Aid.
 Feb. 6th. The Manual and Exercises.
 „ 13th. The Spelling Reform Considered.
 „ 20th. On Teaching Phonography.
 „ 27th. Grammatical and General Rules for Practice.
 Mar. 6th. Elementary Corresponding and Reporting Styles.
 „ 13th. The Literature of Phonography—Reporting Contractions and Exercises.
 „ 20th. Practical Instructions for Reporting—and *resumé* of the System.
 „ 27th. ISAAC PITMAN and his work.

The above Lectures are intended to convey practical information useful to learners, and also to advanced writers, teachers, and others. Admission by ticket 1s. each, or 10s. 6d. the course; or double ticket (for lady and gentleman), 15s. The number being strictly limited, early applications should be made by post to Miss CHANDOS LEIGH HUNT, 17, Brunswick Square, W.C.

Ladies are invited to attend.

ASTROLOGY.

“Worth its Weight in Gold.”

EVERY adult person living should purchase at once “**YOUR FUTURE FORETOLD**,” a book of 144 pp. cloth, only 2s. 6d.

London: BERGER, Newcastle Street, and J. BURNS; or post-free of E. CASSELL, High St., Watford, Herts. Instructions to purchasers gratis.

ASTROLOGY.—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

A LADY, Professor of the **ASTRAL ART**, may be Consulted on all important events of Life. Fee, 2s. 6d. Nativities cast. Personal interviews by appointment only.—Sybil, 2a, George Street, St. James Street, Brighton.

MERCURIUS'S PREDICTING ALMANAC for 1878. The probable state of the Weather and direction of the Wind every day. How to view the Heavens and tell the Stars. Fortunate and Unfortunate Birth and other days for every person. How the Russo-Turkish War will end, and when. Numerous astounding predictions concerning all the Crowned Heads and notable persons in the world.

WAS SUCCESSFULLY FORETOLD—The War in the East—Cattle Plague—Riots in America—Excitement in England and Paris—As also the Great Storms and Earthquakes, &c., of 1877. Price Sixpence. London: CURTICE & Co., Catherine Street, Strand; JAMES BURNS, 15, Southampton Row, W.C.

RAPHAEL'S PROPHECIES MESSENGER, ALMANAC, and EPHEMERIS for 1878, containing Predictions of the Weather and Mundane Events, Birthday Notes, &c., &c. Post Free, 7d.; with Ephemeris, 1s. 1d.

“**RAPHAEL'S GUIDE TO ASTROLOGY**.”

Containing rules and information whereby any person may calculate and judge a nativity. The most original and simple work on Astrology ever published. Cloth gilt, 3s.

London: J. E. CATTY, 12, Ave Maria Lane, E.C.

WANTED by a Young Lady, Musical and Mediumistic, an engagement as Confidante or Travelling Companion to a Lady. Address—R. R., care of Philip Haydon, 14, Grove Place, Leeds.

BROWN'S CELEBRATED MEDICAL GUIDE; to enable everyone to become his own doctor. Containing a large number of receipts founded upon Medical Botany, and proved by long experience to be invaluable. Price 6d.; post free 6d. Sold by W. BROWN, Medical Botanist and Agent to Dr. SKELTON, 40, Standish Street, Burnley.

CONTENTS.

Dyspepsia or Indigestion; The Golden Pill of health; Bleeding from the nose; Chapped hands; Diet, drink, to create appetite; Whooping-cough; Cough Syrup; Green ointment, for tumours, swellings, and wounds; Gripping in the bowels; Disease of the liver; Headache; Heartburn; Purifying the blood; Liniment for burns and scalds; Ointment for piles; Jaundice; Gravel; Common cold; Cough mixture; Itch; Ringworm; Ague in the face; Stomach bitters; Rheumatism; Rheumatic Liniment; Rheumatic mixture; Pleurisy; Dropsy; Cholera Morbus; Scarlet fever; Worms; Consumption; Cough medicine; Composition powder; Tincture of myrrh; Inflammation of the eyes; Inflammatory disease; Giddiness; Asiatic cholera; The Anti-cholera power; Dysentery or cholera tincture; Asthma and Phthisis; Cure for a recent cough; Composition wine; Palpitation of the heart; On Digestion; Croup; Bronchitis; Quinsey, or inflammatory sore throat; On the chyle; Onanism.

A NEW WORK BY THE AUTHOR OF
“WILL-ABILITY.”

HOMŒOPATHY AND OTHER MODERN SYSTEMS CONTRASTED WITH ALLOPATHY

By JOSEPH HANDS, M.R.C.S., &c., &c.

CONTENTS.

1. Prefatory Remarks and Quotations.
2. Dedication.
3. Introduction.
4. Homœopathy compared with Allopathy, or the Old Course of Medical Practice contrasted with the Successful Employment of the new.
5. Hydropathy, being a Dissertation on its Sanitary Effects.
6. Therapeutic Hydropathy.
7. Electricity and Magnetism, their Health-Promoting Effects represented by:—
 8. Frictional Electro-Magnetism.
 9. Mineral Electro-Magnetism.
 10. Chemical Electro-Magnetism.
 11. Thermo Electro-Magnetism.
 12. Inductive Electro-Magnetism.
 13. Vegetable Electro-Magnetism.
 14. Animal Electro-Magnetism.
 15. Therapeutic Animal Electro-Magnetism, or the Remedial Sequents through Manual Appliances.
 16. Therapeutic Electro-Magnetism.
 17. Therapeutic Thermal Electro-Magnetism, as in the Employment of Steam and Heat.
18. Kinesi-Therapeutics, or Cure by Movements.
19. Isopathy, or like added to like, as formerly advocated.
20. A Disquisition into Dietetics, with New Views relative to the Physiology of Digestion and the Assimilation of Aliments.
21. Vaccination, being an Address to its Opponents.
22. The Non-Contagion of Plague, Typhus, Yellow Fever, and Cholera proved.
23. Index.

London J. BURNS, 15, Southampton Row, W.C.:

WHERE ARE THE DEAD? OR, SPIRITUALISM EXPLAINED.

By FRITZ.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

Just Published, 2s. paper covers; 3s. cloth.

LIFE BEYOND THE GRAVE: A SPIRIT-COMMUNICATION THROUGH A WRITING-MEDIUM.

E. W. ALLEN, 11, Ave Maria Lane, London, E.C.; Sold also by J. BURNS, 15, Southampton Row, W.C.

“M.A. (OXON'S) REPLY TO DR. CARPENTER. CARPENTERIAN CRITICISM.—A Reply to an Article in *Fraser's Magazine* for November. Price 6d.
 London: J. BURNS, 15, Southampton Row, W.C.

PHOTOGRAPHIC STUDIO
 151, Upper Street, Islington.—W. L. CANEY
 First-class Work. Low Prices.

CURATIVE MESMERISM.—PROFESSOR ADOLPHE DIDIER, CONSULTING MESMERIST (32 years' established), attends Patients, and may be Consulted daily, from 2 till 5, at his residence, 10, Berkeley Gardens, Camden Hill, Kensington. Pamphlet on Curative Mesmerism, 1s. post free.

VISITORS TO LONDON.—HOME FOR SPIRITUALISTS & OTHERS.—The comforts of an Hotel, with the privacy of Home. Terms Moderate. Near to Hyde Park, and close to Rail and Omnibus to all parts of London.—87, Powis Square, Rayswater.

DRAWING-ROOM FLOOR TO LET, Unfurnished, with gas, Venetian blinds, and every Convenience. With or without Attendance. Situated in a healthy and respectable neighbourhood; close to Boats, Bus, or Rail. Terms Moderate.—36, Edith Grove, West Brompton, S.W. References Exchanged.

✕ **Miss Chandos Leigh Hunt**, ✕
 17, Brunswick Square, W.C.

Teaches Mesmerism, Healing Magnetism, &c.,—Personally Three Guineas; by post One Guinea. Synopsis of Instructions to be seen in her “Vaccination Brought Home to the People,” post free, 4d.

MRS. OLIVE returns to London on December 28th. Seances by previous appointment as usual. Free Seance for Healing on Mondays at 11 a.m.—15, Ainger Terrace, near Chalk Farm Station, N.W.

MR. C. E. WILLIAMS, 61, Lamb's Conduit Street, W.C. At home daily from 12 till 5. On Monday, Thursday, and Saturday evenings from 8 o'clock for Reception of Friends. Address as above.

MR. F. G. HERNE, 61, Lamb's Conduit Street, W.C., at home daily from 11 till 4, Sunday, for friends, 7 p.m. Tuesdays and Fridays, at 8 p.m., for investigating the phenomena.

MRS. CLARA DEARBORN,
 Physician and Trance Medium,
 10, Guilford Place, opposite the Foundling.
 Hours—10 till 4.

Mrs. DEARBORN makes Specialities of Rheumatism, Tumours, and Cancer. She also has writings produced upon her arm which are recognised as test-communications.

W. J. COLVILLE,
 Inspirational Lecturer,
 Delivers Orations and Poems in London or the Provinces. For all particulars, address Office of the MEDIUM.

MR. J. W. FLETCHER,
 Trance and Clairvoyant Medium,
 No. 2, Vernon Place, Bloomsbury
 Square, W.C.
 Hours—from 12 till 5.

FRANCIS W. MONCK,
 52, Bernard St., Russell Sq.,
 Generally at home from 11 a.m. till 2 p.m.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is prepared to receive calls, to lecture in London or the Provinces. All letters to be addressed to him at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

MR. W. EGLINTON
 Has returned to town, and may be addressed,
 32, Fopstone Road, Earl's
 Court, Kensington, W.

MADAME LLANCORÉ,
 At Home from 11 a.m. till 4 p.m.

FOR
**MUSIC, TRANCE, CLAIRVOYANCE, and
 AUTOMATIC WRITING.**
 25, Guilford Street, Russell Square.

MISS MANCELL, SPIRITUAL CLAIRVOYANT and MEDICAL MESMERIST (Cousin to Dr. ELOTTSON of Mesmeric fame).—99, Great Suffolk Street, Boro', London, S.E.

Diseases given up by the Faculty are not unfrequently cured by Mesmerism. Such cases will receive Miss MANCELL's special attention.

Patients attended at their homes, and Clairvoyant Sittings given by appointment.

A SEANCE FOR CLAIRVOYANCE and TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

SEANCES FOR TESTS AND CLAIRVOYANCE, Tuesday and Friday at 8 p.m.—J. BRAIN, 29, Duke Street, Bloomsbury.

A CARD.

MR. JAMES COATES, PRACTICAL MESMERIST and HEALER, can be Consulted, personally or by letter, at Reynolds's Gallery of Illustration, 12, Lime Street, Liverpool.

“A successful mesmerist.”—Wm. Hitchman, M.D.
 “Really wonderful mesmerist.”—*Daily Post*.

FOR MEDICAL RUBBERS apply to JOSEPH ASHMAN, 14, Sussex Place, Gloucester Road, Kensington, W. Embrocation for Rubbing, 1s. 1d. and 2s. 9d. per bottle.

MR. J. HAWKINS, MAGNETIC HEALER, offers his services to attend patients at their own residences. Application as to fees, &c., to be addressed to 11, Mount Pleasant, East Road, City Road. Healing on Sunday mornings, 11 a.m. Voluntary contributions.

In One Handsome Volume, Demy 8vo, Bevelled Boards, Price 5s.

SEERS OF THE AGES.

EMBRACING SPIRITUALISM, PAST AND PRESENT; DOCTRINES STATED, AND MORAL TENDENCIES DEFINED.

BY J. M. PEEBLES.

GENERAL DIVISIONS.

- PREFATORY.—I. Greeting to Aaron Nite. 2. The Horoscope.
- I. SPIRIT OF THE PRESENT AGE.—Chap. 1. Spirit of the Age. 2. Spiritual Ratios.
- II. ANCIENT HISTORIC SPIRITUALISM.—Chap. 3. Indian. 4. Egyptian. 5. Chinese. 6. Persian. 7. Hebraic. 8. Grecian. 9. Roman.
- III. CHRISTIAN SPIRITUALISM.—Chap. 10. The Foreshadowing. 11. Mythic. 12. Theologic. 13. The Nazarene.
- IV. MEDIEVAL SPIRITUALISM.—Chap. 14. Transitional. 15. Apostolic. 16. Post Apostolic. 17. Neo-Platonic. 18. Church-ianic.

- V. MODERN SPIRITUALISM.—Chap. 19. The Prelude. 20. Spirit-Phenomena. 21. Mediumship. 22. Witnesses. 23. Clerical and Literary. 24. Poetic Testimony.

- VI. EXEGETICAL SPIRITUALISM.—Chap. 25. Existence of God. 26. The Divine Image. 27. Moral Status of Jesus. 28. The Holy Spirit. 29. Baptism. 30. Inspiration. 31. Beauty of Faith. 32. Repentance. 33. Law of Judgment. 34. Evil Spirits. 35. Hell. 36. Heaven. 37. Historic Immortality. 38. Resurrection. 39. Prayer. 40. Freedom and Function of Love. 41. Genius of Spiritualism.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, LONDON, W.C.

Price 6d. Reprinted from the "Quarterly Journal of Science," July, 1877.

Alfred R. Wallace's Review of Dr. Carpenter's Lectures AGAINST MESMERISM AND SPIRITUALISM.

This Review—as the work of an experimentalist—should be in the hands of every investigator and Spiritualist. It is a trenchant *exposé* of scientific fallacies in reference to Spiritualism, abounding in chapter and verse; and its manner throughout is temperate and dignified.

In ornamented Cloth, gilt lettered. Price 5s.—Reprinted from the "Quarterly Journal of Science."

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM.

BY WILLIAM CROOKES, F.R.S.

This volume contains the following papers:—

- I. SPIRITUALISM VIEWED IN THE LIGHT OF MODERN SCIENCE.
- II. EXPERIMENTAL INVESTIGATION OF A NEW FORCE.
- III. SOME FURTHER EXPERIMENTS ON PSYCHIC FORCE.
- IV. PSYCHIC FORCE AND MODERN SPIRITUALISM. A reply to the *Quarterly Review*.
- V. CORRESPONDENCE ARISING OUT OF DR. CARPENTER'S MISREPRESENTATIONS. Letters by Professor G. G. Stokes, Sec. R.S., Mr. William Crookes, F.R.S., Sir Charles Wheatstone, Dr. William B. Carpenter, Mr. Crookes to the President and Council of the Royal Society, with Reply.
- VI. NOTES OF AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL during the years 1870-73. In which the phenomena are arranged into twelve classes. 1. The movement of heavy bodies

with contact, but without mechanical exertion. 2. The phenomena of percussive, and other allied sounds. 3. The alteration of weight of bodies. 4. Movements of heavy substances when at a distance from the medium. 5. The rising of tables and chairs off the ground without contact with any person. 6. The levitation of human beings. 7. Movement of various small articles without contact with any person. 8. Luminous appearances. 9. The appearance of hands, either self-luminous or visible by ordinary light. 10. Direct writing. 11. Phantom forms and faces. 12. Special instances which seem to point to the agency of an exterior intelligence. 13. Miscellaneous occurrences of a complex character. Theories to account for the phenomena observed.

- VII. MISS FLORENCE COOK'S MEDIUMSHIP. Spirit-forms—the last of Katie King; the photographing of Katie King by the aid of the electric light.

Illustrated with 16 Engravings of Apparatus and Methods employed in the Investigation.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

Now ready, price 2s. post free.

Leaves from My Life. By J. J. MORSE. Handsomely bound.

CONTENTS.

- CHAPTER I. Birth and Early Life.
- " II. My Introduction to Spiritualism.
- " III. My Public Mediumship and Position.
- " IV. My First Appearance in the Provinces.
- " V. I arrive in America.
- " VI. Samples of American Mediumship.
- " VII. A Spiritualists' Camp Meeting.
- " VIII. Impressions of American Spiritualism.
- " IX. Concerning People I met, Places I visited, and the Portrait of my chief Control.
- " X. American Travelling—Nature of American Life and Social Customs—A few Americanisms—Conclusion.

LECTURES.

Spiritualism as an Aid to Human Progress.
Concerning the Spirit-world and What Men Know thereof.
The Physiology of Spiritualism.
The Order of Spiritual Teachers: its Need and Scope.

POEMS.

The Shadowy Army. The Power of Kindness. Spiritual Worship.

ILLUSTRATIONS.

Photograph of the Author.
Photograph of "Tien-Sien-Tie," Mr. Morse's spirit-guide, from a drawing by Anderson.

London: J. BURNS, 15, Southampton Row, W.C.

WORKS ON SPIRITUALISM.

AS SEASONABLE PRESENTS.

The Friends of the Cause are recommended to send to their friends at this season copies of Standard Works on Spiritualism. All such orders will be executed on Depositors' terms. The following works are recommended:—

- MRS. TAPPAN'S ORATIONS. Gilt, with Portrait, 10s. 6d. As a Present only, post-free, 8s.
- MRS. BERRY'S EXPERIENCES. Gilt, with Portrait, 3s. 6d. As a Present only, post-free, 2s. 6d.
- MIRACLES AND MODERN SPIRITUALISM. B. A. R. WALLACE. Gilt Edition, 7s. 6d. As a Present only, post-free, 4s.
- RESEARCHES IN THE PHENOMENA OF MODERN SPIRITUALISM. By W. CROOKES, 5s. As a Present, only, post-free, 2s. 6d.
- INTUITION. The Six Months' Numbers of the MEDIUM containing this excellent Tale, 2s. 6d. As a Present only, 1s. 6d.; post-free, 2s. 6d.
- SPIRITUALISM AND SCEPTICISM. A Tale. Published 7s. 6d. As a Present only, post-free, 2s.
- LETTERS AND TRACTS ON SPIRITUALISM. By JUDGE EDMONDS. Cloth, 3s. 6d. As a Present only, post-free, 2s.
- ARCANA OF SPIRITUALISM. By HUDSON TUTTLE. Post-free, 5s.
- LEAVES FROM MY LIFE. By J. J. MORSE. Post-free, 2s.
- THE PHILOSOPHY OF MESMERISM AND CLAIRVOYANCE. By Dr. DONS. 3s. 6d. As a Present only, post-free, 2s. 6d.
- GHOSTLAND. An Elegant Present. Post-free, 9s.

Other works which may be selected will be supplied at reduced prices to encourage the circulation of spiritual literature.

London: J. BURNS, 15, Southampton Row, Holborn, W.C.