



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

SPIRITUALISM.

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DR. PEEBLES ON "EGYPT AND PALESTINE."

LECTURE AT DOUGHTY HALL.

On Sunday evening, notwithstanding the very adverse state of the weather, every seat in Doughty Hall was filled. Mr. Burns conducted the service, in which Miss Waite, the eminent American elocutionist, took part, by reading, with fine effect, the poem entitled "Life," given through Lizzie Doten under an influence purporting to be "Shakespeare."

Before commencing his lecture, Dr. Peebles spoke very highly of Miss Waite, saying that he had known her and her kind and respected mother for many years, and recommended Miss Waite as an able teacher of elocution and the dramatic art. Dr. Peebles then proceeded with a most interesting discourse, of which we can only present an exceedingly fragmentary report.

DR. PEEBLES' LECTURE.

As a child looks to the parent, so we moderns look to the ancients for an explanation of the many mysteries of their land. We are overawed by their deep-inspiring genius, because there is a reverential greatness in their works and productions. I look with reverence on these monuments, for they link me to that history of the past in which my soul longs to dwell. The living, burning words which have fallen from the lips of the men of olden time inspire a deepness of feeling within every bosom, for never has a word been lost to the world. I sometimes think a good word spoken in season may be compared to a minstrel cheering the heart, and relieving the mind from anxiety with the satisfaction it brings unto us.

Egypt is the parent of the Arts and Sciences, where flourished the greatest minds of all ages; where mathematics, geometry, trigonometry, and cognate subjects first received shape, and wrought their influences upon the country. But before I commence to speak to you of Egypt, let me take you back to Aden, the place from which I sailed to go into Egypt. I shall never forget my first impressions of Aden. It is the most wretched, sun-scorched place upon this earth. There is no tree to be seen, nor blade of grass—nothing but a burning, scorching sun, devouring and drying up all forms of vegetable life. In consequence of the almost unbearable heat, our voyage up the Red Sea was very uncomfortable. When I was almost fatigued and worn out, and walking the deck to gain a little air, our captain, who had been on the look-out with his glass, made the announcement—"I see land," which afforded me a feeling of relief. After a short run we found ourselves at the entrance to the Suez Canal, already a success, and which is destined to play so useful a part in the mercantile world. From Suez we travelled by railway to Cairo, about 130 miles across the desert. Cairo, old and new, contains a population of between four and five hundred thousand people. The present Khedive is a very intelligent and enlightened person, was educated in France, speaks the French tongue, and has given the city of New Cairo rather a Frenchy look. After a few days' rest in Cairo, we set out for the Pyramids, by way of Memphis, and the Catacombs. The ruins of this ancient city, which 3,000 years ago contained one million of inhabitants, is a few miles' drive from Cairo, along the banks of the Nile. Of the massive buildings crumbling to dust, and of all the architectural skill of this industrious people, there is scarcely one thing left. Having secured our guides, we commenced descending the winding way into the interior of the Catacombs—wonderful places, where in past ages the dead were deposited. But I had not advanced more than 200 yards before I was nearly choked with bone-dust, smoke from the torches, and a want of the atmosphere

of heaven, and I said to my guides, "For mercy's sake, take me out of this." I never was so glad for the sunshine to kiss my brow as I was on that occasion. There was at the time about 1,000 men employed in exhuming the mummies, and I saw them unroll them and strip them of armlets, relics, &c. Some were very unique, and correspond with what are to be found of the Aztec relics in the Museum at Mexico, which shows that there have been friendly relations between these countries many thousands of years ago. Leaving the Catacombs, we went on towards the Pyramids, and, coming to an elevation, we beheld at one view, 11 of these peculiar structures. We soon found ourselves standing before the great Sphynx, a colossal head 37 feet high, hewn out of limestone rock; but it is thrown altogether into the shade by the Great Pyramid, 500 feet high, which stands near it.

When I was a boy, like that fair-haired lad there (pointing to a youth near), and I was told of St. Paul's Cathedral in London, I thought I would be content if I only saw that. Well, I saw that, and then I thought I would like to see St. Peter's, at Rome, and then the Great Pagoda, in China, and then the Great Pyramid, and though I should live thousands of years there would still be something to look forward to. Such is the nature of the human mind. Well, at last I stood at the foot of the Great Pyramid. This is built of limestone, with the exception of the King's Chamber within it, which is built of granite, and the outside was once covered with the same valuable kind of stone, but the Cairo builders have removed large quantities of it to construct their mosques, &c. After commencing the ascent I thought I was going to be last in reaching the summit, for my friend, Dr. Dunn, seemed to make greater progress than I; but in taking another course I reached the top, weary and exhausted, and on looking for my friend I saw him not. I looked down one side and then another, and at last I saw him about half way up gesticulating and throwing his arms about. I said to my guide, "Go down and send him up." "Backsheesh," said the frugal guide, meaning, Give me some money. So, after giving him a fee, he went and brought up my friend entranced, declaring him to be in a fit, and wanted to rub his legs. I said, "Let him alone; I know how to manage him." He was under the control of "John O'Brien," an Irish spirit, who greeted me in his customary humorous manner, at which I was rather annoyed, as I did not want to hear him, but some ancient Egyptian who might possibly be able to control the medium. He left, and then another spirit came and spoke for a quarter of an hour, and addressed me in such eloquent terms that I shall never forget the effect it had on my mind. He said he was one of the pyramid builders, and described to me their uses and the processes of building, and concluded by telling me how to build up the pyramid of my own soul.

The King's Chamber is on the fiftieth tier of stone; in height it is seventeen feet; breadth, nineteen feet; length, thirty-seven feet. How these massive blocks were prepared and placed in their present position is a mystery. Some think they were manufactured, like the modern concrete, where they are now found. In some respects the ancients were our superiors. There are lost arts.

Within the King's Chamber there are no articles of furniture except a coffer of granite, smoothly polished inside and out, with but a few characters on the outside, which no one has been able as yet to interpret correctly. From measurements made by Professor Smythe, of Edinburgh, it is inferred that this coffer was a standard of measure lineal and of capacity. The English inch and bushel may be traced, first to Rome, then to Greece, and then to Egypt, to this coffer in the Great Pyramid. According to him, and to what

the "pyramid builder" told me through Dr. Dunn, the Pyramids were erected in honour of their Sun-god, and as a record of the sciences and arts of that age, for they were built in accordance with the principles of geometry, astronomy, and mathematics. The entrance on the North side, when built, pointed to the North Pole.

From the Pyramids I went to Alexandria—Alexandria that in Cæsar's time had over half a million of people, and a library of 700,000 volumes, which were burnt by zealots and bigots. I saw the Rosetta stone, and the Canopus stone; the former was afterwards brought to the British Museum, and the latter, most important of the two, was the corner-stone of the Temple of Osiris, and the inscriptions refer to the time of Ptolemy III. I also saw there the obelisk Cleopatra's Needle, half buried in the sands. This Canopus stone (pointing to the diagram of it) has under that arch these large wings, symbols frequently referred to in the Old Testament, and there are also other symbols on the stone spoken of in the visions of Ezekiel and the Patmos Apocalypse, and which symbols were executed long before the Apostolic age.

We went from Egypt to Palestine, landing at Joppa. Our guides secured for us fine Arab horses, and about half-way between Joppa and Jerusalem we dined in an olive grove. Here we saw the corn thrashed, as in olden days, by the feet of oxen. We wandered through the vineyards, and my thoughts began to travel back to the times when the patriarchs had walked on this very ground, where Jesus had preached and taught, and where the Apostles had practised their healing arts. At last we looked over an eminence, and there before us lay Jerusalem as I have seen it so many times in pictures when a boy. We stopped and rested on Mount Zion, at an hotel there; got on to the top of the house to see sunrise; took breakfast, and started for the Holy Sepulchre; afterwards to Mount Moriah; to the Valley of Hinnom, which is called in the Greek "Gehenna," which we call Hell. It was here that all the refuse of the city was brought and burnt, and of which Jesus had said, "Where the fire is not quenched." What a fallacy to regard this as a statement in favour of eternal punishment. It is also wrong to say what may or may not occur in another age, for two thousand years after, the whole thing is changed, the "hell-fire" no longer burns in the Valley of Hinnom, and I plucked and ate the figs that grew there. Yes, figs grow in "hell."

Passing out of St. Stephen's Gate, we visited Mount Olives, where we caught our first sight of the Dead Sea in the far distance. In my youth I was taught that the waters of the Dead Sea were poisonous, that nothing grew near it, that a bird would fall dead in attempting to fly over it, but the herbs and bushes grow down to the water's edge, and the atmosphere is not at all poisonous. I never saw brighter or clearer water, though very salt. I bathed in its waters—a splendid place to learn to swim, for it is impossible to sink—and when I came out of the water the salt crystallized on my beard until every hair was as stiff as a porcupine quill. Afterwards, in the sweet-flowing Jordan I bathed, and in its clear waters I was refreshed. From the river Jordan I went to Bethlehem by way of Jericho. Before reaching the birthplace of the Nazarene, I saw shepherds watching their flocks of sheep and goats, with their crooks in hand, as of old, which reminded me of the beautiful hymn my mother used to sing to me when I was a boy:

"While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around."

And there I thought of that auspicious evening when some prophetic spirit from the heavens came and heralded forth the birth of Jesus. I thought they must have been clairvoyant to have seen that wonderful manifestation. Then I contrasted the life of him who there toiled, houseless and almost friendless, with his sepulchre of to-day. The lamps of gold, suspended by silver chains, are kept continually burning, and the worshippers worshipping; and not a Jew allowed by the Moslem to enter the place. This is the way the world's people treat their saviours and reformers: while they live they are persecuted, but when death removes them from earth men erect magnificent monuments to perpetuate their memory—the memory of those whom they have persecuted; and too frequently they worship them as God.

The spiritual gifts attending Jesus and his apostles have their counterparts in this period. Apostolic and Modern Spiritualism are in strict accord. Though Jesus rose in his spiritual body, he had the power so to materialise it that it became visible to the apostles.

A few years ago I visited the Eddy family to witness the materialisation of spirit-forms. I have known them for some considerable time, and know them to be genuine mediums. I went for the purpose of making a report, and met with Col. H. S. Olcott, a New York lawyer and a shrewd journalist. After examining the room and other things, we settled down to the seance, but the medium refused to be tied, as that had been done for so long a time he would no longer submit to those conditions. On the first night there were twenty persons present, and scarcely had the medium got within the closet when an Indian woman stepped out; afterwards the spirit of an Indian man, standing fully six feet two inches high, while Eddy (the medium) is stout, and stands but five feet ten inches. Altogether eight spirits presented themselves in the materialised form. I also met Madame Blavatsky there, who is a very accomplished woman, and speaks several languages, and is a good Orientalist. I was there several nights, and the most satisfactory proofs were given as to the genuineness of the phenomena. The time is coming in after years, when spirit-forms will not come

out of our closets and cabinets, but they will walk our streets and speak from our platforms, coming on missions of love and reform, and reclaiming the erring ones of earth from folly and sin. This time is coming, you may be sure, friends, and it is in entire harmony with the laws of nature. Do you ask why? Because we do not see the real, but only a covering that the spirit has gathered around it. If I put a glove on my hand, you do not see my hand, but the glove covering it. So you see the body as a covering. I have not time to speak now of the Millers and their phenomena, nor yet of Dr. Monck and his spirit-forms, though I would have liked to have done so, and possibly another opportunity may come for me to do so.

There is in all these things a corroboration of what took place in the time of Jesus. After the crucifixion Jesus appeared to the disciples, walked and talked with them, and went about for forty days, and manifesting his presence when the doors were shut by exclaiming, "Behold my hands and my feet!" Thomas did not believe until he put his hand into the side, and his finger in the print of the nails. Jesus even partook of food with them in the same manner as I have seen spirits eat and then dissolve away to nothingness. These visitants from above will drive away the fear of death, for what we call death they call birth and an awakening to things real. Oh, my friends, if I had but a frame of steel and lungs immortal, I would never cease to proclaim these gracious truths to the world.

Spiritualism is the great word in this the evening-time of the nineteenth century. It stands over against and holds in abeyance the swelling flood of materialism. Spirit is the moulding and fashioning power. God is spirit, and all that is spiritual is related to God and immortality. Rationalism is brilliant and cold; materialism is ice itself; while Spiritualism, allied to that God whom the apostolic John said is Love—to those angels whose love is quenchless—to our precious ones in heaven who look down upon us in tenderest sympathy—touches the affectional nature, plants evergreens upon silent tombs, and comforts the mourner with tangible demonstrations of immortality.

As a practical power it pleads of us to exercise charity, to forgive as we would be forgiven, to take no advantage of other's weaknesses, to love our neighbours as ourselves, to scatter blessings along the pathways of life, and to live to-day for to-morrow—for eternity.

THE BOSTON No. 1 CHILDREN'S LYCEUM.

FLORAL FETE TO MR. AND MRS. DAVIS.

On a Sunday afternoon early in December last I called on Mrs. Dearborn at her residence in Guilford Place. As I had some time to wait before she was disengaged, I took up some of the various volumes of standard spiritual literature that lay on the table—a kind of furnishing with which the houses of Spiritualists should be more plentifully supplied. One of these works specially attracted my notice, though it was the smallest in dimensions. This little favourite was the "Manual of the Children's Progressive Lyceum," by A. J. Davis. On the fly-leaf I noticed the inscription, "C. H. Dearborn, Washington Street, Worcester, Mass.," and it was of the third edition, published in 1865. Turning over the pages showed that the book had been in frequent use, and many passages were marked with pencil.

I will now state why I am so minute in recording these particulars, and the reason is simply because they interested my mind very much. I have from the first had the most lively interest in the Children's Lyceum. I was in correspondence with the father of the Movement (Andrew Jackson Davis) when it first made its appearance in New York in the year 1863. I remember the precursor of the Manual—a thin pamphlet with black japanned wrapper. Shortly after lyceums had been instituted by Mr. Davis, Mr. and Mrs. Hitchcock of Nottingham started one, the first in England. A few months after it had been commenced I visited it one Sunday on my journey homewards from the North—a cold, snowy day, almost fit to freeze the warmest enthusiasm. Yet I look back on it as one of the most enjoyable trips of my life. It was my first introduction to the lyceum system. The method of working was not perfect, but I had the pleasure of attending the summer picnic for several years in succession, which gave me the opportunity of witnessing the rise and development of the lyceum idea. Then I have spent some of my happiest hours with the lyceum friends at Sowerby Bridge, and I am not altogether a stranger at Keighley, having opened the Lyceum building there. When the MEDIUM became a weekly, eight years ago, I gave by instalments the greater portion of the Lyceum Manual, which is now stereotyped, ready for the publication of an English edition, Mr. Davis having supplied the engravings for that purpose. He also sent me sets of targets, badges, and other appointments necessary to the working of the system, assisted by which I once gave an illustrated lecture in the Cavendish Rooms.

These facts explain the interest which I experienced on meeting with a Lyceum book on Mrs. Dearborn's table. I am a lyceum enthusiast; and here, I thought, is a chance of gaining some information respecting the lyceums in America; at least having a talk on the matter, a treat which is unfortunately seldom to be met with in London.

When Mrs. Dearborn joined me I at once introduced the subject, to which she responded with an enthusiasm quite equalling my own. Taking up one of the large albums lying on the table, I had pointed out to me the photograph of Mr. J. B. Hatch, the conductor of the Lyceum in Boston, which is now perhaps the best in America. I was at once attracted by the genial countenance presented in the

portrait. My soul reached out to know him, for I felt that before me was the likeness of a brother in the cause of progress. I requested Mrs. Dearborn to tell me something of Mr. Hatch and his work in the Lyceum; to do which she did not require much urging. She also said she would write for confirmatory statements from the officers of the Lyceum, that I might know more fully the nature of the work which is being carried on in Boston, and communicate the facts, if I thought proper, to the Spiritualists of this country. This article is the result of what I learned from these sources; and if there is any defect discovered therein it must be set down to my shortcomings as historian, and I hope that Mr. Hatch or other friends of the Cause will speedily rectify such from their fuller knowledge. In fact, my present writing is solely for the purpose of calling out our Boston friends that we may learn from themselves on this highly important subject. We desire to light our torch at theirs, and I hope the feeble sparks which I may be able to emit in this little narrative will fan out into a flame of Lyceum light under the favouring treatment of Mr. Hatch, Mrs. Hayward, and other Lyceum workers, to whom we, like those of old, stretch forth our arms and cry, "Come over and help us!"

In reference to the inscription in the Manual before-mentioned, it is only necessary to state that it indicates that one of Mrs. Dearborn's sons was a member, as indeed were both of them, of the Worcester Lyceum when the family resided in that city; but as I have chiefly to do with the Boston Movement I may pass over that city without further reference than to state that Mr. W. F. Dearborn, now a young gentleman, still adheres to the Lyceum, and often enlivens its entertainments with performances on the harmonica, for which he is celebrated.

Mrs. Dearborn informs me that she has been associated with the Boston Lyceum for the last three years. Mr. Hatch took it up five years ago, when the number of children was sixty; now they are 200. They meet in Amory Hall, capable of seating probably 600 persons. The platform is at one end, and the sixteen groups are arranged in two rows down the hall. The seats are placed cross-wise, back to back, and the children forming the group sit facing each other, the leader or teacher being placed between the forms at the end towards the side aisle; beyond which, and nearer to the walls, the visitors are seated on several rows of forms placed parallel with the walls. There is also a central aisle besides the two side ones, so that there are fine facilities for marching exercises, after which the presence of visitors is frequently so great that a further supply of seats have to be brought in to accommodate them in the side aisles.

In the arrangement of the groups, the little tots of children, some of them as young as three years, are placed nearest to the platform, "fountain" group being number one. Then comes "stream" group, composed of children a year older, after which follow "river" group, "lake" group, "sea" group, "ocean" group, &c., and in regular succession, till at the further end of the hall, "liberty" group towers over the heads of all, being composed of youths of fifteen years, and upwards, several of the members being full grown up men and women.

Now that I have placed the groups before the mind's eye, allow me to introduce the officers, for which information I am chiefly indebted to a document signed by the following names:—Mr. J. B. Hatch, conductor; Mr. George A. Downs, assistant conductor; Mrs. O. C. Hayward, guardian; Miss Mary Briggs, assistant guardian; Mr. A. B. Temple, treasurer; Mrs. Sarah Hartson, monitor of the groups; Miss Lizzie J. Thompson, Mrs. J. B. Hatch, Miss Annie B. Hayward, and Mr. O. C. Hayward, leaders. These signatures are appended to Mrs. Hayward's letter to Mrs. Dearborn, but they do not comprise all the friends that may be mentioned particularly. Mr. J. B. Mann is secretary, and there are other leaders and friends and kind helpers, to enumerate all of whom is beyond the power of memory unaided by notes.

It may be of interest to make mention of Mrs. Hattie Wilson, a coloured lady, who is leader of a group composed partly of coloured children. As I understand it Mrs. Wilson is inspirationally gifted, and she has great tact in developing the abilities of the members of her group, being on all occasions able to supply talent from amongst them for the enlivenment or instruction of the Lyceum. Her two sisters, the Misses Saunders, are very clever duet players on the pianoforte, and altogether Mr. Conductor Hatch is excusably proud of this group.

The education of the children is particularly attended to in the method of conducting the Lyceum, the talents of those who are possessed of rare gifts being called out by their kind instructors. Some of the young people, of which Miss Lizzie J. Thompson may be mentioned as one, have developed considerable abilities in the way of elocution, and are of great use in enriching the entertainments which the Lyceum occasionally gives, and some of these pupils frequently give readings in public elsewhere, and are being introduced in a favourable manner to public work and usefulness.

Besides the 200 members of the Lyceum proper, there are many adults who are also members, and vote on all questions affecting the Institution. These members subscribe one dollar a year, besides which source of income, there is a collection made every Sunday. There are, however, various objects apart from the legitimate work of the Lyceum, such as the sewing circle for providing clothes for poor children which attend the Lyceum; entertainments, presentations, the Christmas tree, &c. To help on these objects there are generous donors who do not stick at a few dollars to make the affair pass off creditably. Of these one is well known over here, Dr. Main, who visited London some time ago; but Dr. Currier, Miss Durrell, Mrs. Aunt Mary Stearns, Mr. A. D. Robinson, Mrs.

Willis, Mrs. L. Baker, Mr. Frank Baxter, Mr. L. Chapman, Mr. Heslington, and others, are strangers to English Spiritualists, with the exception of Mrs. Willis, the inspirational lecturer, and Mr. Baxter, the popular medium, whose name is so prominent at present.

Our old and much respected friend, Mr. Robert Cooper, formerly of Eastbourne, is specially active, employing his talents in music, and other ways, to promote the harmonious progress of the Lyceum.

Mrs. Dearborn I must put last on the list, as it might be supposed from my friendship with her that I meant to give her undue prominence. This I am sure she would firmly resent, and hence I think, I have run to the other extreme of doing her injustice, that I may be permitted to say what is her due in this matter. She calls the Children's Lyceum her "flower garden;" and from the report of Mrs. Hayward, she is an industrious and generous gardener. That lady, in her letter speaking of the Lyceum, says to Mrs. Dearborn: "I think I recollect of once receiving favours of you prior to your becoming a member." In another place she says: "I heard one lady say at our Christmas tree (this letter is dated Dec. 28,) 'Last year Mrs. Dearborn was here and placed a present on the tree for me; this year I miss her.'" Further on Mrs. Hayward writes, "There are many other incidents to which I might refer, coming as they have to my knowledge, where you have generously assisted the needy; and I believe that I only do you justice when I say that but in one instance have I known you decline when asked for money, and knowing the facts of the case I quite approved of your action. You have been a good friend to the Lyceum."

Mrs. Hayward's letter also gives another illustration of the special work which is occasionally performed in connection with this Children's Institution—work in which the services of a "good friend" are of signal importance. A gold chain was deservedly presented to Mr. Hatch, who, as conductor, is the life of the Lyceum, and has raised it from comparative obscurity to its present prominent position. Mrs. Dearborn made the presentation speech, and contributed "full one third of its value," says Mrs. Hayward, that the chain might be one worthy of the occasion.

But the crowning event in the history of the Lyceum for a long time was the *fête* in honour of Mr. A. J. Davis and Mrs. Mary F. Davis. This took place in summer shortly after Mrs. Dearborn's return from England, but it may be also noted that our visitor, when she got back to her "flower garden," gave a supper and assembly to the whole Lyceum, numbering about 400. This event is also noted by Mrs. Hayward in her report, but I will proceed at once to the floral *fête* in honour of the founders of the Lyceum system.

When I say that this event took place on the Sunday at the usual service of the Lyceum, it will be, perhaps, questioned whether I use advisedly the phrase "floral *fête*;" I think I do, and I leave the reader to judge as to whether I am right from what follows. Mr. and Mrs. Davis were in Boston and vicinity for about two weeks during the month of June last; their time was very much occupied, for they are so universally respected and beloved that invitations poured in upon them more plentifully than they could respond to. Amongst these appeals came the united heart's desire of all the beauteous buds and expanded flowers in the Boston "flower-garden." It was not to be resisted, nor was it to be disregarded, for that Lyceum is possibly one of the brightest jewels at present in that diadem which history will place on Mr. Davis's brow, as the promoter of the best class of Sunday-school for children. Yes, Mr. and Mrs. Davis could spare the Sunday to visit the Lyceum, and unite with the children and their leaders in their delightful exercises. What can be done, thought Mr. Conductor Hatch, to signalise the event in a suitable manner and pleasing to their visitors? We must have some flowers, but nice flowers, rare flowers, are expensive; where is the money to come from? He confided his suggestion to their "good friend," Mrs. Dearborn, who at once fell in with it, and provided the flowers at her own expense. The arrangements were kept secret till the moment when the presentation was to be made. The usual proceedings went on, until a certain stage was arrived at, when Mr. Hatch called the leaders out into the ante-room and gave them their instructions. Presently a bouquet of flowers was placed into the hands of all the members as they sat in the groups, requiring 275 bouquets to supply them. The order to "march" was given, and, making a graceful evolution round by the platform, each member placed his or her bouquet at the feet of Mr. and Mrs. Davis, "giving them," as Mrs. Hayward says, "the appearance of standing in a bed of flowers." The little ones, too small to reach up to the platform, were lifted up by their leaders, and were enabled to deposit their flowers on the heap.

This ceremony having been concluded, the children marched back to their seats in the most perfect order. Then the committee carried in what Mrs. Hayward calls an "elegant floral cross," which Mrs. Dearborn herself presented to Mr. Davis. This beautiful object stood about four feet in height, and was much more costly than all the bouquets presented by the children.

This truly magnificent offering was made in acknowledgment of valuable advice which Mrs. Dearborn received from Mr. Davis, at the commencement of her mediumship, many years ago, and which saved her from much suffering.

Mrs. Nellie Nelson, the well-known test-medium, also presented Mrs. Davis with a basket of flowers, surmounted by a white dove, and a most charming and appropriate gift it was.

I cannot pretend to describe the effect of this floral offering, so

chaste, spiritual, appropriate, and impressive. One of its beauties was the surprise it gave to all, children and distinguished visitors alike. Mrs. Davis bent herself over Mrs. Dearborn's shoulders and wept with deep emotion. Everyone was affected with a feeling which brought to them a joy indescribable, and it is hoped will remain with them a bright reminiscence till they end their earthly days.

Nor am I in a position to report the speech of Mr. Davis, though speech is inadequate on such occasions, but it is whispered to me that Mrs. Davis outstripped the great Seer in the felicity of her utterances. Mr. Davis himself accords her the palm in such matters, so that in my remarks I run no risk of incurring domestic strife. This would be a difficult matter under any consideration, for the rule of life with them is to "in honour prefer one another."

But I must leave off. I have run through several supplies of paper, and so teased Mrs. Dearborn in her weak state with queries numberless and minute, that I tremble at intruding further on this occasion. Besides, being under the necessity of deriving my information second-hand, I am the more liable to run into mistakes the more prolix I become.

My great object is to establish an interest with our Boston friends. I want them to write to the MEDIUM frequently, and tell us in a nice, friendly, confidential way, how they are getting on from time to time. I want them to read the MEDIUM occasionally, and become more interested in us. We may not be able to do them much good, but I am sure they can do us immense good, and that will, perhaps, please them more than to have it the other way about. I want to see the Lyceum work go ahead in this country. I have tried hard, and made but little progress; but I feel there is a good time coming, and that the friendship and correspondence of the Boston friends will help it on. The "Lyceum department" in the MEDIUM may be resumed again, and derive some of its choicest gems from transatlantic sources.

Lastly, why not have a Lyceum here in London? Who will go in for it? Remember, we have got a "good friend" in Mrs. Dearborn. Do not allow her hand as a "gardener" to go out of use, but straightway plant her a "flower garden" in Doughty Hall, and give her scope for her generous propensities. Who knows but we may yet entertain at a "floral fête" our distinguished friends Mary and A. J. Davis, and have the rich blessing of partaking in the delights that I have been attempting to describe.

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SLATE WRITING THROUGH MR. WATKINS, A BOSTON MEDIUM.

To the Editor of the MEDIUM AND DAYBREAK.

Independent slate writing is so manifest to the senses when unmistakably done, that science has got to accept it, and take the consequences, just as it has accepted or is accepting the theory of evolution. The latter may prove that a small streak of the ape or ass is in us all, and the former may prove a pretty strong asinine survival in some of the scientific lights of to-day. "It is no use," says the *Springfield Republican* (one of the ablest papers in New England), "to deny positive facts merely because we do not like Spiritualism, or do not want it to be true." This Springfield paper does not endorse or believe in Spiritualism, but says, slates have had intelligent sentences written on them, and in different languages, when human agency was impossible; that it knows to be in several instances true and unmistakable.

I am always glad when a sceptic or an opponent admits the facts; it makes me civil at once. I don't ask a man to admit the spiritual solution, only to admit the facts on good square evidence, and not consider everyone who sees a thing that the other has not seen a deluded individual—admit there are as good eyes, and almost as good sense, in the body politic of Spiritualism as there are among themselves; the solution will come when the facts are admitted. I have no fears but the verdict will be, as claimed by the manifestations themselves—Spirits.

With your permission, Mr. Editor, I will briefly relate an experience with Charles E. Watkins, the new medium for the slate-writing phenomena. The spirits seem to have sent him to the front to manifest the phenomenon without any eclipse, and thus, if not shame the devil, shame Lankester's solution of Slade.

After my appointment for a sitting with Watkins, and before going to his room for the purpose, I stopped at a store and bought two slates, and saw that they were new and clean. I laid them together like a double slate, bored holes through the frames, tied them firmly together with twine through the holes, and sealed the knots with sealing-wax, first, however, putting between the slates a small bit of slate-pencil. I put this now secured double slate into my satchel, which I had with me. When I arrived at Watkins's room I found him alone. The bright afternoon sun was shining into it; on a small table in the centre were two slates of his own; these were removed, I having no use for them. I then took mine out of the bag; by the security the insides of the slates were invisible to both of us, and Watkins had never seen or touched the slates. I laid them on the table, and put both of my hands, at the medium's request, flat on them, and kept them there, and my eyes on them,—Watkins sitting at the table *vis-à-vis* to me. We sat thus quite a while, the medium saying the writing would come on his slates much quicker. I said I was in no hurry; it would suit me much better if the writing would come on my new slates, and be far better for his reputation. During the latter part of this position the medium laid his hands on top of mine. I don't

think his hands touched the slates, and if they had, it could have done no harm, as the slates never moved, nor did my hands, which were still flat on the slates. At last I felt and heard a slight scratching under my hands with the bit of pencil imprisoned within. That independent movement of itself, no living human being handling it, is a more momentous affair than the discovery of the moons of the planet Mars. As soon as it stopped writing, which was announced by two or three raps, I cut the twine, lifted one slate off of the other, and one was perfectly clean and the other filled with writing of a plain, legible hand, reading as follows:—

Summer Land.

My dear Son,—I do thank God that I can give you this test of spirit-power over matter. My dear son, I trust you will ever strive to search after Truth as you now are, and I am, ever yours truly, your father-in-law,
WILLIAM BEALS.

The medium said, "Do you know the writer, and is it his handwriting?" I said, "I, of course, know him well, but it was not his handwriting, being a fine and tolerably plain running hand. Mr. Beals, I said, wrote a plain round hand with not so much obliquity." He said, "Well, let them try again, and shut up the slate;" but I put my hand on them, saying, "No; these are my slates and I know that no human being in the form wrote that intelligent letter," and I wished to keep the production. He said they would not hurt that, but would write on the other side, and while we were saying this, and my hand on the slate, I heard the spirits writing again, and on their stopping I lifted the upper slate (they were notified this second time) and on one, the unwritten one, filling it about half full, was the following message:—

My dear Son,—I am going to try and write more, as I used to, but I may not; still I want to say, Tell your wife I live.—Your father-in-law,
WILLIAM BEALS.

No living human being wrote this second letter any more than the first, but the invisible will, or power, or spirit that did, had heard my comments and acted on them, and the handwriting was more autographic. I don't wish to make too long a story, so I will not give all the experience of this highly satisfactory sitting. I have preserved the slates and the writing thereon, which I know was done by an invisible intelligence.

At the close of this sitting the medium said, "Take the two slates there," pointing to his own, "and see that they are clean, and don't let me touch them." I took them, went to the sink in the room, and washed them thoroughly and wiped them with a towel, and took a bit of pencil and laid on one, and then laid the other slate over it and held them in my hand as a double slate. I sat down at the table, the medium sitting, as before, *vis-à-vis*, and I held the slates in my hand at arm's length, and rather back of me, and some four feet from the medium, he never having touched them. In a second or two my hand began to shake "*à la* Lankester," by the pressure of spirit-writing, which movement I could both feel and hear, and when it stopped I separated the slates, and on the inside of each was a message apparently written simultaneously, and they were as follows:—

How glad I am to come, Weatherbee, and tell you in this way that I am as alive as ever I was, and am often with you, and will aid you if I possibly can.
RALPH HUNTINGTON.

My Son,—It is very pleasant for me to prove to you in this way that we can communicate with our friends.
WILLIAM BEALS.

These messages were written in decidedly different handwritings. "Ralph Huntington's" was decidedly the most autographic. He was an old friend of mine who died some ten or twelve years ago, and he has come to me several times of late, with remarkable identification. He was familiar with me and had much business with me, and knew how to spell my name, but in this message he has put in my name a superfluous "a," which is against the identity of "Huntington" with the message; but mark this: Watkins knows well how to spell my name and has always spelt it correctly. This superfluous "a" shuts out Watkins's mind as the operating intelligence, for if it had been him he would have spelt it as I do in signing this communication now.
JOHN WETHERBEE.

Boston, January 7, 1878.

TRANSPARENT DRAWING SLATE PSYCHOGRAPHY.

Dear Mr. Burns,—This afternoon I had a sitting with Dr. Monck of a somewhat unique character. I purchased this morning a transparent drawing-slate, and, taking out one of the pictures, wrote my name on the edge of it, with a request to friend "Samuel" to trace it and the five objects of the composite sketch on the rough side of the ground-glass. Not letting Dr. Monck know what I had done, I placed the marked picture between the five others, three before it and the glass and two behind it and the back of the frame. Then taking it with me, and not allowing him once to touch it, and scarcely to see it as I took it from the side pocket of my coat, I placed it with a lead-pencil beneath the easy chair in which Dr. Monck was sitting (around the lower part of which I had thrown a carriage-rug to make a sort of camera-obscura), and held his hands, placing my feet on his feet, and my knees to his knees, as I sat facing him.

Under these conditions, not asking orally for what I desired to be done, or intimating in any way to Dr. Monck the nature or particulars of the experiment I was making, "Samuel" took momentary control, and told me he had accomplished the matter; affirming that not only had he drawn the marked picture, and traced my autograph, but also that he had written on the back of the picture

these words, "Take this to Serjeant Cox," particularly calling my attention, at the time, to the fact that he had, in a peculiar way, abbreviated the word serjeant.

Control then instantly passed off; and, not relinquishing Dr. Monck's hands or removing my feet from his, with partially-disengaged fingers I took the transparent slate as it was pushed up from under the chair, and found a picture traced on the glass, and my name over, written in my own characters. But this did not agree with the picture next the glass; it manifestly was a copy of the drawing I had marked and placed between the others. This was verified later on in the day, for, taking the transparent slate with me, without opening it or allowing it for a moment to leave my possession, I went straight to the adjourned debate on "Psychography," or abnormal slate and other writing, at the Psychological Society, and handed it to the president (Mr. Serjeant Cox), who publicly opened it and found the marked picture where I had originally placed it, the fourth from the glass and third from the back; and, on taking it out and placing it under the ground glass, the strongly-outlined lead-pencil sketch on this latter was found accurately to agree with the drawing beneath. Then also by the learned president (for I had for the moment forgotten the circumstance) to our amusement the writing on the body of the paper was found, referring to him, and directing me to do as I had done in the words, "Take this to Ser. Cox."

London, January 17.

THOMAS COLLEY.

SPIRITUAL VISION OF THE DYING.

Those who have read the deeply interesting work by "M.A. (Oxon.)," entitled "Transcendental Action of Spirit," in last year's *Human Nature*, will take pleasure in perusing the following examples of spirit-sight quoted from a contemporary. Spiritualists have noted similar facts, and had them corroborated by independent witnesses—clairvoyants who were present. Such facts are, however, overlooked or allowed to pass unconsidered, as the people are too ignorant of spiritual matters to observe them, or too materialistic to give them the proper interpretation. There is not a doubt but if the evidences of human immortality were as industriously collected as are supplies for the needs of the body, all men and women would be in fact, what they are by nature,—Spiritualists:—

THE RIDDLE OF DEATH: "SEEING SOMETHING."

In almost every family or circle questions will elicit recollections of death-bed scenes, wherein with singular recurrence appears one very significant incident, namely, that the dying person precisely at the moment of death, and when the power of speech was lost or nearly lost, seemed to see something—or, rather, to speak more exactly, to become conscious of something present (for actual sight is out of question)—of a very striking kind, which remained invisible to and unperceived by the assistants. Again and again this incident is repeated. It is described almost in the same words by persons who have never heard of similar occurrences, and who suppose their own experiences to be unique, and have raised no theory upon it, but merely consider it to be "strange," "curious," "affecting," and nothing more. It is invariably explained that the dying person is lying quietly, when suddenly, in the very act of expiring, he looks up—sometimes starts up in bed—and gazes on (what appears to be) vacancy, with an expression of astonishment, sometimes developing instantly into joy, and sometimes cut short in the first emotion of solemn wonder and awe. If the dying man were to see some utterly unexpected but instantly recognised vision, causing him a great surprise or rapturous joy, his face could not better reveal the fact. The very instant this phenomenon occurs death is actually taking place, and the eyes glaze even while they gaze at the unknown sight. If a breath or two still heave the chest, it is obvious that the soul has already departed.

A few narrations of such observations, chosen from a great number which have been communicated to the writer, will serve to show more exactly the point which it is desired should be established by a larger concurrence of testimony. The following are given in the words of a friend on whose accuracy every reliance may be placed:—

"I have heard numberless instances of dying persons showing unmistakably by their gestures, and sometimes by their words, that they saw in the moment of dissolution what could not be seen by those around them. On three occasions facts of this nature came within my own knowledge, and I will therefore limit myself to a detail of that which I can give on my own authority, although the circumstances were not so striking as many others known to me, which I believe to be equally true. I was watching one night beside a poor man dying of consumption; his case was hopeless, but there was no appearance of the end being very near; he was in full possession of his senses, able to talk with a strong voice, and not in the least drowsy. He had slept through the day, and was so wakeful that I had been conversing with him on ordinary subjects to while away the long hours. Suddenly, while we were thus talking quietly together, he became silent, and fixing his eyes on one particular spot in the room, which was entirely vacant, even of furniture, at the same time a look of the greatest delight changed the whole expression of his face, and after a moment of what seemed to be intense scrutiny of some object invisible to me, he said to me in a joyous tone, 'There is Jim.' Jim was a little son whom he had lost the year before, and whom I had known well; but the dying man had a son still living, named John, for whom he had sent, and I concluded it was of John he was speaking, and that he thought he heard him arriving; so I answered, 'No, John has not been able to come.' The man turned to me impatiently and said, 'I do not mean John, I know he is not here; it is Jim, my little lame Jim: surely you remember him?' 'Yes,' I said, 'I remember dear little Jim, who died last year, quite well.' 'Don't you see him then?' 'There he is,' said the man, pointing to the vacant space on which his eyes were fixed; and when I did not answer, he repeated most fretfully, 'Don't you see him standing there?' I answered that I could not see him, though I felt perfectly convinced that something was

visible to the sick man which I could not perceive. When I gave him this answer he seemed quite amazed, and turned round to look at me with a glance almost of indignation. As his eyes met mine I saw that a film seemed to pass over them, the light of intelligence died away, he gave a gentle sigh, and expired. He did not live five minutes from the time he first said, 'There is Jim,' although there had been no sign of approaching death previous to that moment.

"The second case was that of a boy of about fourteen years of age, dying also of decline. He was a refined, highly-educated child, who throughout his long illness had looked forward with much hope and longing to the unknown life to which he believed he was hastening. On a bright summer's morning it was evident that he had reached his last hour. He lost the power of speech, chiefly from weakness, but he was perfectly sensible, and made his wishes known to us by his intelligent looks. He was sitting propped up in bed, and had been looking rather sadly at the bright sunshine playing on the trees outside his open window for some time. He had turned away from this scene, however, and was facing the end of the room, where there was nothing whatever but a closed door, when all in a moment the whole expression of his face changed to one of the most wondering rapture, which made his half-closed eyes open to their fullest extent, while his lips parted with a smile of perfect ecstasy; it was impossible to doubt that some glorious sight was visible to him, and from the movement of his eyes it was plain that it was not one but many objects on which he gazed, for his look passed slowly from end to end of what seemed to be the vacant wall before him, going backward and forward, with ever-increasing delight manifested in his whole aspect. His mother then asked him, if what he saw was some wonderful sight beyond the confines of this world, to give her token that it was so by pressing her hand. He at once took her hand, and pressed it meaningfully, giving thereby an intelligent affirmative to her question, though unable to speak. As he did so a change passed over his face, his eyes closed, and in a few minutes he was gone.

"The third case, which was that of my own brother, was very similar to this last. He was an elderly man, dying of a painful disease, but one which never for a moment obscured his faculties. Although it was known to be incurable, he had been told that he might live some months, when somewhat suddenly the summons came on a dark January morning. It had been seen in the course of the night that he was sinking, but for some time he had been perfectly silent and motionless, apparently in a state of stupor; his eyes closed and his breathing scarcely perceptible. As the tardy dawn of the winter morning revealed the rigid features of the countenance from which life and intelligence seemed to have quite departed, those who watched him felt uncertain whether he still lived; but suddenly, while they bent over him to ascertain the truth, he opened his eyes wide, and gazed eagerly upward with such an unmistakable expression of wonder and joy that a thrill of awe passed through all who witnessed it. His whole face grew bright with a strange gladness, while the eloquent eyes seemed literally to shine as if reflecting some light on which they gazed; he remained in this attitude of delighted surprise for some minutes, then in a moment the eyelids fell, the head dropped forward, and with one long breath the spirit departed."

A different kind of case to those above narrated by my friend was that of a young girl known to me, who had passed through the miserable experiences of a sinful life at Aldershot, and then had tried to drown herself in the river Avon, near Clifton. She was in some way saved from suicide, and placed for a time in a penitentiary; but her health was found to be hopelessly ruined, and she was sent to die in the quaint old workhouse of St. Peter's, at Bristol. For many months she lay in the infirmary literally perishing piecemeal of disease, but exhibiting patience and sweetness of disposition quite wonderful to witness. She was only eighteen, poor young creature, when all her little round of pain and error had been run; and her innocent, pretty face might have been that of a child. She never used any sort of cant (so common in women who have been in Refuges), but had apparently somehow got hold of a living and real religion, which gave her comfort and courage, and inspired her with the beautiful spirit with which she bore her frightful sufferings. On the wall opposite her bed there hung by chance a print of the Lost Sheep, and Mary S—, looking at it one day, said to me, "That is just what I was, and what happened to me; but I am being brought safe home now." For a long time before her death her weakness was such that she was incapable of lifting herself in bed, or of supporting herself when lifted, and she, of course, continued to lie with her head on the pillow while life gradually and painfully ebbed away, and she seemingly became nearly unconscious. In this state she had been left one Saturday night by the nurse in attendance. Early at dawn next morning—an Easter morning, as it chanced—the poor old women who occupied the other beds in the ward were startled from their sleep by seeing Mary S— suddenly spring up to a sitting posture in her bed, with her arms outstretched and her face raised, as if in a perfect rapture of joy and welcome. The next instant the body of the poor girl fell back a corpse. Her death had taken place in that moment of mysterious ecstasy.

A totally different case again was that of a man of high intellectual distinction, well known in the world of letters. When dying peacefully, as became the close of a profoundly religious life, and having already lost the power of speech, he was observed suddenly to look up as if at some spectacle invisible to those around, with an expression of solemn surprise and awe, very characteristic, it is said, of his habitual frame of mind. At that instant, and before the look had time to falter or change, the shadow of death passed over his face, and the end had come.

In yet another case I am told that at the last moment so bright a light seemed suddenly to shine from the face of a dying man that the clergyman and another friend who were attending him actually turned simultaneously to the window to seek for the cause.

Another incident of a very striking character occurred in a well-known family, one of whose members narrated it to me. A dying lady, exhibiting the aspect of joyful surprise to which we have so often referred spoke of seeing, one after another, three of her brothers who had long been dead, and then apparently recognised last of all a fourth brother, who was believed by the bystanders to be still in India. The coupling of his name with that of his dead brothers excited such awe and horror in the mind of one of the persons present that she rushed half-senseless from the room. In due course of time letters were received announce-

ing the death of the brother in India, which had occurred some time before his dying sister seemed to recognise him.

Again, in another case a gentleman who had lost his only son some years previously, and who had never recovered the afflicting event, exclaimed suddenly when dying, with the air of a man making a most rapturous discovery, "I see him! I see him!"

Not to multiply such anecdotes too far—anecdotes which certainly possess a uniformity pointing to some similar cause—whether that cause be physiological or psychical—I will now conclude with one authenticated by a near relative of the persons concerned.

A late well-known bishop was commonly called by his sisters "Charlie," and his eldest sister bore the pet name of "Liz." They had both been dead for some years when their younger sister, Mrs. W—, also died, but before her death appeared to behold them both. While lying still and apparently unconscious, she suddenly opened her eyes and looked earnestly across the room, as if she saw someone entering. Presently, as if overjoyed, she exclaimed, "O Charlie!" and then, after a moment's pause, with a new start of delight, as if he had been joined by someone else, she went on, "And Liz!" and then added, "How beautiful you are!" After seeming to gaze at the two beloved forms for a few minutes she fell back on her pillow and died.

Instances like these might, I believe, be almost indefinitely multiplied, were attention directed to them, and the experience of survivors more generally communicated and recorded. Reviewing them, the question seems to press upon us—Why should we not thus catch a glimpse of the spiritual world through that half-open portal wherein our dying brother is passing? If the soul of man exists at all after the extinction of the life of the body, what is more probable than that it should begin, at the very instant when the veil of the flesh is dropping off, to exercise those spiritual powers of perception which we must suppose it to possess (else were its whole after-life a blank) and to become conscious of other things than those of which our dim senses can take cognizance? If it be not destined to an eternity of solitude (an absurd hypothesis), its future companions may well be recognised at once, even as it goes forth to meet them. It seems indeed almost a thing to be expected that some of them should be ready waiting to welcome it on the threshold. Is there not, then, a little margin for hope—if not for any confident belief—that our fondest anticipations will be verified, nay, that the actual experience of not a few has verified them? May it not be that when that hour comes for each of us which we have been wont to dread as one of parting and sorrow—

"The last long farewell on the shore
Of this rude world."

ere we "put off into the unknown dark," we may find that we only leave, for a little time, the friends of earth, to go straight to the embrace of those who have long been waiting for us to make perfect for them the nobler life beyond the grave? May it not be that our very first dawning sense of that enfranchised existence will be the rapture of re-union with the beloved ones whom we have mourned as lost, but who have been standing near, waiting longingly for our recognition, as a mother may watch beside the bed of a fever-stricken child till the reason re-illuminates its eyes, and with outstretched arms it cries "Mother"?

There are some, alas! to whom it must be very dreadful to think of thus meeting on the threshold of eternity the wronged, the deceived, the forsaken. But for most of us, God be thanked, no dream of celestial glory has half the ecstasy of the thought that in dying we may meet—and meet at once, before we have had a moment to feel the awful loneliness of death—the parent, wife, husband, child, friend of our life, soul of our soul, whom we consigned long ago with breaking hearts to the grave. Their "beautiful" forms (as that dying lady beheld her brother and sister) entering our chamber, standing beside our bed of death, and come to rejoin us for ever—what words can tell the happiness of such a vision? It may be awaiting us all. There is even, perhaps, a certain probability that it is actually the natural destiny of the human soul, and that the affections, which alone of earthly things can survive dissolution, will, like magnets, draw the beloved and loving spirits of the dead around the dying. I can see no reason why we should not indulge so ineffably-blessed a hope. But, even if it be a dream, the faith remains, built on no such evanescent and shadowy foundation, and that there is One Friend—and He the best—in whose arms we shall surely fall asleep, and to whose love we may trust for the re-union, sooner or later, of the severed links of sacred human affection.—*New Quarterly Magazine.*

THE VACCINATION SUPERSTITION.

We notice, by a recent issue of the *Camden Town Gazette*, that at a meeting of the Guardians of St. Pancras, held at the Vestry Hall, Mr. W. Wade in the chair, the suggestion of the Vaccination Committee to engage the services of Mr. Ricketts, solicitor, to institute further proceedings against Mr. William Tebb, of 7, Albert Road, Gloucester Gate, N.W., for refusing to have his child vaccinated, was adopted. It will be remembered that Mr. Tebb, after having been summoned and convicted five times, carried his case before the Queen's Bench Division of the High Court of Judicature last December, when the practice of cumulative penalties (fittly characterised by Mr. John Bright as monstrous) was judicially affirmed, and the appeal dismissed with costs. This decision has inflamed the zeal of the Guardians in numerous districts, in their endeavour to crush out those who have dared to oppose this popular and profitable medical superstition. In St. Pancras there is quite an excitement, which promises to increase rather than diminish. One local paper, the *Marylebone Mercury*, has been the vehicle for a most interesting discussion on vaccination during the past six weeks. Another journal, the *Camden Town Gazette*, contains this week five capital letters on the same subject; and a third local journal, pretending to more liberal politics than its neighbours, complains that it has been deluged with letters on the vaccination question, but refuses its columns for their publication, on the ground that the subject is not "one of purely local interest."

We are pleased to observe that Mr. J. W. Pease, M.P. for Darlington, has given notice to introduce a Bill to amend the Compulsory Vaccination Acts, which are a disgrace and reproach to our

civilisation. His Bill will be read a second time on the 3rd of April, and we would counsel our friends in every parish to convene public meetings in support of the measure. It is hoped this will pave the way for us to abolish the Vaccination Acts altogether, and thus get rid of a practice which, according to Dr. Herman, Chief Physician of the Imperial Hospital of Vienna, "is the greatest mistake and delusion in the mind of the discoverer, a phenomenal apparition devoid of scientific foundation, and wanting in all the conditions of scientific possibility."

That Mr. Tebb is not without grounds for his resistance to the law will be seen by the following letter, which we copy from the *Camden Town Gazette* :—

The opposition to vaccination, as at present carried on, and to the law which enforces it, is not confined to public agitators or anti-vaccinators, but permeates the most conservative ranks of the people and the very élite of the orthodox medical profession. In a recent number of the *Lancet* (December 29th) Dr. Thomas Wilson, L.R.C.P. Edin., and medical officer of health to the Alton Union, says, "It is useless to deny that vaccination by human lymph involves danger of scrofulous, syphilitic, and erysipelatous inoculation. The difficulties of securing with absolute certitude subjects for furnishing vaccine lymph free from constitutional taint is simply insuperable, as few—rather I would say no, scientific physiologist, no thoughtful medical practitioners of wide-spread experience contest."

In the last letter you did me the honour to insert, allusion was made to two recent deaths in Sheffield from the vaccinator's lancet, since which time a third child has succumbed, and the operator, Mr. Turner, has been committed for trial for manslaughter, although there is no evidence that the operation in lymph or lancet differed from that of his employer, Dr. O'Meara. I have before me two pamphlets, one published in Cheltenham by Mr. Hume Rothery, the other in London by Mr. W. Young, giving particulars, with names and addresses and the testimony of medical attendants, of over 100 deaths clearly traceable to the same cause.

Nor is the supposed protection from small-pox afforded by the operation any consolation to the parent, who has risked the life and future health of her child. When Jenner petitioned Parliament for a grant of money as a reward for his discovery, he said, "Cow-pox is attended with the singularly beneficial effect of rendering through life the person so inoculated perfectly secure from the infection of small-pox." How this promise has failed of fulfilment the results of the present epidemic show. Under a compulsory vaccination law, which succeeds in vaccinating nine-tenths of the population, many thousands of vaccinated persons have been attacked with small-pox. The deaths last year in the metropolis alone were 2,544. Irruptions of this disease have appeared in workhouses, and in the army and navy, where all are vaccinated and re-vaccinated. Last week there was a small-pox panic in the London Hospital, where both patients and officers are similarly protected; and in November the *Times* reported a severe outbreak of small-pox in Bromley, Bow, and Poplar, described as the *three best vaccinated parishes in London*. But those scattered instances weigh nothing as compared with the results derived from the Registrar-General's returns. Vaccination was made compulsory in 1853; another Act was passed in 1867; and the law was rendered more stringent in 1871. Since the passage of the original Act we have had three epidemics, with the following results,—collected by Dr. Pearce—

1st.—1857-59,	there were	12,244 deaths.
2nd.—1863-65,	there were	20,059 deaths.
3rd.—1870-72,	there were	44,840 deaths.

Allowing for increase of population at 7 per cent, from the first to the second epidemic, there is an increase of small-pox in the same period of 44 per cent, and allowing for an increase of population between the second and third epidemic of 10 per cent, there is shown an increase of small-pox of 120 per cent. In this remarkable fashion "has vaccination stamped out small-pox." If the admitted dangers of the vaccine operation be taken in connection with these facts disproving its efficacy in affording immunity from small-pox there is a strong case made out for the prudent advice given by the Local Government Board to the Guardians of Bridgewater, Evesham, Hackney, and other parishes, and alluded to by Mr. Selater-Booth in the House of Commons, to exercise moderation in enforcing the law against conscientious anti-vaccinators, pending a parliamentary inquiry asked for by Earl Percy last July and supported by 56 members of Parliament. The compulsory vaccination law, says the Right Hon. John Bright, in a letter to Mr. Henry Pitman of Manchester, which inflicts penalty after penalty on a parent who is unwilling to have his child vaccinated is monstrous and ought to be repealed. This repeal, which the Lord Chief Justice said objectors might legitimately work for, cannot be long delayed if the press, instead of advising "would-be correspondents" to lay down their pens, would afford each side a fair hearing. Opponents of vaccination do not shun discussion; they have been compelled to opposition by an amount of testimony, medical and statistical, which is irresistible; and this testimony is gradually finding its way into the strongholds of vaccination in England, the Continent and the United States of America. When the facts are generalised and honestly investigated, it is scarcely credible that the practice initiated by Jenner can be perpetuated.—Yours, &c.,
7, Albert Road, Regent's Park, London, N.W.

WILLIAM TEBB.

BUDDHISM, CHRISTIANITY, SPIRITUALISM, &c.

We are weary of the continual reiterations of the terms Brahminism, Buddhism, Judaism, Christianity, &c., in connection with the manifestations of the spirit in times that are gone. Some popular speaker, a few years ago, gave a *resumé* of spiritual history, introducing those terms; the report was published, and ever since, when a "trance" or "inspirational" speaker is at a loss for talk, and desires to appear profound, there is a ringing of the changes on Osiris, Brahma, Buddha, Jesus, and Christ, with the adjectives to which these terms give rise, all of which is significant to us that "inspiration" higher than the reports of speeches and the gossip of the day, is rather a scarce article. To tell a man that such a fact or idea is Brahminism, Buddhism, Christianity, or Spiritual-

ism even, is to make a fool of him. The world wants *things* not words; and the more that words are bandied about, the less attention do men give to the things to which these words are supposed to refer.

What are all these "isms," ancient and modern, about? We answer: The soul, and its relations to time and eternity. There is virtually no such thing as Brahminism, Buddhism, or Christianity. They are words, that is all—that mean, it may be, nothing, but most certainly something different to everyone who uses them. Why, then, use them at all? The answer must be: They are handy to cover ignorance, and give an air of splendour to the speaker or writer. When men *know* what they are talking about they will plainly make their knowledge felt, and do not require to hide themselves behind an array of verbal scarecrows.

These terms never can explain Spiritualism, or in any way enlighten man. Spiritualism must explain them. They all profess to be a system of exposition, setting forth the nature of the human soul and its needs. But a knowledge of the soul and its conditions must, like any other science, be known only by experiment and prolonged investigation. Hence it is that Spiritualism is bringing to light the true intent of ancient records and rites which have hitherto been misunderstood or wholly unexplained.

All these religions and philosophies have had one common origin—the manifestation of spirit, the nature of the human soul. This human soul we have within us and around us on every hand. Let us try to understand it, and all ancient mysteries and forms of thought will open unto us, and the spirits who projected these old ideas will be able to come to us and communicate with us. Then we can, with profit, study the records of the past, and from the light we possess throw into relief the truth which they contain. As an instance, the Gospel in the New Testament becomes clear and consistent, and those parts which alike bewilder scientists and theologians, become self-evident in the hands of a Spiritualist.

Some good may be done by setting the rival systems against each other, in the light of Spiritualism, to see which can best maintain its ground. By such combats, it will appear that they are all phases of the same great subject, and gradually these systems will get explained away and the subject itself (spiritual knowledge) will take their place throughout the earth.

Something has already been accomplished in this work. Some time ago, there appeared a reply* to Bishop Claughton sustaining Buddhism against the attack of that cleric, and pointing out its features of excellence. Christian bigotry would have this liberal age believe that all who were outside of the pale of that sect are "heathens," utterly without God and a knowledge of spiritual truth. This position is best maintained in the absence of these "heathens," who have an awkward way of returning compliments when attacked in that manner.

Dr. Peebles is about to publish, with notes, a discussion between a "Buddhist" and a "Christian," which came off in Ceylon a short time ago. We understand that the Buddhist had the best of the day, and utterly demolished his opponent. This discussion cannot fail to interest readers in this country very much, whether they are sectarians or liberals. The work is at present in the press, and may be expected before the end of the month.

A SEASON OF SUFFERING AND DEVELOPMENT.

The whole world, in a sense, is in a state of travail. There is unsettledness and war in Church, State, Spiritualism, trade, and social life in nearly all parts of the globe. The disturbance is "in the air," and all feel it in their several spheres. Old conditions are being thrown off, and it is noticeable that the evils that are on the point of being eradicated manifest themselves all the more bitterly the nearer they approach the time of their extinction. Some there be who look on the "signs of the times" with gloomy apprehension. These sorrowful souls do not see far enough. Winter always precedes spring, and the more we suffer the nearer we are to relief.

The human body—the microcosm—in its phenomena resembles the world at large—the "grand man" and child of God. Spiritual workers, who express in their life more of the interior forces which are agitating mankind, frequently experience peculiar trials, which cannot be understood by people generally. At the present time there are not a few of the servants of the spirits who are passing through a state of transition or development. The burden is grievous to bear, and the prospect for the time looks dark, but in the cloud there is the hope of a brighter day. A few, as it were, bear the pall of gloom that in another form overshadows the many who are not sufficiently sensitive to perceive it, but the spiritually-developed emerge first into the sunshine of better conditions and prepare a way for the multitude to follow. These "firstfruits of the dead" are always being resuscitated when new inspirations are about to descend on society, and the man, or men, who take the most prominent places suffer first and most grievously. They bear the brunt of the battle because they assume a position which others would shrink from.

Look forward hopefully: the spring has good things for us in the cheerful rustle of its tender leaves and the merry shimmer of its sunshine. Make the best use you can of suffering and adversity, and you will be the more able to enjoy that which is to follow.

MR. WILLIAM WESTGARTH, Inspirational Medium, is prepared to receive engagements to address public or private meetings. Address William Westgarth, Sheriff Hill, Gateshead-on-Tyne.

* "Buddhism and Christianity: Remarks on the Opinion of the Right Rev. Bishop Claughton on Buddhism." By a Sceptic. 6d. J. Burns.

DR. MACK'S NEW WORK ON HEALING.

The many subscribers which have already been enrolled for this work will probably think that there is not much hope of their being early supplied, seeing that no notice of the book has appeared for some time; the progress made has been none the less on that account.

Since his return from America, Dr. Mack has entirely remodelled the book, and added a great deal of useful matter not included in the first draft. The final revision is now being made, and soon we hope to see copies ready for delivery. It is that kind of book which cannot be hurried. There is no previous model to work upon. It is a new structure from the very foundation, and every part of it has to be tested and adapted in the most perfect manner. It contains full instructions as to Dr. Mack's method of treatment in a large catalogue of diseases, illustrated with actual cases which have been successfully determined under Dr. Mack's hands.

The book will be well got up, and strongly bound in cloth, price 2s. 6d.

DR. MACK'S MAGNETIC POWER FOR HEALING.

To the Editor.—Dear Sir,—I have an earnest desire to again recall attention to the remarkable cure performed by Dr. Mack, who has recently returned to England. Until lately I was not aware that he had done so, or I should have mentioned this cure sooner, through your widely circulated periodical. I gave an account of it at the time of the cure, now nearly two years since,* but I feel anxious again to give these important facts, for public notice. I feel that it is my duty to do so, as I have not had the slightest return of the affection of the throat from which I was suffering, and which induced me to try Dr. Mack's healing power. A swelling of the right side of the throat had been going on for some time, and at last became alarming, as the pressure internally was so great that I had much difficulty in swallowing any substance. I had tried to gain relief, but nothing removed it; and seeing an advertisement in the MEDIUM stating that Dr. Mack received patients for cure under healing magnetic power, I determined to try what effect this power might have. Accordingly my husband took me to Dr. Mack's consulting room. I carefully wrapt my throat up, wearing a fur collar and other things, so that by no possibility could the swelling be visible, and neither my husband nor myself gave the Doctor the slightest hint as to what illness I had come to consult him for. He requested me to sit down, and took both my hands in his; this produced in me a sleepy feeling; he all at once turned to my husband and said, "How long has she had this swelling in her throat? Don't be alarmed about it; it is not a tumour; it is a goitre—a glandular swelling." I then uncovered my throat, and Dr. Mack placed his hands over the swelling; it was arranged that he should attend me at my residence, Richmond, Surrey, which he did, and after a few visits, under his magnetic treatment, the swelling entirely disappeared, and I have never had the slightest return. This is all the more extraordinary as I was aware that it was an hereditary complaint, my mother having suffered much from large swellings on both sides of the throat, and a sister also, when young, had a tendency to it. This cure was not the only result of the Doctor's magnetism, but my general health was so much improved, that, after being able to walk only a very short distance, I could walk up the Hill, and on the Terrace and home, without resting,—a thing I had not done for more than two years.

Sincerely hoping that other sufferers may be induced to try the fine magnetic power for healing which Dr. Mack possesses, I remain, dear Sir, sincerely yours,

Maude Villa, Cambridge Road,
South Gunnersbury, London, W.

MR. EPES SARGENT ON THE NEW FLOWER MEDIUM.

Mr. Epes Sargent, in a letter to Dr. Mack, under date of January 18, says:—"We have had Mr. Choate of Salem, the new flower medium, twice at our house for sittings, and the result was very satisfactory. Flowers were brought into my library under very strict test conditions, and after a rigid examination of the medium's person, clothes, &c. The conditions he gives, the audience or spectators being in a light room, are very satisfactory."

EMMA HARDINGE-BRITTEN IN CALIFORNIA.

Mrs. Emma Hardinge-Britten gave a splendid address to a crowded audience last evening at Pacific Hall on "The Spiritual Origin and Destiny of the Human Race." Concerning the value of her theories we must leave the Darwinians and their opponents to be the judges, but there can be no question as to the brilliancy of her oratory, the magnetic effect she produces upon her listeners, and the vast range of information she brings to bear upon every subject she touches. Emma Hardinge-Britten is truly a phenomenon, of whom her spiritualistic allies may be justly proud. Her Sunday services are well conducted and crowded by a respectable and intelligent class of listeners.—*San Francisco Chronicle*.

The aristocratic wing of the San Francisco Spiritualists are evidently jubilant over the success of their free meetings at Pacific Hall. Whether the large audiences who attend on the ministry of their renowned oracle, Mrs. Emma Hardinge-Britten, are attracted by her brilliant oratory, or merely because they can hear fine lectures, with nothing to pay, remains to be proved. Certain it is, that this lady's tone of generous sympathy, pure morality, and sound logic, are doing much to redeem her cause from the well-deserved odium in which it was held before her coming to the city.—*Daily Evening Post*.

* When Mrs. Easted wrote to the MEDIUM under date of Sept. 27th, 1875, it would appear that her case was then not quite complete. These are her words, "The troublesome swelling I had in my throat is so much reduced that I almost forget its existence; but, as it is an hereditary affection I do not expect its entire removal, especially as I am advanced in life." The report made by her now shows that the final result now enjoyed exceeded her expectations.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 1, 1878.

SPIRITUAL WORK AND WARFARE FOR 1878.

The success of Spiritualism and the redemptive influence of the spirit-world depend much on the individual conduct of Spiritualists and mediums. By our activity, our devotedness, our aspirations, and our intelligence we can help the spirit-world to accomplish its purposes, for these and other characteristics of man in the flesh are the instruments indispensable to the performance of spiritual work in human society.

This argument does not require to be further enforced. It is self-evident; experience universally confirms it. How frequently do we see an entire town, district, or county stirred up to a knowledge of spiritual truth by the exertions of one individual. Nay, we might go much beyond that, and point to very humble personages, not esteemed mediums in the general acceptance of the term, who have made their influence felt not only on counties and countries, but on continents—on the whole civilised world, and given to the name of Spiritualism an extension and a power which could not have been effected but by a similar human agency.

The lesson we desire to impart is one of cheerful encouragement, that all who feel the call, whatever their talents may be, may enter the spiritual vineyard and earn the wages bestowed by God, the Husbandman, on every faithful soul. Our grand Cause is not promoted alone by talking in the circle or on the platform, however good that talking may be. We must not only be Spiritualists in tongue, but all over—in courage, in effort, in morals, in mind, and in body; with hand, and with foot. The unobtrusive individual who calmly and firmly says, "I am a Spiritualist," speaks a most powerful lecture, which might be spoiled by a superabundance of words and hortatory importunities.

This 1878 promises to be a year of work. Meetings are well attended, speakers are fully employed, audiences are earnest and respectful. This department may be called the artillery of the Movement; but the students of war news must know that artillery, however powerful and well directed, will not of themselves win a campaign or conquer a city. The bombardiers must be sustained by others on horse and on foot, and with various sorts of weapons and aggressive machinery. The peaceful spade that digs the trench is as essential to an army as the murderous bayoneted rifle.

Think of it, then, good friends. If you cannot be an "81-ton gun," be a rifle, a scaling ladder, a spade, or humble pickaxe, and take comfort to yourself that the more noisy and demonstrative engines of war are as dependent upon you as you are upon them.

Now, we are anxious to see the army of Spiritualism organised on this principle, and give a position of honour and usefulness to every servant of the spirit-world, for the ticket-taker or book-agent at a meeting is just as much a "medium" in his way as is the speaker.

We want, in the first place, a body of skirmishers to harass the enemy's outposts. This is the kind of thing: some rev. opponent is advertised to give a lecture against Spiritualism. The skirmisher has his ears open, gleams the news, apprises us of the fact, obtains from us, per rail, a parcel of publications, and there he is with his skirmishing detachment, giving every person who enters the lecture-hall one or more publications on Spiritualism. During the last year we have given out many thousands of "charges of ammunition" of this kind, and we know that they have done effective work. There should be an officer of this brigade in connection with every circle or meeting to superintend the sale of the MEDIUM and other publications. For 10s. we can send, say, 15s.-worth of publications, ample to stock a book-stall, and that amount of capital should be at once expended to commence this work everywhere. Another useful work is to distribute publications from house to house. 5,000 copies of the MEDIUM and other publications were circulated in Newcastle about twelve months

ago, and we are informed that many strangers have been seen at the meetings during the year. Mr. Monk has given out many thousands of publications in the Islington district, and he can trace good from the work. Many private circles are being held in consequence.

But every Spiritualist should pay weekly a small sum into a book-club, and meet once a week for mutual suggestion, intellectual culture, and spiritual development. Everyone can do this and will never miss the expenditure, but in return be enriched with a supply of information for personal use or to bestow on others.

Then comes our usual circles and meetings. These would go on all the better if sustained with the kind of work pointed out above. These languish and die because of the shallow soil in which they are placed; and unless Spiritualists betake themselves to systematical culture and seed-sowing, their Cause can never cover the earth as the waters cover the channel of the seas.

By these means it would be possible for the Spiritual Institution to be a flourishing concern, and its uses would be felt an hundred-fold, yet there still remains a duty incumbent upon the possessors of wealth. Some are poor, though gifted with talents to work; others can bestow the means to defray the expenses of work. In whatever form it manifests itself, the promotion of Spiritualism is a work of self-sacrifice, and the gifts and means of all are equally required.

THE CIRCULATION OF THE MEDIUM IN AMERICA.

Our weekly has quite an influential circulation in America, which we hope to see increased. Some of the best friends of the Cause in the United States frankly acknowledge that they perceive in it a spirit of progress and a basis of action which is not to be met with in other publications on the subject. Periodicals, like all else in connection with the Cause, may either be carried out on a worldly or inspirational system. Our highest desire has been to make the MEDIUM an organ of the Cause of Spiritualism, not an item of trade. A mercenary newspaper is worse than a mercenary medium or speaker, for it makes all to be mercenary that it takes up. This glaring evil has been amply illustrated, both in this country and America.

This week's number is what may be called an American number. We have first the report of Dr. Peebles' lecture; then the article on the Boston Lyceum, the letter from Mr. John Wetherbee, and the case of healing by Dr. Mack. We have also notices of Mr. Choate, Mr. Epes Sargent, Mrs. Hardinge-Britten, the late Mrs. Hardy, &c. We shall be at all times glad to inter-communicate with our American friends, for it was Andrew Jackson Davis who first took us by the hand and started us in this work. He is our spiritual father, and it is but proper to regard all true Spiritualists in America as brethren.

The MEDIUM is sent weekly to any address in the United States post free for 2 dollars 50 cents per annum. A money order to London may be sent from any American post office.

THE ENLARGED CIRCULATION OF THE MEDIUM.

Our kind helpers will be gratified to learn that the circulation of the MEDIUM steadily increases, aided as it is by their hearty efforts. The number containing Mr. Birrell's article has been much sought after. We are at all times willing to place at the disposal of friends specimen copies for circulation. A little pressure on the part of friends would induce many to take the MEDIUM weekly, which in the course of the year would be equivalent to holding a large meeting.

DR. PEEBLES' NEXT LECTURE AT DOUGHTY HALL.

The subject to be presented by Dr. Peebles on Sunday evening is one of special interest at the present time, seeing that it treats upon the religion, Spiritualism, and usages of the Turks. The following is the syllabus:—

"MOHAMMEDAN SPIRITUALISM AND DOCTRINES.

"The Career and Mediumship of Mohammed—Religious Worship in Turkey—the Mosques—Turkish Cemeteries—the Dancing and Howling Dervishes—Turkish Ladies—the Harem—Social Usages, &c., &c."

This discourse will also be illustrated by a gallery of paintings and drawings, the work of Mrs. Peebles. Mr. W. Tebb has kindly consented to preside. Miss Waite will again read a spiritual poem.

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

DR. PEEBLES IN THE PROVINCES.

Dr. Peebles lectures upon "Travels in the East," and "Spiritualism," at Wigan, on the 7th and 8th of February.

A PUBLIC REQUEST TO DR. PEEBLES.

It was publicly stated in Doughty Hall on Sunday evening that in the course of Dr. Peebles' address on "Palestine," he had not time to dwell sufficiently long on Jerusalem to satisfy the requirements of the gentleman who made the remark. A number of Dr. Peebles' hearers have said that they would be glad to know more of Jerusalem from Dr. Peebles' lips, and we have been asked to request that on some Sunday evening soon Dr. Peebles will devote a whole Sunday evening to Jerusalem, and scenes in the life and spiritual work of Jesus.

MR. MORSE AT KIRKCALDY.

It is now generally known that there is a spirit-circle at Kirkcaldy, the medium of which is Mr. A. Duguid, brother of Mr. D. Duguid of "Hafed" fame. Well, the Kirkcaldy friends, few in number, but deeply earnest, have resolved on holding a public lecture, as stated in "Scottish Notes" last week, and Mr. Morse has been selected as speaker. The date is February 14—Valentine's day—and the Corn Exchange (the largest hall in the town) has been engaged. To strengthen the good intentions of the Kirkcaldy friends they would be glad to be favoured with the presence of a few visitors from Edinburgh on the evening of the lecture. The trip is a short one, and we are sure there are not a few of our Edinburgh friends but would be glad to know something of the Kirkcaldy circle. It would be an additional pleasure for them to hear Mr. Morse. Inquiries should be addressed to Mr. A. Duguid, Newtown, Kirkcaldy.

MR. COLVILLE'S FAREWELL MEETING.

On Friday evening, February 8, Mr. Colville will hold his last meeting in London, before leaving for the North, at the Spiritual Institution, 15, Southampton Row, at eight o'clock. Mr. Colville has during the last four months done an immense deal of work in London, often gratuitously; and at Langham Hall and other places at his own expense. No man in the Movement has done more or paid more in the time, which deserves the cordial recognition of all friends of the Cause. We hope to see a good meeting on Friday next.

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.

DEATH OF MRS. HARDY.

Mrs. Hardy, who visited this country two years ago, and who has been long and favourably known as a medium for physical and test phenomena, died in Boston at ten o'clock on Monday evening, Jan. 14, of consumption, at the age of thirty years and eight months. She took a violent cold at Mr. Moody's meeting at the Tabernacle one evening last spring, and from the effects of that exposure she never recovered. She died in the full possession of her mental faculties, quite reconciled to death, and asseverating the truth and genuineness of her mediumship to the last. She declared that the manifestation at her sittings for the production of moulds, in paraffine, of hands, which she knew to be temporarily materialised by spirit-power, was a genuine phenomenon.

Mrs. Hardy was delicate though energetic, and was constantly exhausted by overwork. We deeply regret her untimely departure.

As we go to press, we learn that Dr. Mack has taken a fine house near to South Kensington Railway Station, very suitable for his practice.

Mrs. DEARBORN is recovering from her illness in a satisfactory manner, but is yet far from being fully restored to health.

DR. PEEBLES will lecture at Quebec Hall, 25, Great Quebec Street, on Tuesday evening at eight o'clock.

DR. BARRETT, of New York, informs us that he will soon have ready his new work on "Psychological Science."

MR. AND MISS DIETZ commence their readings at Langham Hall on Thursday evening, Feb. 7.

LITTLEBORO'.—Mr. E. Wood will speak on Sunday at the house of Mr. John Dearden, Summitt, at 2.30 and 6 o'clock.

MR. T. M. BROWN will remain in Edinburgh for another week to give private seances, &c. Letters for him should be addressed—Mr. T. M. Brown, General Post Office, Edinburgh, to be left till called for.

THE Newcastle Psychological Society has entered into a further arrangement with Mr. J. J. Morse and his "guides" for them to lecture monthly during another year. This will make the third year in succession, and speaks volumes for the lecturer.

MR. W. WALLACE, the pioneer medium, intends visiting Durham, Yorkshire, and Lancashire, and is open to engagements. Communications may be directed, care of Mr. Pickup, 32, Newgate Street, Newcastle-on-Tyne, or 329, Kentish Town Road, London, N.W.

MR. QUARMBY desires through these columns to return his respectful thanks to all who have befriended him, materially or spiritually, during his recent sojourn in London. He expresses very personal thanks to Dr. Mack for genial and sustaining influence, and Dr. Monck for a series of thoroughly complete tests.

MR. WILLIAMS is having some wonderful seances. Spirits that are known to the sitters materialise when conditions are favourable. The physical phenomena continue unabated. At a recent seance the fairy bells were carried into the other room, and then placed outside on the stairs, through closed doors. Materialisations took place in the centre of the table. The spirits do what they can to convince sitters of the reality of spirit-life, and the power of spirit over matter.

SKIRMISHING.—On Monday evening, a Rev. Mr. Hammond lectured against Spiritualism, at a chapel, in Stepney. "It was, as usual," says a correspondent, "a tissue of assertions, misrepresentations, and perversions of truth, ridicule, bad jokes, and worse puns." Mr. Jennison demanded his authority on several points, and Mr. Wallis was on hand with questions, and the announcement that he would reply on Sunday morning. A messenger was sent to the Spiritual Institution, in the afternoon, for a back-load of printed matter. This was distributed as the audience left the chapel; so that the seed was sown in a few hundred families. The good Christians did not expect so much plucky opposition.

Contents of the "Medium" for this week.

	Page		Page
Dr. Peebles on "Egypt and Palestine"	65	Obituary—Death of Mrs. Hardy	73
Boston Children's Lyceum	66	Order of Spiritual Teachers	73
Slate-Writing through Mr. Watkins	68	Dr. Monck reports Progress	73
Spiritual Vision of the Dying	69	Removal of Mr. Morse to Derby	74
Vaccination Superstition	70	Dr. Slade's Movements	74
A Season of Suffering	71	The Spiritual Review	74
Dr. Mack's New Work	71	Questions and Answers	74
Case of Cure	71	Dr. Carpenter and Spiritualism	75
Emma Hardinge-Britten in California	71	A Hint to "Penny" Spiritualists	75
The New Flower Medium	71	Spiritualism at Newcastle-on-Tyne	75
Spiritual Work for 1878	72	Newcastle Free Debating Society	75
Circulation of the MEDIUM in America	72	East End Spiritual Institution	76
Dr. Peebles' Lectures	72	Dr. Monck's Sunday Services	77
Mr. Morse at Kirkcaldy	73	Advertisements	78
			79-82

The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the last meeting of the above School there was a very fair gathering, though not so many as on the previous occasion.

The Chief Monitor, in opening, made some practical remarks respecting the experiences of last meeting, and urged upon all to take a higher plane of thought, so as to lift themselves beyond their mere material surroundings, and thus draw a more hallowed influence around their meetings.

After the disposal of the regular business—

Monitor Lambelle read the 1st chapter of St. John, from the 1st to 5th verse. He disagreed with the usual application of *logos* in the passage read—translated *word*. Ecclesiastical teachers made it refer to Jesus, and in explanation regarded the matter as a mystery. But the Bible is claimed to be a revelation; how, then, could it be a mystery? It was impossible to be both at the same time. The Christian theology afforded no satisfaction, neither were its apologists able to give us any explanation of the word here meant. So, before we can gain any satisfactory information, or come to any reasonable understanding with respect to the *logos* here meant, we must go back to the original Greek, and in the Grecian mysteries it will be found that the word *logos* was applied to Bacchus, the originator of wine; and being applied to Bacchus, the god of wine, the *logos* referred to the growing of the grape-vine, from whence that wine proceeded, or, in other words, to the force that infilled the vine, or the polarity of evolution. But many will not be inclined to go so far without testimony to support the assertion, and to those he would say that Jesus himself had hinted at the same idea when he said, "I am the true vine, and ye are branches thereof." And from the whole he would say that this word is very erroneously applied, when it is considered as meaning and proving the Divinity of Jesus, or "God manifest in the flesh."

What is true of Jesus, is true of all mankind, and, therefore, what he must become we must all become, because of the potentiality manifest in us. And in the same way that the acorn must become an oak, having received its polar force from an oak-tree, so we must become God, having received our polar force from God. And we can never stop in our onward march till we have reached all the force, with its every polar tendency, that this power has given to us as our birthright. He said he presented that subject before the School with the hope that it might beat down the vacillating and reprehensible doctrines of churchal Christianity, which make God changeable, falling behind himself, and outdoing himself by miracles; lowering his work—human nature—by making one man superior to all the rest, and removing the individuality of man by throwing his sins upon the shoulders of another. After referring to the doctrine of evolution, he said it was his belief that we had all been created by this one God, and must progress until we had reached that stage of perfection which our nature allied us to.

Several questions were then asked and answered, after which the Chief Monitor commented on the ideas thrown out by Monitor Lambelle, and said he did not believe that the word in the chapter read meant Jesus at all, but a secondary principle, or emanation from the Deity, which acted upon and pervaded all forms of existence. Monitor Lambelle was then entranced by one of his guides, known as the "Barrister," who gave an opinion on the subject discussed. Several clairvoyants present saw and described this spirit and several others, as being present. Mr. Robson was also controlled, and wrote the name, "Oliver Cromwell," in the same style as the preserved autographs of that historical character, which was done as a test for his regular medium. Mrs. Watts was also controlled, and spoke for a short time. With the usual ceremonies the School adjourned, after a pleasant evening had been spent.

DR. MONCK REPORTS PROGRESS.

Dear MEDIUM,—We have now held six religious services at Ladbroke Hall, Ladbroke Grove Road, opposite Notting Hill Station, and these have been attended with remarkable success. The morning "religious seances," at 11, have been growing in interest, and the development of mediumship has been most gratifying. The evening services, open to the public, have attracted crowded audiences, and produced a most pleasing impression. I owe the continued success of my spirit-ministry to your fraternal kindness in so liberally noticing the services, to the attendance of Spiritualist friends from all parts of London, and to the admirable way in which local friends have rallied around me, and put their shoulders

to the wheel, in distributing bills, &c., &c. To one and all of these, my valued friends, I now return my heartiest thanks, and trust I may continue to be favoured with their esteemed co-operation. The expenses of the hall, &c., are met by voluntary contributions at the doors, and weekly and quarterly seat rents.

I am glad to say we have as yet fully met all expenses. An entertainment will be given in the hall on an evening during the week after next, conducted by the Misses Halse, and comprising music, singing, readings, &c. A tea-meeting will be held on the last Sunday but one in February, tickets for which may be obtained at the hall, of myself, and at the Spiritual Institution. The proceeds of both will go towards defraying the expenses of my work.

Allow me to call attention to the fact that Mr. Colville will assist me on Sunday evening next. It will be his farewell public address before leaving town for a long tour, and the numerous friends of this young and gifted inspirational orator are invited to attend early in order to secure seats.—I am, dear MEDIUM, yours in the Cause of Truth, Liberty, and Progress,
52, Bernard Street, Russell Square, W.C., F. W. MONCK.
January 29th, 1878.

REMOVAL OF MR. J. J. MORSE TO DERBY.

Dear MEDIUM,—Kindly spare me space to announce the fact that my removal to Derby has been accomplished. My action has been influenced in this direction by the advice of my spirit-friends; though it causes me to sever many pleasant associations, I cheerfully submit, because, in many ways, my change of home will contribute to my usefulness. To my many friends in London, let me say, I but move my home, my loving regards still remain with all. At suitable seasons we shall meet again. To my northern friends, I come among you as one whose work has been with you earnest and long, still determined to help all I can. I know your friendship for me, and that helps to make easier the parting from old associates. To increase my usefulness, it is my intention to act as agent for the sale of all kinds of our literature. We, my wife and I, bid our London friends farewell—but not for ever—and take up our new home with hopefulness as under, where all friends will please write in future.

Elm-Tree Terrace, Uttoxeter Road, Derby, J. J. MORSE.
January 30, 1878.

A STRANGE PRESENTIMENT.

A curious case of presentiment is reported from America. When the United States steamer, "Huron," was lying at Port Royal, Lieutenant Arthur K. Fletcher, her first officer, obtained twenty-four hours leave of absence. He did not return to time, and the vessel sailed without him. Some days afterwards, Lieutenant Fletcher reported himself to the senior officer at Port Royal, Commander Clytts, and stated, to excuse his absence, that he was haunted by the presentiment of misfortune. Mysterious voices were heard saying that the "Huron" would be wrecked on her cruise, which had two years more to run. That this excuse was not invented, *pro re nata*, is shown by the efforts he had already made to get his appointment cancelled; not until all hope was lost did he desert in the manner related. He was put under arrest and tried by court martial last August, when the defence caused some amusement. Commander Clytts, Commander Ryan, of the "Huron," and other officers proved that Lieutenant Fletcher had confided to them his alarms, and the papers of the navy department showed his application for removal. He was convicted and the matter was forgotten until the "Huron" went down off Kitty Hawk with the best part of her crew.

Spiritualists are eagerly inquiring into the case, and there seems to be an impression in the public mind that the officer has been justified by his conduct in the event.

The Spiritual Review.

Human Nature begins the Twelfth Volume with one of the best numbers of the series. The opening article strikes the key-note for the volume, and maintains that the Past is not to be understood from history, but by development to the plane of mind occupied by the heroes of the Past, and thus commune with them in spirit. An account of the "Ancient Band" of spirits is promised.

A portion of a lecture by J. Burns, on the "Three Kingdoms of Spiritualism," introduces a novel idea of the Trinity, by showing that the work of spiritual inquiry naturally falls into three departments, all of which must be gone into, or the others do not avail. This, the lecturer insists, is the esoteric meaning of the Athanasian Creed, and being baptised in the name of Father, Son, and Holy Ghost. The suggestion is inviting, but we must see more of the discourse.

J. Hands, M.R.C.S., continues his most instructive papers on "Matter," really full of knowledge, and calculated to incite the mind to inquiry into the laws of Nature. It is no exaggeration to say that Mr. Hands's article is worth the whole price of the number.

The communication from the Druid Teacher "Wolfstad," and the remarks by Mr. Oxley, are an illustration of the "Influence of the Past on the Present." This is a department of Spiritualism almost wholly unexplored, but rich in instruction.

The answers given by the spirit "Ann Lee" to questions written down by Dr. Peebles, are of a very profound character. They were received through the lips of a medium, and noted down by the Doctor's own hand. These answers certainly contain matter that neither Dr. Peebles nor the medium would pretend to be able to supply. The manner of them is such as would be expected from the lofty spiritual state that "Mother Ann" is supposed to inhabit.

"The Students' Manual of Magnetism" is most instructive on points that students of mesmerism seldom meet with information on. This series of "chapters" commenced eight months ago, and have been a source of great attraction. All Spiritualists should study and practise them.

"M. A. (Oxon.)," writes an appreciative and pointed review of Mr. Morse's "Leaves from My Life." The reviewer does not fail to discover that in Mr. Morse's career there are problems which extend beyond the domain of force, and require a different solution to that afforded by the non-spiritual hypothesists.

The death of Dr. Trall, the celebrated writer on hygiene, finds sympathetic record; and Hudson Tuttle replies to Rev. J. P. Hopps, who, in a review of the "Arcana of Spiritualism," says it is "dangerous, and not satisfactory ground," to confess that Mr. Tuttle acted only as an amanuensis to spirits in writing the work.

The number concludes with "Prometheus," a poem, from the German of Goethe, translated by Rev. S. E. Bengough, an old and highly-respected contributor to our contemporary. It is upon the whole one of the most interesting magazines of the month.

Miss Ella Dietz has just published a neat volume of true poetry, entitled "The Triumph of Love," which will bear more description than our space will permit this week.

Miss Anna Blackwell has just published the third volume of her translation of the works of Allan Kardec. "Heaven and Hell" is the theme treated of, giving an account of the state of the disincarnated according to Spiritist doctrine.

The *Psychological Review*, a quarterly publication for papers on spiritual subjects, will appear in April. It will extend to about 100 pages; price 2s. 6d., or 10s. per annum.

A small supply remains on hand of Mr. J. W. Jackson's able letters on the Peoples engaged in the Eastern Question. The author was one of the most gifted and learned anthropologists, and at all times gained a respectful hearing from his *confrères*. As the pamphlet is the property of his widow, the sales will directly benefit the survivors of honest worth.

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. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

ANSWERS TO QUESTION 8.

2. In answer to "J. C.," in respect to the giving up the use of flesh food, I would say that although some vegetarians would advise a gradual abandonment of such diet, on the ground that a disuse all at once would cause an unpleasant depression for a certain time, I would advise any person who had a mind to experiment, to abandon the thing at once, for the simple reason that not one in three persons could become vegetarians gradually: the very taste of the fleshy viands perpetuate a hankering stronger than any resolve to give up the consumption by piecemeal. I contend that it would be just as rational to advise a confirmed drunkard to give up his drink gradually (a thing almost impossible) as to advise a flesh-eater to give up his tempting flesh dishes gradually. The love of flesh food is the result of deteriorated nature, and it is quite true that when one abandons the unclean thing suddenly this deteriorated nature protests; but in time, nature, in her pristine purity, is re-installed, and the morbid craving for flesh is conquered, and conquered more easily than by the other torturing method.

A. D. WILSON.

3. I can give "J. C." my own experience:—About eleven years since I decided, in consequence of reading in O. S. Fowler's works some arguments in favour of vegetarianism, to abstain from flesh. I was not quite convinced of the advisability of total abstinence from flesh-meat, but decided to give it a trial; especially as being in a very low state of health at the time, I felt anxious to try almost anything. I had been eating meat regularly once, frequently twice, a-day, but left off completely at once, and though I had a cook who did not know how to provide for a vegetarian, yet I suffered no inconvenience in health. Fortunately, about this time, Mr. Burns visited our town and gave a course of lectures; and from the knowledge acquired there, a few kind personal words from him, and a book I bought from him, "Best Food," 6d., I became thoroughly established in vegetarian principles and practice, and continued so till the beginning of last year, when, in consequence of a change in domestic and business arrangements, making it difficult to get provided for, I gave way to popular usage; my health gave way too, but, I believe, altogether as a result of my change of diet. And at Christmas last, being very weak, I again returned to a simple vegetarian diet, except using a little butter and milk, and have suffered no inconvenience but have improved in health.

W. B.

4. If "J. C." will write to the secretary of the Vegetarian Society, 91, Oxford Street, Manchester, he will obtain a leaflet entitled, "How to Begin," in which great caution is recommended in making such a change as the discontinuing of the use of meat. I think, however, if "J. C." possesses fairly good health, he will feel no ill effects from leaving off the use of fish, flesh, and fowl, no matter how suddenly. I gave them up entirely at once, and felt none the worse; on the contrary, have been "heaps better" ever since.

A. E. M.

Miss Wood is requested by her father to communicate with him direct, and not as she has done. Her brother still lives, but with a painful struggle.

SHEFFIELD.—Spiritualism is at present not in a flourishing condition in the town. Some of the most active workers have left it for other localities.

MISPRINTS.—Mr. Batie calls our attention to the fact that his father passed away on Jan. 12, not the 22nd, as printed in these columns last week.—In our issue of Jan. 18, on page 42, "Matt." is printed for "Joel," in the report from Windy Nook.

DR. CARPENTER AND SPIRITUALISM.

To the Editor.—Sir,—In this week's *Athenæum*, there is a very characteristic letter from Dr. Carpenter, in which he coolly evades the main charges brought against him for his treatment of Spiritualism; and then he throws dust in the faces of his readers, by making a tremendous fuss over a minor question on which he fancies he can offer something like a plausible defence.

It is to be hoped that the public will see through such shallow, but artful tactics. "His crime," as he calls it, is of a much more serious character than that for which he offers such a flippant and complacent exculpation; and in order that he may in future have no excuse for remaining ignorant of the real offences which Spiritualists lay to his charge, I will here concisely enumerate them.

We say that in his investigation of the phenomena of Spiritualism—
1. He ignores or denounces all those special and overwhelming facts which get his narrow theories at defiance; and he contents himself with discussing those trifling circumstances which do not prove much, and which are expable, after a fashion, of being explained away.

2. His method of investigation is ignorant, silly, superficial, untrustworthy, and contemptible.

3. On this particular subject there is in his nature some mental and moral obliquity which clouds his sense of right and wrong, of truth and error; his mind is warped and grossly inaccurate.

These accusations have been over and over again unanswerably proved against him by myself, Mr. Wallace, Mr. Crookes, and "M.A. (Oxon.)" I dare say, that in private life, Dr. Carpenter is an estimable man; but his public scientific attitude towards Spiritualism is that of an incurable character.

You must not suppose that the *Athenæum* will allow the discussion on this subject to be carried on in its columns so far as to give any sort of triumph to the Spiritualists. Such a supposition would indeed betray great ignorance of human nature and human prejudice in general, and of *Athenæum* nature and prejudice in particular.—I am, &c.,
NEWTON CROSLAND.

Blackheath, Jan. 26, 1878.

A HINT TO "PENNY" SPIRITUALISTS.

A hard-working Spiritualist thus gives expression to his convictions derived from considerable experience:

Why is it that halls taken for addresses on Spiritualism generally end by being left with a deficit to be made up? I think I can give a little light upon the subject, and it is this: A medium with the promise of some friends takes a hall; for a time the subscriptions come in pretty regularly, but one and another drop off till at last the poor medium is left in the lurch and has got to settle the balance as best he can. Is this right? I say No, and shame to Spiritualists to let their mediums work and pay too. I would suggest that mediums about to take a hall should also take good care that a sufficient number of members are got together to form a fund to pay at least the rent of the place. If this was done there would not be so many failures, and I may say mediums thrown on a bed of sickness through the worry of pecuniary matters. Collections at the door are not what they should be, so-called Spiritualists not giving so freely as they have received. One so-called Spiritualist I know whom I have often heard say, "What do I get out of Spiritualism? Why, nothing. It costs me sixpence train and one penny I put in the box." I am afraid there are a great many "penny" Spiritualists who could well afford twopence, but you must not touch their pockets. How often do we hear of Nonconformist churches and chapels having to close their doors? Not very frequently. Why? Because their members are heart and soul in their cause, and so should be the Spiritualist. I hope that all friends will take this in the same way that it is given, in love and for the benefit of our Cause. Many have received bountifully of the good gifts. Are they not worth something? Do not let our halls be failures, but let one and all say they shall be successes and endeavour to make them so.

MR. MORSE AT OLDHAM.

To the Editor.—Sir,—On Sunday evening last, Mr. J. J. Morse, by appointment, delivered two lectures in the town in connection with Spiritualism. The subject of the second lecture, at which I was present, was, "Humanity; its Creeds." The room, which was a small one, was filled to overflowing. After reading texts from Proverbs xv., Matthew vii., and general Epistle of James, the lecturer arose, under spirit-control, and, in a voice deeply impressive, proceeded with the different heads of the discourse. The lecture was a very able and exhaustive analysis of the dogmas of Christianity—the history, according to the Bible, of the creation, the fall of the angels and man, the deluge, and the coming of Christ.

The appeal of Spiritualism to the natural reason of man, in contradiction to that blind belief in the mysterious and incomprehensible doctrines of so-called orthodoxy, seems to me simply irresistible. Hitherto I have not been professedly a Spiritualist, and until the other night I was practically ignorant of it; but I now hasten to embrace it, for I can see nothing in the teachings of Spiritualism which is not conformable to my own preconceived ideas of religion, viz., the religion of nature.

One word in conclusion. It behoves Spiritualists not to be too impatient under opposition. The ultimate development of Spiritualism must necessarily be gradual. It cannot be expected that men will, in a single day, reject the teachings of a religion which, however erroneous is to them, hallowed by the associations of time.—I am, Sir, your obedient servant,
E. ANDERSON.

180, Ashton Road, Oldham.

SPIRITUALISM IN NEWCASTLE-ON-TYNE.

On Sunday evening, January 13, Miss Brown, accompanied by her father, Mr. T. M. Brown, Howden-le-Wear, delivered a trance address in the lecture hall of the Newcastle Psychological Society, and all noticed with pleasure the great improvement in her mediumship. Mr. John Mould, president of the society, occupied the chair. After a reading by Mr. H. A. Kersey from "Enigmas of Life," Miss Brown rose and delivered an impressive invocation, after which she proceeded with her address on "Communion with the Angelic Host in the Voices from

Heaven," in which she said that man had always communed with another world, even from the creation. Man prayed night and morning to God, but some said, There is no God, therefore we cannot commune with him; while others say he is a being who sits upon a throne, listening to the beautiful strains of music coming from the angelic host. Man lives and is an intelligent being, and that intelligence must come from something. God rules the whole of nature, consequently must be looked upon in the whole of nature, and not on a great white throne.

After referring to the conditions of communion with the spirit-world, she concluded her address with a short poem.

Mr. T. M. Brown was then entranced, but, on account of the lateness of the evening, made but a few remarks relative to the movement of Spiritualism.

Miss Brown then delivered an impromptu poem on "The Slave," and closed the meeting with a benediction.

On Sunday evening, January 20, Mr. Smith of Low Fell delivered a trance address in the same place to a large audience, Mr. W. C. Robson, the president, occupying the chair. The lecturer during the course of his address referred to the claims of Spiritualism, and the tendencies to a higher life on earth which followed and rewarded the true follower; and said that if Spiritualism was more generally known we should not see such great political struggles nor nation warring against nation. The entire systems of government were built upon a bad foundation, and until they were founded upon a pure spiritual basis they would never succeed in fulfilling their duties or raise men to the standard unto which it was their aim and purpose to elevate them. After speaking upon the crippling powers of the Church he said that Spiritualism was to be the power to change all those practices and purge and purify the world of its sin. Then men would be happier, because holier, and God worshipped with singleness of will and purity of heart.

During the week Mr. Brown gave private seances to several in the town, who all expressed their satisfaction with the tests and communications received. He is pronounced by all to be an excellent test medium. Miss Fairlamb's seances are very successful. Spirits materialise in a good light and show themselves to the satisfaction of all. They are neither the double of the medium nor the medium used to impose upon our senses (for the tests are most thorough and complete), but another intelligence, embodied separate and distinct from all the sitters. R. M.

FREE DEBATING SOCIETY, NEWCASTLE-ON-TYNE.

On Monday evening last, January 23, 1878, a social gathering was held, in the Hall of the Newcastle Psychological Society. A goodly number sat down to tea, which was admirably served up by Misses Coltman and Fairlamb.

After tea a concert was given, presided over by Mr. John Mould. The first item on the programme was a cornet solo, by Mr. C. W. Jervis, of the Gateshead Constabulary Band, entitled, "American Airs," which received well-merited applause. The rest of Part I. contained songs by Messrs. H. Dalton, S. Compton, J. Smedly, and Walter Howe; a duet, "I Know a Bank," by Miss Coltman and Mr. Compton; a violin solo by Mr. L. Bristol; and a recitation by Mr. R. L. Simpson.

After an interval of five minutes, Part II. of the programme was proceeded with. The first on this part of the programme was a concertina solo by Mr. James Mackay, of the Gateshead Constabulary Band, which was *encored* twice. Songs were sung by Messrs. H. Dalton, Walter Howe, S. Compton, and Miss M. Coltman, who sang a song, entitled, "The Wishing Cap," which received an *encore*. A duet, "A B C," by Miss M. Coltman and Mr. S. Compton; a cornet solo, by Mr. C. W. Jervis, entitled, "Auld Robin Gray;" and a comic song, "Jonny Morgan," by Mr. S. Compton, concluded the programme of the evening.

Mr. W. Armstrong moved a hearty vote of thanks to all those who had taken part in the programme, and to Mr. Elliott, for his kindness in bringing some of his friends to take part in the concert. Mr. W. Hunter seconded the motion, which was supported by Mr. J. O. Nicholson, and carried with great enthusiasm. Mr. Elliott briefly responded.

DR. SLADE'S MOVEMENTS.

The following particulars will be read with interest by Dr. Slade's many friends in this and other countries:—

"Hotel Kronprinz, Berlin, Jan. 17.

"Dear Mr. Burns,—Again I write to inform you that we are to leave here for St. Petersburg about the middle of next week. Our address will be in care of Hon. A. Aksakof, No. 6, Nevsky Prospect, where I shall be pleased to find the MEDIUM. On the 27th of December, Dr. Slade went to Vienna. After remaining long enough to fire the public mind on the subject of Spiritualism, the police gave him a polite invitation to leave town; so he returned to Berlin. On Tuesday morning (the 15th) he received the same from the authorities here. On Tuesday night he went down to Dresden, and will stay there till Monday or Tuesday, when he will return to Berlin, and then we will all leave for St. Petersburg. Remember me to 'the Pilgrim' [Dr. Pesbles]. With best wishes to you and yours, I am, fraternally,
"J. SIMMONS."

HULL SPIRITUAL INSTITUTION.—I am happy to report that the School of Spiritual Teachers has created a spirit of inquiry in Hull and locality. We meet on Wednesday evenings, and so far the school has given entire satisfaction both to members and visitors. Membership is established by the payment of twopence per week. The opposition encountered in opening a spiritual institution in Hull has acted as a stimulant, and I have conquered the difficulty, and will not rest content until I have established a progressive library in Hull, as nearly free as it will be wise to make it. I have been twenty-five years a Spiritualist, and have been for some time a trance speaking and healing medium. I charge no stipulated fee, and am willing to sacrifice my only day in the week, Sunday, to the calls of the people, with this proviso—Whoever invites me pays my travelling expenses. If my services are worth anything beyond this, and they choose to give it to me, I will use it for the establishment of a library in Hull. I have Monday and Thursday nights at liberty, and will spend them with anyone, by arrangement at my own address.—JOHN L. BLAND, 2, Caroline Street, Hull.

EAST END SPIRITUAL INSTITUTION,

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

To the Editor.—Dear Sir,—On Sunday last the meetings at the above Institution were well attended, and the guides of the lady mediums—Miss Young in the morning and Miss Keves in the evening—gave great satisfaction, and the facts of spirit-communion were forcibly presented by the different controls which took place.

THE FAREWELL TEA AND SOCIAL MEETING

will take place on Sunday next, February 3. Tea on table at five p.m. Tickets, 1s. each. Several trance mediums are expected to attend, and other speakers will address the meeting. Chair to be taken by Mr. Burns at 7 p.m. We hope this will be a pleasant *réunion* of the Spiritualists of the district, and that they will gather in large numbers to consider what to do in the future, and close the present series of meetings with a happy evening that will long be remembered.

Subscriptions towards the debt which rests upon the shoulders of the manager, from 1s. upwards, will be gladly received by Mr. Wallis, 15, St. Peter's Road, Mile End Road, and Mr. H. West, 381, Mare Street, Hackney, E. Several subscriptions have been received in answer to the appeal printed last week. While returning my best thanks to those friends who have already responded, I trust that there will be others who will come forward to make up the further sum required by the 8th of February, that the list may be closed and published next week. Thanking you, Mr. Editor, for your kind insertion of the appeal and other reports, I am yours faithfully, E. W. WALLIS, Manager.

ISLINGTON SPIRITUAL INSTITUTE,

19, CHURCH STREET, ISLINGTON.

As was stated at the celebrated marriage-feast in Cana of Galilee, that the best wine had been kept until the last, so may it truthfully be reported of Mr. Colville's address at the above hall on Sunday last; for, although each lecture has had its special points of interest, and has been well appreciated; yet of the various addresses he has favoured us with I think none has been so comprehensive, and exhaustive; displaying such a thorough grasp of a very controverted, yet most deeply interesting, subject as that to which I am now alluding. I very much regret that we cannot give such a report of it as it so justly merits, for the benefit of your readers; but at the same time, I glean a measure of satisfaction, from the fact that the friends present must have retired with some new, startling, and interesting truths in connection with the Fall and Restoration of Man, which will be food for thought for some time to come, especially in relation to the married state.

We are sorry we shall not have a chance of hearing him again, at least for a very long time. He takes with him in his travels our best and warmest wishes for his health and happiness, and for the most prosperous issue to all his earnest efforts to spread abroad the soul-inspiring truths of our despised, yet silently all-conquering science.

Mr. Henly will lecture again on Sunday evening next, in the above hall. Subject: "The Scientific Aspect of Spiritualism." Commence at 7 o'clock. Admission free. ALFRED MONK, Sec., 22, Sparsholt Road, Crouch Hill, N.

DR. MONCK'S SUNDAY SERVICES.

Dr. Monck's spiritual services at Ladbroke Hall were again well attended on Sunday last. The audience was evidently very favourably impressed by the proceedings. Dr. Monck discoursed on a text chosen by one of the audience—Heb. 1 xiii., "Are they not all ministering spirits?" The discourse, which was unusually eloquent and impressive, was a most gratifying success. Dr. Monck is surrounded by a band of intelligent workers, and, with them, deserves the thanks of Spiritualists for having so usefully proved that Spiritualism, when honestly and earnestly advocated, is able to attract so large a gathering of the general public.

The morning service is a "select religious seance," attended only by Spiritualists and friends introduced by them, so as to secure harmonious conditions for the phenomenal exercise of spirit-power in a variety of ways. About sixty friends assembled at this meeting on Sunday morning last. One circle was formed of mediumistic persons possessing the healing power, and sufferers were relieved. A second circle was composed of trance-speakers, clairvoyants, &c. Several trance addresses were delivered. One control sang a hymn; another offered an invocation; and the whole was interspersed with brief addresses by Dr. Monck, music, and interesting incidents of personal spiritual experiences by Mrs. Bull and others. The Misses Halse presided at the harmonium, and Miss Halse gave several beautiful solos.

Mr. Colville will take part in the service on Sunday evening. The morning service commences at eleven, and the evening at seven o'clock. Ladbroke Hall is in Ladbroke Grove Road, just opposite Notting Hill Station. Friends should be careful to look for Notting Hill Station (not Gate), Metropolitan Railway.

SALSBURY HALL, 429, OXFORD STREET, W.

On Sunday, Jan. 27, Dr. Peebles delivered a highly-interesting discourse in this hall at the morning service. The weather was by no means auspicious, and the attendance was not very large. In the afternoon W. J. Colville spoke on "Magnetic Healing," to a large audience. A great many important questions were asked and answered at the close of the discourse, which was highly appreciated.

On Wednesday, Jan. 30, Miss Waite gave a brilliant recitation previous to W. J. Colville's discourse on "Should Englishmen Emigrate?" The hall was crowded on this occasion, and the audience appeared much gratified.

On Sunday next, Feb. 3, W. J. Colville will speak—in the morning on "Solar Worship and Christianity," and in the afternoon on a subject chosen by the audience, when questions will be invited, and an impromptu poem delivered. Service will commence at 11.15 a.m. and 3.15 p.m.—precisely.

On Wednesday, Feb. 6, W. J. Colville will make his last public appearance in London in this hall, at 8 p.m., when he will deliver a discourse on "The Comparative Blessings of Monarchy and Republicanism," followed by a poem.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, February 3. Spiritualists' Hall, Weir's Court, Newgate Street. Evening at 6.30. Subject: "Elements of Cosmic Philosophy: Science." Monday, February 4, same place. Evening at 8. Subject: "Men versus Angels."

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

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

CARDIFF.—Sundays, March 10 and 17 and weeks following.

LONDON.—Sunday, March 31.

LIVERPOOL.—Sunday and Monday, April 14 and 15.

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

W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Friday, Feb. 1, Spiritual Institution at 8 p.m.—Sunday, Feb. 3, Salsbury Hall, 429, Oxford Street, at 11.15 a.m. and 3.15 p.m.—Ladbroke Hall at 7 p.m.—Wednesday, Feb. 6, Salsbury Hall at 8 p.m.

NEWCASTLE-ON-TYNE.—Sundays, February 10 and 17, Weir's Court Hall, Newgate Street, at 2.30 and 6.30 p.m.; and Mondays, February 11 and 18, at 8 p.m.

LANCASHIRE DISTRICT.—Feb. 20 to March 7.

W. J. Colville is open to engagements in any part of the United Kingdom.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

MEETINGS TO BE HELD UNDER THE AUSPICES OF THE ABOVE COMMITTEE.

The eleventh Quarterly Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, February 3.

Morning: Executive Meeting at 10.30.

Afternoon: Conference at 2.30.

Evening: Meeting at 6.30.

Tea will be provided at the close of the afternoon Conference in the hall.

The Committee extend a cordial invitation to all Spiritualists to attend the Conference on February 3.

Subscriptions to the Guarantee Fund are due on Sunday, February 3, and all members not attending the Conference on that day, would they kindly send them to the Secretary, Mr. John Hartley, Brooklands, Hyde.

Much good might result if all societies would send a representative to confer as to the best means of receiving and extending mutual help.

Mr. Colville will speak at the following places:—

Macclesfield Wednesday, February, 20, at 7.30.

New Mills ... Thursday, " 21, at 7.30.

Urmston ... Friday, " 22, at 7.30.

Manchester Sunday, " 24, at 2.30.

Oldham ... Monday, " 25, at 7.30.

Rochdale ... Tuesday, " 26, at 7.30.

Burnley ... Wednesday, " 27, at 7.30.

Blackburn ... Thursday, " 28, at 7.30.

Preston ... Friday, March 1, at 7.30.

Liverpool ... Sunday, " 3, at 11 and 6.30.

Bolton ... Monday, " 4, at 7.30.

Bury ... Tuesday, " 5, at 7.30.

Holloway ... Wednesday, " 6, at 7.30.

Mr. Quarumby will also speak at the following places:—

New Mills ... Sunday, February 3, at 2.30 and 6.30.

Bolton ... Sunday, " 10, at 2.30 and 6.30.

The Committee will also send eight speakers for Sunday services to the Manchester Association of Spiritualists during the current three months.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

January 14, 1878.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR FEBRUARY, 1878.

Sunday, February 3, at 6.30. "Elements of Cosmic Philosophy—Science." Mr. J. J. Morse.

Monday, " 4, at 8 p.m. "Men versus Angels." Mr. J. J. Morse.

Sunday, " 10, at 2.30 and 6.30 p.m. Trance Address and Poem. Mr. W. J. Colville.

Monday, " 11, at 8 p.m. Trance Address and Poem. Mr. W. J. Colville.

Thursday, " 14, at 8 p.m. "Educational Aspects of Spiritualism." Mr. W. J. Colville.

Sunday, " 17, at 2.30 and 6.30 p.m. Trance Address and Poem. Mr. W. J. Colville.

Monday, " 18, at 8 p.m. Trance Address and Poem. Mr. W. J. Colville.

Sunday, " 24, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.

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On Tuesday, 29th, Mr. J. Burns delivered a lecture on, "How to become a Spiritualist;" unfolding the spiritual necessities of the times, and giving good sound argument and reason to sustain his well-connected proposition. Every sentence was listened to with breathless interest and attention. Questions were replied to in a masterly manner. The meeting was brought to a close by a vote of thanks, carried with acclamation.

On Friday, February 1 (to-night) there will be a general meeting of

members for the election of officers, and other very important business; 8.30 prompt.

On Sunday, February 3, Miss Keeves will deliver a trance address, commencing at 3.15. Friends are requested to come early.

On Tuesday, February 5, Dr. Peebles, the world-known spiritual pilgrim, will deliver a lecture at 8 for 8.30. C. WHITE, Hon. Sec.

KEIGHLEY.—On Sunday, Jan. 27th, Mr. Morse gave two trance addresses in the Mechanics' Institute, Keighley, in the afternoon and evening, which were well attended, notwithstanding the cold and stormy weather which prevailed. The subject in the afternoon was "The Bible viewed in the light of Modern Spiritualism." The discourse abounded with striking illustrations derived from ecclesiastical authorities, and the materialist standpoint, and the manner in which the whole subject was handled seemed to have a very striking effect upon the minds of the hearers, there being a very intelligent audience present. In the evening the subject was "The Religious and Political Progress of Mankind." The eloquent style in which Mr. Morse's guides treated the subject frequently brought down the admiration of the audience; and one very influential gentleman, not a Spiritualist, rose and said if it had not been Sunday night he should have proposed a vote of thanks to the speaker, as he had never before sat under such an address. He said he endorsed every word the speaker had uttered, and who had certainly put Mr. Bright and Mr. Gladstone in the shade as orators. We have to thank Mr. Morse for advancing our Cause in Keighley and surrounding villages. Our advice to all friends of the Cause is, engage Mr. Morse's services, and thus let us all do what we can to spread the glorious gospel of Spiritualism.—A. MORRELL, *Secretary*.

SOWERBY BRIDGE.—The members of the Sowerby Bridge Lyceum have just been favoured with the valuable services of Mr. Coates of Liverpool. On Saturday evening, Jan. 26, he delivered a lecture on Phrenology, supplemented with phrenological delineations of gentlemen from the audience. The speaker gave an historical and philosophical *resumé* of the subject, displaying considerable erudition. In conclusion many objections to phrenology were effectively answered. The delineations of character were testified to as being correct. The entertainment was diversified by the rendering of pieces by the choir, and the singing of two songs by Mr. A. D. Wilson. A cordial vote of thanks to Mr. Lees (an investigator) for his efficient services in the chair, brought the meeting to a close. On Sunday Mr. Coates also spoke. In the afternoon he passed under spirit-control, and in a graphic manner dilated upon the "Spiritual Outlook." The oration was an eloquent one, flashing with rhetoric, and redolent with a powerful and congenial spiritual influence, terminated by a sketch of the future of Spiritualism. In the evening Mr. Coates delivered an address in the normal state on "Mesmeric Healing," which occupied an hour and a quarter in delivery. Albeit, the speaker succeeded in rivetting the attention of the audience all the time. After an historical retrospect, he gave illustrations of the action of *mind upon mind*; the transmission of diseases from one person to another, through the ignorance and pernicious customs of society; and the healing influences exercised by mesmeric healers and healing mediums. We wish Mr. Coates success, and hope to have the pleasure of meeting with him again.—A. D. WILSON.

MR. MORSE AT BURNLEY.—I gladly accepted the invitation of Dr. Brown and his good lady to listen to an address by Mr. Morse, on Jan. 24, hoping to hear from the guides of that celebrated medium something that would build me up spiritually, and I was in no wise disappointed. The first control spoke for nearly an hour on the "Outcome of Modern Spiritualism," bringing home truths and teaching lessons to each one present which, if carried out generally, would soon turn this world into a little paradise. He urged upon all present to live noble lives, by doing good deeds and living in accordance with nature's laws, which would build them up spiritually. The whole address was of a most elevating kind, and was listened to by the entire company with great interest. Then came the witty spirit, styling himself the "Strolling Player," who for three-quarters of an hour enlivened us with his droll humour and quick repartee, answering questions and teaching truths, as he himself said, with the paste of humour, so that they might stick the longer. We could not separate without tendering our heartiest thanks to the Lancashire Committee for their kindness in sending to us such a genial gentleman as Mr. Morse, who I am sure is doing a great amount of good by his visits to meetings such as these, in which he comes in contact with persons who are educated spiritually to a certain standpoint, and are able to appreciate truths brought from the spirit-world. I must not close without referring to the kindness of Mr. and Mrs. Brown, who think no sacrifice too great if only they can secure the happiness and well-being of their visitors, who not only receive spiritual food at their hands but are often treated to the good things of this life and sent on their way rejoicing. Surely this is a noble work, and my prayer is that they may be long spared to work in God's vineyard, and be the worthy recipients of his messengers.—A. LOVER OF TRUTH.

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SUNDAY, FEB. 3.—Dr. J. M. Peebles, at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, FEB. 5.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, FEB. 6.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, FEB. 7.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, FEB. 8.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, FEB. 3, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.
 TUESDAY, FEB. 5, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen's Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
 WEDNESDAY, FEB. 6, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, FEB. 7, 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's Square, at 8.
 FRIDAY, FEB. 8, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
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SUNDAY, FEB. 3, KIRKLEY, 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 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, 186, Union 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, FEB. 5, 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, 47, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, FEB. 6, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 MIDDLESBRO', 33, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, FEB. 7, 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.
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 TUESDAY, FEB. 5.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, FEB. 6.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, FEB. 7.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, FEB. 8.—Mr. Colville, Inspirational Teachings, at 8.

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SUNDAY, FEB. 3, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.
 TUESDAY, FEB. 5, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen's Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
 WEDNESDAY, FEB. 6, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, FEB. 7, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
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 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Trongate, at 6.30 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
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