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SPIRITUALISM.

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MOHAMMEDAN SPIRITUALISM AND DOCTRINES.

DR. PEEBLES AT DOUGHTY HALL.

On Sunday evening last, Dr. Peebles again occupied the platform and delivered a most instructive and interesting discourse on "Mohammedan Spiritualism and Doctrines." The hall was filled to overflowing, many being turned away for want of accommodation. Mr. W. Tebb conducted the service, and in his opening remarks spoke as follows:—

MR. TEBB'S ADDRESS.

Our friend Mr. Burns, to whose exertions we are indebted for these meetings, being engaged in another part of London in the same good work I have been requested to occupy the position usually held by him, on this occasion. In the presence of such an able and devoted advocate of our Cause it would not become me to occupy your time with any lengthened speech. Having been interested in psychological inquiries for the last twenty years, and known amongst my acquaintances as a pronounced Spiritualist, I am sometimes met by my friends in the city, who, in a bantering way, ask me how Spiritualism is getting on—a question not always readily answered; but when I come to such meetings as these and notice the full attendances, and the constant accession of fresh faces, I do not hesitate to answer that it is a growing and progressive movement. And when we look to the work of numerous circles, seance-committees, spiritual institutes, and to the Psychological Society, and the influence they unitedly possess, we meet with further confirmation that Spiritualism is winning its way to the hearts and intellects of our countrymen. Mr. Burns gives us to understand, in the last number of the *MEDIUM*, that this interesting and useful journal is gradually extending its circulation, and Mr. Harrison says the same of the *Spiritualist*, and when we hear that works like those from the pen of Mr. Crookes, Mr. Wallace, Dr. Peebles, and other high-class spiritual publications are issued in increasing numbers in support and favour of this Cause, there is reason to rejoice and feel encouraged by the way.

It may not be without interest here to mention that we are shortly to have another valuable addition to our periodical literature in the *Quarterly Psychological Review*, which we are led to believe will do good service to the cause of Spiritualism. Prof. Britten some years ago issued a quarterly spiritual journal in America, and there was also, previous to that, a quarterly called the *Shekinah*, founded in New York by Mr. Partridge, a well-known Spiritualist, which was continued with much ability for three years; but though these serials had but a short career, they accomplished an important work in directing the minds of cultivated people to the subject.

The lecture this evening relates to the East, to which the attention of all Europe is directed, and I am sure you will rejoice with me in knowing that news has just been received of a cessation of the terrible struggle between Russia and Turkey. (Applause.) Let us hope that our Government will now be induced to withdraw the motion for a war grant and thus keep our country free from military menace. Their plan of obtaining six millions of money would be but only to send our representatives into the conference, as John Bright has personally expressed it, "with shotted guns and loaded revolvers." The minds of all right-minded Englishmen are for neutrality and peace, and he hoped to see Spiritualism spread abroad its gracious principles over all the earth, and then men would heed the breathings of their inner nature, and help to inaugurate an era of "Peace and good-will towards men."

I have much pleasure in introducing Dr. Peebles.

After an invocation Dr. Peebles commenced his discourse, of which we present but an outline.

DR. PEEBLES' DISCOURSE.

If memory serves me, I promised to tell the names of the subjects of these pictures. My lecture next Sunday evening will, by request, be on "Jerusalem, Jordan, and the Dead Sea, and what I saw there." I will also describe to you a seance that my friend, Dr. Dunn, and I had in an upper room in Jerusalem, and the conversation I had with some ancient spirits, which my spirit-friends would never consent to my publishing until very recently, so that it will be made known then for the first time. I am glad to see such a company present, but sorry that we could not accommodate all who have come.

Dr. Peebles then briefly gave the names of the various persons whose portraits adorned the front of the hall, after which he resumed his discourse.

Inspiration in its highest sense is the outflowing life of the Infinite. In a subordinate sense it is an inflowing into the souls of men, of thoughts, influences, and forces, from the heavens, from angels, and all surrounding nature. It moves in cycles and measures epochs. It is just as fresh now as in time's earliest morning, and far better understood. All the great daring seers of antiquity were inspired by a power out of, and beyond themselves. It streamed into their souls like golden sunlight. It was light itself illuminating the understanding in the ratio of aspiration and reciprocity. Though tutelary deities may have had chosen people and chosen mediums for manifestation, the infinite God deals in no specialities, and never had a pet people, whether Jew or Gentile: His love, like His presence, is universal. The visible universe constructed upon the principle of cause and effect, and the adaptation of means to ends, balances supply by demand. Every rational want may be, and ultimately will be, satisfied; every beautiful ideal will be attained. When the world has spiritually called for great moral teachers and saviours, they have come—come in harmony with natural law.

Lao-tze and Confucius came as moralists to China; Pythagoras and Plato as philosophers to Greece; and Mohammed came as a fiery-souled religionist to the Arabs.

According to Arabian historians he was the child of promise and of prophecy. On the evening of his birth the bending heavens were brilliantly illuminated, and the lake of Sama was immediately dried up; the sacred fire of the Persians that had burnt for over a thousand years was suddenly extinguished, and armies of angels filled the skies.

The mother of Mohammed, Amina, was thoughtful, dreamy, and spiritually-minded, and her favourite brother practised astrology. Casting the horoscope of the infant Mohammed, this astrologist predicted that he would found a mighty empire and have a religious following of millions.

At the age of six he was left an orphan in care of the high priest of the Kabba. Arabic writers assure us that in youth he shunned amusements, was considered eccentric, delighting himself in a retired loneliness and a sort of wrapt meditation. He had dreams and premonitions of deaths and of changes in governments; the contortions preceding his visions were taken for fits, and medical aid was called to his assistance.

He was married at the age of twenty-eight, his wife was an intellectual widow with three children; and though it was a custom of his country and period of time to have a plurality of wives, he

kept no harem; he was strictly a monogamist. Approaching the meridian of life, a peculiar change seemed to steal over his entire nature; he became unsocial, serious, prayerful; he fasted frequently, and for long periods of time his own friends did not comprehend him. He was to them a riddle—to the more interior, a mystic. He passed a considerable time at Mount Hara, some three miles from Mecca, studying the bibles and sacred books of the East; "finally," says a noted historian, "he became the subject of unconscious trances, ecstasies, and the wildest visions of the future." In the coldest day big drops of perspiration would stand upon his forehead; he would fall to the ground, and rising, utter oracular expressions, and his visions were prophecies of future greatness.

In the fortieth year of his life, and during the fasting month of Ramadan, he lay wrapt in his mantle at night when he heard a voice as of thunder calling his name; uncovering his turbaned head, there burst upon his vision a flood of dazzling light, and an angel, robed in glistening white, with a golden girdle about his loins, unrolled to his astonished eyes a golden scroll, inscribed with mystical characters.

"Read," said the angel.

"I know not how to read these strange characters," exclaimed Mohammed.

"Read, in the name of Allah, the one living and true God, who taught man the use of the pen, and who can dart knowledge into the human soul," said the angel.

Mohammed's mind was immediately illumined, and he read with perfect ease the hieroglyphic characters upon the unrolled scroll. After reading, he rushed away with an enthusiasm bordering upon madness, exclaiming, "I have it, I have it." A friend asked what was the message conveyed to him that so set his whole nature aflame. He said these were the sacred words, as pronounced by the angel and inscribed upon the scroll: "There is one God, Allah; Mohammed, thou art the last envoy of God, and I am the angel Gabriel. Go and preach this everlasting truth."

Like Paul in apostolic times, he was obedient to the heavenly voice and vision. His first convert was his wife, she believed him and in the realities of his visions from the first. His next converts were his cousin Ali and his faithful slave Zeid. His first believers, therefore, were the bosom friends of his household. His inspirational utterances startled the people, and his first teachings embodied the highest morality, and crowds of the more receptive began to flock to his standard. Soon cold hearted scoffers demanded miracles in proof of his apostleship. His ready reply was, "I am sent to preach the truth, and not to gratify your curiosity by working miracles."

For several years this Arabian prophet of God relied entirely upon enthusiasm and eloquence to make converts. At a later period he took to the sword, spirits of the lower spheres aiding him in his battles; this was his fatal mistake, and from that time his visions and spirituality decreased, though in worldly conquests and victories his fame increased.

Jesus never took the sword, he voiced the words of peace to the last, and on the cross prayed for the forgiveness of his murderous enemies. Here the divine spirituality of Jesus overtopped and eclipsed that of Mohammed. I wish I could say as much of the followers of Jesus—the Christianity of the centuries. But Ah! the very pathway of Christianity has been crimsoned in blood; and those marching under the shadow of the cross have fought like maddened devils. So that to-day there is no difference between Christians and Mohammedans in the advocacy and practice of war.

The great central truth of the Mohammedan religion in Asiatic and African countries is the unity of God. They are soundly Unitarians. The Trinity of Christians and the multiplicity of Grecian gods disgust the believers in Allah. They cannot comprehend the Trinity whether considered mathematically or metaphysically. It puzzles them to see how three masculine gods, though a unity, could create "male and female in his own image"; they cannot understand how that a son could be as old as his father, and I confess it is not quite clear to me. They do not believe in the equality of God the Father, God the Son, and God the Holy Ghost.

Another Christian dogma, that Mohammedans constantly war against, is that of the vicarious atonement; to them Allah is both infinitely just and merciful, and divine justice could never punish the innocent in place of the guilty: to substitute and punish Jesus for the sins of the world in place of sinners is to them a horrible and a monstrous dogma. They recognise Jesus as a prophet and speak in tender terms of him, but that salvation comes through his atoning blood is to them the veriest blasphemy. Nothing would shock a Mohammedan more than the reading of such hymns as these—

"He quenched his father's flaming sword, in his own vital blood."

"With one tremendous draught of blood
Christ drank damnation dry."

They believe in a strict and adequate punishment for all sins; such sins as are not fully punished in this life are punished in a future world. There are different degrees of punishment administered, as they believe, in a future life. Though not positively authorised to speak for the 200 millions of Mohammedans, yet one venerable believer told me that there were seven hells and seven heavens in the realms of immortal existence; that wicked infidel Christians people the lowest of these seven low, blazing hells. The less sin of the sinner, the more comfortable hell he was consigned to; these hells were so mitigated and graded that the topmost of them was rather agreeable than otherwise, and it was difficult to

draw any discrete line of demarcation between the highest of the hells and the lowest of the heavens. They differ as to the endlessness of future punishment. The more benevolent believe in the final restoration of the wicked, because Allah is all-merciful and unchangeable. There are different sects in Mohammedan nations and countries; two of these are very distinct in their doctrinal teachings; the more ignorant of these are zealots and persecuting bigots.

The religious divisions of the Mahomedans may be classified as "Soonees," "Shias," and "Wahabis." The "Soonees" regard themselves as the true orthodox followers of the Prophet. They insist on Mahomet's supremacy over all other created beings. The "Shias" consider Ali alone as the rightful successor of Mahomet. They reject many traditions of the past, and cling to the letter of the Koran. The "Wahabis" are the Puritans of the "Soonees," and are never averse to a crusade against the Cross.

Mohammedans are enthusiastic in their conviction of the necessity of prayer. The Muezzin's call sounds from the minarets of the mosques five times a-day: at the break of morning, at twelve o'clock, at two hours before sundown, at the going down of the sun, and again two hours after sunset. I recollect ascending the minaret of a mosque, that, like most of the ancient structures of the East, had long passed its age of beauty. The oriental colouring had faded; the pavements were sunken, and the mosaics crumbling, and dropping from the wall. Still the lofty height, the majesty of the columns, the immense dome, deeply impressed us, and will other beholders for centuries to come. It was near the hour of twelve. Soon the Muezzin came out from near the summit of the minaret, summoning to prayer in these words: "*Allah Akbar, Allah Akbar, La illah il Allah, Mohammed resoul Allah, Allah Akbar.*" (God is great. There is no God but God, and Mohammed is the prophet of God. Come to prayer; come to security and peace. God is most great; there is no God but God.) They intone these prayer-words of invitation, in a plaintive, half-singing style, often varying them to suit the occasion. In the morning they usually cry, "Awake, awake, and pray, it is better to pray than to sleep. There is but one God Allah." At noon the piteous, pleading voice falls upon them, "God is great; the world is wicked. Come to prayer. There is but one God, Allah the merciful."

They believe in visions, and often refer to Mohammed's visit to the seventh heaven, on the winged El-Barak. This is the gist of it. In the twelfth year of Mohammed's mission, the angel Gabriel approached him and commanded him to follow him to Jerusalem. He was sleeping at this time, and when hearing a heavy knocking at the door of his tent, there stood the angel Gabriel, and by him, El-Barak, a mysterious creature, white as the pearly snow, with the body of a horse and the face of a man.

Mohammed mounted the airy creature, and, the angel accompanying, they soon reached Jerusalem, where, meeting Abraham, Isaac, and Jesus, they united in prayer. Then a light streamed down from the throne of the eternal, and guided by this light they ascended seven golden ladders to the celestial heavens. After travelling for a time through the magnificent scenery of the interstellar spaces, they reached a sacred Lotus tree, the blossoms of which resembled the lily, and the fruits were too delicious for description. This was the heavenly garden of paradise, the home of the pure and the holy. After resting under this tree of life, the angel led him over infinite tracts of space and through myriads of angel hosts, all praising Allah the most merciful. At length they approached nearer the throne of the Most High, where he saw written in characters of fire, "There is no God but Allah; Mohammed is his true prophet. Only the pure enter and dwell in this paradise." This is evidently a distorted vision, but nevertheless a psychological phenomenon.

I spent considerable time in the lodges and places of worship frequented by the howling and dancing dervishes. These orders and lodges correspond somewhat to the Shakers and Quakers in Christian countries. They believe in present inspiration and visions; their elders are seers, and a portion of them strict celibates. Their lodges are calm and retired homes, their worship is unique, and their so-called dancing is more properly whirling under a powerful spirit-influence. I saw in the room where they met awls, bits, and knives suspended against the wall; and when thoroughly roused by a waving motion and the intoning of prayers, they would seize these knives and seriously gash themselves. The old dervish, pale and ghostly in appearance, would wipe away the crimson blood, and then, clapping his tremulously magnetic hand over the wound, the blood would immediately cease to flow. There was no illusion in this. It was done to show the power of spirit over the physical matter of the body. The healing dervishes, reducing themselves physically by subsisting upon a handful of olives and dates a day, perform the most remarkable cures during the holy month of Ramadan. They heal by the magnetic touch, and also by the use of Mohammed's brass hand. They also place their bare feet upon crippled limbs when in their ecstatic state, and they pathetize with their hands. The head man of every dervish lodge, so far as I conversed with them, was a visionist. They struggle for these spiritual gifts, and, as a general rule, strive to conceal them from the prying curiosity of Christians and the western nations of Europe.

You ask how do my sympathies run with the Russo-Turkish war? The chairman has just told us that peace treaties had been entered into. That is blessed news. I have been a peace man for over 20 years. I would under no consideration engage in war, involving plunder, butchery, and death; it is un-Christ-like and anti-humanitarian. Infinitely sooner would I be killed than kill a man. All life

is sacred. I do not sympathise with Russia, for I remember the brave Kosciuszko and the noble Poles who struggled for their freedom. I remember, too, Turkey, with her polygamy, her slave traffic, and the cramping conditions to which woman is subjected. Both races are behind the Anglo-Saxons in the race of progress, and severe must be their punishment for the crimsoning of battle-fields and the thrusting of thousands out of their mortal bodies into the world of spirits, unreconciled and unprepared for the unnatural change. These spirits, retaining for a time their earthly tendencies, return in surging crowds to obsess mediums and otherwise temporarily injure humanity.

If I could speak but one word to the nations of the Orient, that word would be, Education—not in the sciences alone, but that higher education that relates to mental freedom, moral obligation, and the brotherhood of the humanities.

When a guest at a Turkish feast with some officials resident in Constantinople, we sat upon mats around a low circular table. The repast was, to say the least, unique; no knives or forks upon the table, nor women in the apartment. When our meal was over, I asked our host why he did not permit his wife or wives to eat with him; and straightening himself up to a high pitch of dignity, he said: "I am a Mohammedan, believing in the Old and New Testaments and the Koran, believing in Moses, and Jesus, and Mohammed; they were all prophets of God. And in the Old Testament I read that God made man first, and afterwards woman from a rib in the side. In the New Testament I read that, as Christ is the head of the Church, so is man the head of the woman. Therefore, if man is woman's head, and if God made man first, certainly man must pursue the divine order and eat first, afterwards the woman." "But," said I, you have a plurality of wives, while Englishmen, Americans, and other Christian countries, have but one." "Yes," he replied, "but then I just told you that we believed in the Old Testament, in which we are assured that Abraham had two wives, Jacob had several, and Solomon seven hundred." I found it difficult to argue with him on Bible grounds. Polygamy so unnatural is dying out in Utah, and must ultimately become obsolete in the East. Statistics show that the number of men and women in the world are just about equal, which fact alone shows the injustice of polygamy. Man and woman constitute the two parts of one circle, and their rights and privileges should be equal.

Previous to this present war there were many recognised Spiritualists in Constantinople. They held regular seances in Pera, the European part of the city; writing, trance, and clairvoyance, were the usual forms of manifestations. Being cordially invited, I addressed the Spiritualists, in the hall of *Chambre de Commerce*. The Hon. John P. Brown, connected with the American legation, and a thirty years' resident in Turkey, I found to be a firm Spiritualist. In a letter written to me, he says:—"Many Moslems also fully believe in a power or faculty of the spirit of man to see, behold, or have an intuitive perception of, things invisible by the ordinary organs of sight. This assertion they sustain by the frequent examples of individuals having the most correct and exact knowledge of events at a vast distance from them—of visions, in which they behold, like pictures passing before their eyes, scenes of which they have never had any previous knowledge or perception. These Turkish Spiritualists are always people of well-known purity and virtue, animated with the highest degree of benevolence, and deeply interested in the spiritual welfare of others."

When true Spiritualism becomes universally acknowledged—when we have grown to a plane sufficiently spiritual to have angels walk in our midst—when a religious and spiritual philosophy overshadows and infills the souls of humanity, then will war, and slavery, and intemperance, and their concomitant evils be banished from the earth, and the Eden of purity, and the golden age of harmony dawn to beautify and bless a world-wide humanity.

Mr. Tebb closed the exercises with a few generous remarks, highly commendatory of the lecture of Dr. Peebles.

AN ITALIAN CONTROL.

By A. T. T. P.

On the 13th of January last I had a seance, and the control spoke as follows:—

"The world is not enlightened, and yet men to-day are living in an advanced state of civilisation—philosophy going deeper, and doctrine becoming weaker; and yet the world is not enlightened, and men of deep-thinking minds grasp at the shadow, missing the substance. Their philosophy has been leading them, has been teaching them to live the life of the present, ignoring the possibility of a life in the future. When a man rises in conscious strength of his reason, shaking himself free from the fetters of doctrine, he neglects to see the great rock of danger a-head of him. Liberty from doctrine is the liberty of a suddenly freed prisoner, dazzling, bewildering, and, for a time, being the happy possessor of his liberty, he remains godless and aimless. The greatest care is needed when freed from doctrine; the mind seeks more noble paths, higher aims."

Here I interrupted the control, and as on a previous occasion the celebrated "Emanuel Kant" had informed me he intended to control, I asked the question, "Is this Emanuel Kant?"

The control proceeded: "I am not; I wish I were. I am One whose name has been branded with infamy; it has been charged with incest, and branded with the crime of fratricide. But to return to what I was speaking of, ere your remark changed my address to you. Paths are lighted up by the liberated mind which would be branded by the so-called followers of dogma, denying

free inspiration, as of Satanic origin. What are these paths that a liberated soul free from doctrine chooses? They are to follow out the works of God; but if, in the pride of their re-awakened souls, they view his works, ignoring his continual creative presence, then they have run foul of the rock a-head. Fixed laws and secondary laws are their studies, facts, and ultimate cause. The secrets of nature, from its very foundation, they pursue from one form to another, until they lose its solidity, and think they have arrived at its basis in mingling gases, which form its foundation. They then begin to talk wildly of God, preferring to speak of him as having no personality, no ideas of humanity; giving him the name of the great First Cause. There are many that find this a rock of danger when freed from priestcraft. There are more of such minds in the midst of men to-day than there were when I was on earth. Were you to tell them that in your chambers, side by side with an unconscious common ground, you had received a communication from one who had left earth's scenes some 400 years ago, in the pride and strength of their philosophy, they would remark, allowing its truth (and to allow this, would be conceding a great deal), but even allowing its truth, they would ask, Of what advantage to us this communication? They live the life of the present. There are thousands of souls that are satisfied with it. Remembrance of the past, though brought back by one who had himself been through life's varied scenes, would not and could not interest those souls who are living only for the present. I lived only for the present whilst on earth. Although philosophies have changed, I find, during my absence of 400 years, very little change in theology. I find church dignitaries just as jealous for power, just as ambitious as they were in my day; I find the power that was strong and grasping, cruel and avaricious, in my earthly career, still exists, though its glories are dimmed indeed; and yet the possession of that position is just as eagerly coveted to-day, and the occupancy of St. Peter's chair has just as much power spiritually as when I was on earth. Temporarily his power is gone, yet superstition and fear, inculcated by Roman Catholic doctrines, shall see the strange sight in this enlightened century, of Italy's king kneeling for the blessing of a dying man at the obsequies of his father.

"I see again, as in my day, the same greedy, rapacious, and grasping conclave of Cardinals assembling round the dying man, like carrion crows round a carcass—not out of sympathy for the dying Pontiff, but they are a part of those who live for the present; and though the remnants of the chair and its surroundings of pure gold are now but gilt, I see its vacancy is being, and will be, as eagerly contested to-day. Speculation is rife among the whole Catholic world, whether for the first time an English Cardinal shall sit as St. Peter's successor. Power, nothing but power, is what they seek. The seat has been filled, not by childish fanatics, not by men who were themselves slaves to doctrine; as a rule, it has been filled by men who have such thoughts as should only fill children's brains,—men that have placed themselves free from doctrine are the men who have filled the vacancy.

"The Italian peasant, the Irish peasant, the middle classes of both countries, and also of Spain, France, and part of Germany, are Roman Catholic, following faithfully all laws of doctrine, some barely orthodox. To rule over these men still constitutes a power; but in my day, when nearly all followed the doctrine—when there were more orthodox Christians and fewer philosophers—then it was, indeed, a post to be envied—to be coveted.

"My father filled St. Peter's vacant chair; astute, wily—in fact, he had every characteristic of the country which gave him birth: loving pleasure, yet jealous of power; treading out with an unmerciful foot any tendency to heresy; maintaining an unbending position against heresy. He loved women, did my father, although his position of Christ's viceroy on earth prevented him from kneeling at the altar and making his love a lawful one in the eyes of man. Had you seen my mother, as beautiful as a Venus; Vannosa her name—my father's mistress; he, the sixth Alexander. Two sons and one daughter were the fruits of this reputable connection of my father, and yet he loved us all. They have taxed him and me; and History has given the vile slander some show of authority, by quoting, indeed, that it was a love of something below a beast's love for its young with which he loved my sister, meaning to tax him with the crime of incest with his own daughter. One of the authors of this foul scandal was the Duke of Gandia, my brother. I slew him. The world then taxed me with the same crime—not of slaying my brother, but of incest with my sister.

"As father and son, he used to talk with me on the possibility of my filling his station. Fired with this ambition, I filled as a child the office of Archbishop of Pampeluna, being then only thirteen years of age. Afterwards I became Cardinal of Valentino, and afterwards regretted ever having had anything to do with Church politicians, for I found them men who scrupled at no act, however high and daring, or low, or despicable, to obtain their ends. They could lie with such an appearance of truth as to deceive the most watchful: the lies so craftily surrounded and guarded by seeming truth as to render impossible the detection of the lie,—men who scrupled at no scandal, however impossible, however improbable, or however damnable; and these whispers would begin from a source we knew not where, and end in the palaces of the highest. I determined to become secularised again. I, that had a character for the great ambition I possessed, had but very few scruples. I was not afraid of these ministers of God's religion. I had to punish the instigators of one grave scandal, although I had not prevented its becoming recorded. I strangled them as they were seated at my hospitable board—four of them:

they had reached the dignity of the "red stocking"—I mean, three of them had. I gave them the dignity of a red and black face as well. With smiles on their lips, with cold and unfolded mien, they went to the homes of their grand penitents, carrying the nefarious scandal of a brother and sister's incestuous love. God knows that both of us, my sire as well as myself, had enough to answer for before His Throne without having the trouble to bear such an infamous charge from those who, until that business, we had never harmed. The crime I traced to eight of the smooth churchmen surrounding and forming part of my father's court; smiling and stabbing at the same time. My own brother I slew with my own hand, as I have told you; three were strangled at my own house, and four drank for the last time at my father's table as his invited guests.

"To make such a wholesale sweep one must make thousands of enemies—many arms had many daggers against myself. I then sought the protection of France's king, and received from him, in consideration of my pious father's blessing, his kingly protection. The command of a troop of cavalry was given to me, and a large pension besides, and the most beautiful of France's daughters courted me. I married one, the daughter of Jean D'Albrecht, King of Navarre. I am Cæsar Borgia. I am thinking of those days of high hopes that sprang from that marriage: how, assisted by comrades in arms, by troops given to me, I conquered the Romagna, and province after province fell before my arms, assaulting and taking Valencia [?], of which I was made duke—till at last, the governments of Italy, awaking from their apathy, entered into a confederation against me.

"My father had by this time passed onwards. With all his faults to others, he was a loving father to me, sir. The second Julius filled the chair in his stead, and he possessed the common share of subtlety that the pious ministers who aspire to the highest stations usually possess.

"I made my way back to Rome for the purpose of obtaining his protection. A tyrant—heart against heart, right against right—did the new pontiff play. I had come from a family noted for subtle treachery. I found myself but a child in the hands of Julius, and found myself imprisoned, and the condition of release offered was that all the provinces captured should be restored, which condition I acquiesced in. Had it not been for a fortunate misunderstanding between Julius and his subordinate, I should have been imprisoned for the term of my life; but I was liberated, much to the chagrin of my father's successor. I threw myself on the protection and joined the party of Spain, meeting the bold and daring Spanish general, Gonzalves de Cordova, who met me in the most friendly and promising way, offering me his protection unasked. By and through these means I thought to repossess myself of the territories wrested from me, but an order from King Ferdinand came. He was a jealous Catholic, the same as the Italian king who has just now come on our side; I mean Victor Emmanuel, a king for the time.

"In annexing the territory belonging to the Sovereign Pontiff, he went against his religious scruples for the purpose of insuring the expectations of the party who had given him his throne. So this Ferdinand, who was but a tool to the pontiff and a slave to doctrine, gave orders to General Gonzalves de Cordova that I was to be transferred to Bel Campo and to be imprisoned for my life. You have never, perhaps, had a lock between you and liberty, nor perhaps had a key turned in that lock, preventing you from hearing the slightest noise; passing your life in an isolation so thorough, so entire, that it became gradually impressed on my strong and vigorous mind that I was in my grave, but being strangely fed, like clockwork, at an expected time; my food appeared through an aperture in the corner of my cell; my bedding was changed by putting it into the cavity of that aperture and closing a little door; it was then noiselessly removed and clean put in its place. Did I fail in changing my bedding, I would have no demand to do so. For two years I never heard the sound of footsteps nor a human being's voice. How easily two years leave the tongue! How fearfully the time flies! how different from words! From some part of the cell they could see me: of that I became convinced after patient watching. I feigned illness; two warders and a doctor soon made their appearance. I murdered the three and escaped. I could have fought my way through an army of jailors then: the four walls of that hated cell should never contain me more, I swore. With hands torn and clothes ragged, I made my way to the protection of my brother-in-law, Jean d'Albrecht, King of Navarre. He received me kindly, welcomed me lovingly. I, in my short life, sir, crowded the incidences of some souls' experiences of three score and ten. I was but twenty-nine when death met me. It was helping my brother-in-law to quell a petty rebellion at one of his noble's castles, called Viana. There I received a bolt from a cross-bow, which festered in my shoulder; and I passed onward to higher life in the fall of the year 1507, and what is it now?" [I told him] "and it is now 1878; I thank you. But when men speak of Cæsar Borgia tell them that the chief and main crime with which his memory was taxed is a false and wretched lie, which, at the cost of much spiritual expiation, he endeavoured to avenge whilst in earth life. Think, also, yourself, not of my own imputed crimes, but think of the love my soldiers bore me; think of the love that my father had for me; think of my wife's love for me; and last, not least, of Jean d'Albrecht, King of Navarre: think of his love and protection when I was pursued by the most powerful enemies. I could not have been the foul monster that history has made me, or else why should they have flung round me their love. I am not guiltless; I have had sins on sins to answer for; I have had God's

justice laid on me—I dare not say heavily, for his justice is laid alike on all. But his justice has been nearly my annihilation—not a feeling that God was punishing me, but a feeling that I was unworthy of being seen by immortal souls; seeking the darkest recesses in the midst of this world of profound gloom; trembling in case the eyes of man might fix themselves upon me; knowing that I had received God's infinite mercy by my possession of personal individuality; feeling in my innermost nature that I had still his justice to meet. But thank him, all souls that are awakened to his majesty, that his mercy and justice tread side by side, and a visit to the despairing soul is an invited one; else would, side by side with the consciousness of individuality, come the intense desire and feeling for annihilation. Sir, I am coming for the light. Do you, do all pray for me."

Here I asked him, "What has brought you here to me?"

"There is a spirit-aura surrounding not only this room, not only this house, but an aura which extends some forty or fifty yards round the house—your aura. You are a most fitting organisation whereby spirits can come and see those that are holding communication with you, that are holding God's love, and climbing towards God's light. The bright and holy spirits that are surrounding you, when they come to hold communication with you, put on, for the time, your aura, which enables those that are low down in the scale, but are awakened to come into their presence, and they answer our prayers, and through your means; else we could not stand in their presence unless they had clothed themselves with your aura. Their brightness would be that of the mid-day sun to the naked eye—we could not be in their presence and see that so-called unveiled glory. Then, when their glory is veiled, they speak to us. Do you understand why we come? It is that we might hear them. This is the first time I have seen these bright spirits. I have heard voices in the gloom, bidding us that there is a higher sphere in store for us—I say back again to earth is an advancement to me; I come from below earth's sphere, I am sphereless, and an outcast from God's mercy. I have a seeming trust only that I am cared for still, though in the profound gloom and darkness always. There is not a star illuminating our world. I shall wing my way back again to the sphere that the bias of my mind claims for me. I know you have lived a life for the present. I know that you, under different circumstances, would have gone through as great crimes to attain your ends. I know you now have seedlings in the heart which, did you allow them to take root and extend their leaves and branches, would urge you into the committal of crimes. They are but seedlings now, but pray to God that they may not extend. A life might stand between you and your aims, as a life often stood between me and mine. Like you, I had a will like iron—nay, stronger than yours. Four hundred years' expiation, in comparison with eternity, is as but a grain of sand on the sea-shore; and freedom's star has shown its bright light to my eyes after but four hundred years of expiation. Have I not need to thank God for His mercy? Pray for me. May God bless you."

On the subject of this control, all I can say is—I knew next to nothing of Cæsar Borgia, as far as the historical part was concerned. On reference to an encyclopædia, I find the incidents related are almost true to the letter. With regard to his remarks on past and passing events, these are certainly original, and, to my mind, worthy of notice; and the whole control, and every word that passed through the lips of the medium, is as far beyond the power of the medium's mind in its normal state, as the mind of a philosopher would be beyond that of an infant of a year old. As regards myself, I feel the force as well as the truth of what was said, and can only say that before I became convinced of the survival of the soul and its power, under certain conditions, to communicate with the living man, I did live for the present. I now feel I have a future to live for; and I sincerely trust, with God's mercy, to have some short time before I pass away that I may be enabled to make up for shortcomings. Science may sneer and suggest delusions—religion may pity and suggest Satanic influence. I can afford to laugh both at the sneers of science and suggestions of pity. I am perfectly satisfied in my own mind that these communications are really what they represent themselves to be, and that I, like the medium, am simply an instrument in the hands of a higher power for some fixed purpose.

A TRIP TO AUSTRALIA.—SPIRITUALISM IN ADELAIDE

By L. E. HARGUS.

The readers of the MEDIUM AND DAYBREAK got pretty well accustomed to see my name in its columns before I came out to South Australia, and I have no doubt they will be glad to hear something of my experience on the passage.

My "valedictory" to my friends in the ranks of Spiritualism appeared in the MEDIUM of June 15, and would be read just as the good ship "Ellen Osmond" was discharging the channel pilot off Exmouth. We left the South West India Docks at 2 p.m. on June 13th, and proceeded down the river as far as the Nore, where we anchored until daylight. We passed through the Downs at 9 a.m. and with a fair wind down Channel, passed the Lizard at midnight on the 15th, with a spanking breeze and full sail set. The wind, however, only took us clear of the Channel. For a week we were becalmed, or moving at a snail's pace, but we had the consolation of being in company with a large number of other vessels which were in the same predicament. We gradually edged our way to the southward, and although we had very light winds we passed St. Antonio, one of the Cape de Verde Islands, on July 4th, having gained seven days on the "Monaltrie," which had sailed five days

before us. She did not pass St. Antonio until July 6th; here we lost the trades, and next morning were becalmed in company with the ship "Martin Scott," bound to New Zealand. H.M.S. "Orontes," bound south, passed us, her steam engines giving her the advantage of us. Next day, however, we got into light winds, and these gradually took us to the equator, which was crossed in 23° West, on the 16th of July, thirty-one days out. We sighted several vessels, but passed them all. The day before crossing the line we spoke the "Shenir" from Liverpool to Calcutta and kept in company with her for ten days, until passing the Island of Trinidad. We then went ahead and saw her no more. Off Tristan Da Cunha, we got the first gale of the passage and took in the royals for the first time. We rounded the Cape of Good Hope 39° South, on August 6th, and from here until sighting land we were in the midst of gale after gale. The bulwarks were washed away, the cabins filled, and a very lively time indeed was experienced. Cape Borda, on Kangaroo Island, was sighted at 1 p.m. on September the 1st, and early next morning the "Ellen Osmond" was at anchor off Port Adelaide, after a passage of eighty-one days from the docks.

I soon came across some Spiritualists, but found things were not in a very satisfactory condition. There were no circles sitting except one at some distance from the city. I have been endeavouring ever since my arrival, in trying to form one in Adelaide; and although there are several inquirers, we have had great difficulty in finding a room to meet in. This difficulty is at last surmounted and our circle will meet for its first sitting early next week. I think if the thing is properly persevered in, we shall find South Australia rich in mediumistic power, as outward conditions appear to be very favourable.

We are expecting visits from Dr. Slade and Mrs. Emma Hardinge-Britten within the next few months, and are anxiously awaiting their arrival, as we believe their visits will create a considerable amount of inquiry into the subject. It is rumoured—with what truth I know not—that Mrs. Hardinge-Britten is on board the "Cuzco," a steamer expected to call here en route for Melbourne towards the end of next week. I have written to ascertain if the report is correct, and if it is, we shall try and arrange a reception for her during the short time the steamer will be in South Australian waters. As you may imagine, most of us who have rejoiced in the communion with the unseen world, feel bitterly our enforced deprivation of spiritual food, and hunger for it exceedingly. We hope in a short time to be able to chronicle some wonderful results. Patience and perseverance are all that we require; and we shall once more be in communication with the other land. A few short months and we trust again to see the time—

When the forms of the departed
Enter at the open door,
The beloved ones, the true-hearted
Come to visit us once more;
With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine,
And they'll sit and gaze upon me
With their deep and tender eyes;
Like the stars so still and saintlike,
Looking downward from the skies.

Palm Place, Hackney, S. Australia.
Nov. 1. 1877,

STANLEY THE EXPLORER, v. PEEBLES, TRAVELLER.

As the American Stanley is about to be canonised by the London Geographical Society, the following letter may be timely:—

"H. M. STANLEY AND HIS FLING AT SPIRITUALISTS.

"To the Editor of the (Cape Town) *Daily News*.

"Allow me to heartily thank you for those sound and well-timed words in your yesterday's issue, disapproving of the warlike method that Mr. Stanley prosecuted towards the natives during his late adventures in Central Africa. Surely, Capt. Cook, Dr. Livingstone, and other explorers pursued, as you justly observed, a far more 'humane policy.'

"But I took the pen to refer to the following paragraph as reported in Mr. Stanley's lecture, given under the auspices of the Philosophical Society:—

After several comparisons, in which he (Mr. Stanley) furnished strikingly similar instances, he compared the natural foibles of Central Africans with those of Europeans to-day, showing that if they had their fetish worship and their superstitions, we have our Spiritualists and our superstitions too.

"*'Superstitions.'*—Just what the proud Greeks and scholarly rulers in Pagan Rome accused the early Christians of! Pliny, the younger, denominated the Christian religion: '*The New Superstitions.*'—And the controversial Celsus insisted that 'Jesus studied magic in Egypt, and imported Egyptian superstitions into Judea.'

"This uncalled-for mention of and fling at 'Spiritualists,' like Mr. Stanley's cynical sneers at 'Exeter Hall Philanthropists,' was, to say the least, an exhibition of bad taste. And the more so since such men as Alfred R. Wallace the naturalist; William Crookes, F.R.S., and editor of the *London Quarterly Journal of Science*; C. F. Varley, F.R.S., electrician and scientist; Dr. Franz Hoffman, of Wurtzburg University; Dr. A. Butlerof, Professor in the University of St. Petersburg; Maximilian Perty, Professor of Natural History in the University of Berne; M. Camille Flammarion, the French Astronomer, and other distinguished savants and scientists have, after critical investigations, testified to the reality of spiritual

phenomena. Spiritualism, be it remembered, is built upon the foundation of ancient biblical and modern spiritual manifestations. It is God's living-witness of a future conscious existence.

"The truth is that Mr. Stanley, having never turned his attention in the direction of subjects religious and spiritual, knows just about as much concerning psychological science, spiritual phenomena, and Spiritualists, as Hottentots know about quadratic equations, or the latest discovery in chemistry. And should he in America during a speech sneer at Spiritualists, and true Spiritualism which relates to immortality and the soul's holiest affections, it would elicit not the least notice, for it is generally conceded by my countrymen that Mr. Stanley will never be executed for exactness in some of his statements.

"J. M. PEEBLES."

A SHAKER IN A "TANTRUM."

It will be remembered that a few years since, Elder F. W. Evans, a leading American Shaker visiting this, his native country, gave several public lectures. He is a Spiritualist, and radical in his theological views.

Recently Mr. Bennett, of the New York *Truth-Seeker*, was arrested for "blasphemy." Elder Evans wrote to the *New York Tribune* reproving it for its apathy, and the clergy for their bigotry. The *Tribune* editor gave the following heading to Elder Evans' clever, keen-cutting letter—"Elder F. W. Evans in a tantrum"—Here follows the Elder's reply:—

"IN A TANTRUM."

Why add that expression of contempt to my article, which I thank you for publishing, not for stigmatising? Are not "the clergy a source of danger to the American Republic?" In its palmy days of Radicalism, the *Tribune* editorial staff were not hand in hand with the clergy—they were pretty free thinkers. Has Samson fallen into the hands of the Philistines? If so, I regret it.

Twenty-five years ago I was in a "tantrum" about Spiritualism. To-day, my prediction, that "henceforth it was an American institution," is fulfilled. It is an institution of Christendom—of the world.

Last mail I received a letter from J. M. Peebles, dated Cape Town, South Africa, who is on his second tour round the world, preaching Spiritualism and Shakerism, with increasing success.

I was in a "tantrum" about slavery. It cost us something to abolish it. I predict as bloody a war about Church and State theology, as we had about slavery. "No danger!" that is the battle cry. There was no danger about the "Comstock laws," to suppress *infidelity*, until they were passed and doing their inquisitorial work. What have you Shakers to do about it? You are in no danger from obscenity, infidelity, or blasphemy.

We owe our liberty of conscience, our existence as an order, to a *secular government*. We dread the peace of Warsaw when American citizens can lie quietly dying in jails, and the editors go not into a "tantrum" about it. With the Bible in public schools, chaplains in Government service, all Church property—except that of sixty communities of Shakers—untaxed, and with governmental subsidies to theological institutions, do you ask, "What aileth thee?"

F. W. EVANS.

EXTRAORDINARY TESTS AT MR. WILLIAMS'S.

Some people grumble about the sameness of manifestations, and refer even to "John King's" grand materialisations, though thoughtful, frequent visitors will find always something to give a new impetus for reflection in these wondrous signs. Perhaps certain grumblers, if viewing sunset and sunrise, might want it occasionally to appear square, or blue, or green, for a change. We take only two incidents from a continuous flow of the usual power. "Peter" was requested to place the "Oxford chimes" (after Mr. Dottridge fixed a paper to it for the purpose of recognition) on the top of the cabinet, we forming the circle in the drawing-room. After the light was struck, it was there according to request. This test is, of course, not much for experienced investigators, but deserves notice nevertheless. Mr. Sowerbutts desired the number of a bank-note to be read in the dark, which "Peter" accepted to try. Mrs. Fitz-Gerald requested "Peter" to write something on a card, and after some time the signal for light was given, when on the card was the writing, and the number of the bank-note correctly copied.

CHRISTIAN REIMERS,
ALFRED SOWERBUTTS,
H. MOULTON.

Feb. 2, 1878.

A MODERN GHOST STORY.

When we find (says the *Bristol Times*) Professor Barrett, of the Royal College of Science, of Dublin, vouching for the occurrence of supernatural noises in the pages of such a sober magazine as the *Dublin University*, it is time to inquire seriously whether after all there may not be "more things in heaven and earth than are dreamt of in our philosophy." The Professor was informed by a learned correspondent that the cottage of a small farmer in one of the most secluded spots in the county of Fermanagh had, for some months, been the seat of various strange and inexplicable disturbances; and he resolved to investigate the matter. From Enniskillen he drove nine miles to Decrygonelly, and two miles beyond this village he found the "haunted house"—a more lonely spot could hardly be met with in the country.

At last we reached the door of the farmer's cottage and found him within. He gave us a friendly greeting, and whilst he was making up the turf-fire, and his daughters preparing, with Irish hospitality, to get us a cup of tea, we looked around. The cottage did not differ in its size or arrangements from that belonging to any other of the small farmers in the country districts of Ireland. The front door opened into a roomy kitchen, with a low ceiling, in great part open to the blackened rafters of the roof. The floor was of hardened earth, and on a large hearth-stone there burnt against the wall a turf-fire, the smoke ascending through the primitive and ample chimney. A small window let enough light in to discern, by the fireside, a door, opening into a bedroom, and

in a corresponding position on the opposite side of the kitchen was the little parlour. The farmer himself was a grey-headed man, with a careworn look; he spoke with a quiet and simple dignity, totally different from the voluble utterance that betrays insincerity. He had lost his wife a few weeks before Easter last, and the loss had greatly affected both himself and his children. The family now consisted of four girls and one boy, the youngest about ten, and the eldest, a girl, Maggie, about twenty years old. It was chiefly in the neighbourhood of Maggie that noises were heard, and hence it was of interest to regard her a little more closely. Her appearance was most picturesque: without shoes and stockings to hide her white and well-formed feet and ankles, her gown neatly tucked up, a little red shawl thrown across her shoulders, her hair simply and tidily arranged, and her whole attitude graced by a manner instinctively gentle and modest; to this was added an intelligent and interesting face which wore a somewhat sad expression, though the healthy, open countenance gave no evidence of a character which could pursue a systematic course of deception.

Whilst at tea, I questioned the old farmer closely as to any suspicions he may have had to account for these sounds. He was perfectly frank with me, and told me how unable he was to find any clue to their origin, and how gratefully he would thank me if I helped him to discover their source and banish the disturbances. All he knew was that as soon as the girls had lain down noises and rappings began, and often continued all night long, and this, too, when he had sat in their room with a candle, and watched closely both within and without the house.

Our primitive tea being over, we went back to the peat fire in the kitchen, where I questioned, aside, each of the children, but all gave me substantially the same story of the noises. Maggie now left us to put the children to bed, and afterwards herself bade us good-night, saying she would merely lie down on the bed without undressing, so that if the noises came, we might, if we chose, carefully examine the bedroom. A few minutes after she had retired a pattering sound was distinctly heard, as if made upon some soft substance. This was followed after an interval by at first gentle and then gradually louder and louder raps, coming apparently from the walls, the ceiling, and various parts of the inner room; and this again was succeeded by scratchings and other indeterminate sounds. Naturally, the first thought was that we should find Maggie, or one of her little sisters, making these sounds within, or someone making them at a given signal without. Quietly stealing outside the house, every corner was examined. No one was found, but the noises were still clearly heard within the inner room. Upon returning we obtained permission to go into the bedroom. When we entered with a candle the noises ceased, but they returned on our quitting the room!

Instead of going home at once, satisfied that the noises were a practical joke, I begged permission to make another trial. Taking the lad (who had all the time been by my side) with me, and putting the candle on the little window-sill in the kitchen, I stood, along with the father, just inside the open bedroom door. In a few moments the sounds recommenced, but in a timorous sort of way: gradually they became stronger and stronger. Taking the candle in my hand, they ceased again, but after a minute or two once more returned, as if growing accustomed to the presence of the light! When at last, after much patience, the sounds were heard in full vigour, we moved towards the bed, and, candle in hand, closely watched the hands and feet of the girls; no motion was apparent, and yet during this time the knocks were going on everywhere around: on the wall, on the chairs, on the quilt, and on the big four-post wooden bedstead whereon they were lying. Returning to the door and placing the candle just outside, enough light was cast into the room for me to see every object distinctly. Whilst in this position the knockings and scratchings came with redoubled energy, and yet the closest scrutiny failed to detect any motion on the part of anyone in the room.

Now came a very staggering and marvellous affair—one of those things which, as Robert Houdin said of a somewhat similar occurrence, are simply stupefying, inasmuch as they defy any ordinary explanation. I found my request to have a certain number of knocks was obeyed, and this, too, when I made the request more and more insensibly. At last, I mentally asked for a certain number of knocks: they were slowly and correctly given! To check any tendency to bias or delusion on my part, I thrust my hands in my coat-pockets, and said, "Knock the number of fingers I have open." The response was at first merely a loud scratching, but I insisted on my request being answered, and to my amazement three slow, loud knocks were given,—this was perfectly correct. The chances, of course, were 1 in 10 of its being right if trickery were at work. Again, I opened a certain number of fingers, and bid it tell me the number open; five was knocked. This, too, was right, and the chances of both times being right were 1 in 100. Again, I opened other fingers, and the number was correctly rapped; the chances were here 1 in 1,000. Again I tried, and six was knocked, which also was right; and here the chances for all four cases being correct were as but 1 in 10,000. After the last number had been correctly rapped, and I expressed aloud my great surprise, the knocks increased in vigour and in variety of character. A loud rattling was heard like the beating of a drum, the pattering on the bed-clothes was incessant, and violent scratching and tearing sounds added to the diabolical hullabaloo.

This, said the old man, is how it has been going on nearly every night, and often all the night through, "and it frights and puzzles us greatly, sir." Certainly I was as puzzled as the old man; such uncanny sounds might well scare the lonely little household. By degrees I got the whole of the story from the old farmer, and the following account contains his *ipsissima verba*, verified, as I have already remarked, by cross-questioning his children:—

"My poor wife," he began, "died in March last, and after her death we were all very lonesome and sad, and fretted a good deal. On Good Friday night, just three weeks after her death, after I had gotten to bed I heard a little wee rapping at the door foreenest where I lay, and it kept on rapping till about two o'clock in the morning. I thought it was our cats, or some rats, and that it would go away soon, but it didn't. The next night it began again, so I fetched a light and got up to see what it was, and it then ceased; but when I lay down again it began again. Then I got a stick, thinking I would scare it away, so when it began again I hit the door a crack with the stick, but instead of scaring it, it struck harder than before at the door, and when I struck again it struck too. Then when I found I couldn't daunt it, just a wee dread

came over me, for I knew then it couldn't be rats or mice. So I got up and searched all the house; the cats were surely asleep by the fire, and no one was about. Then I began to take a thought what it was, but could pass no opinion. Then I woke the children, but when I went to bed again it kept on rapping till daylight, when it went away till next night. After this a great dread came over us all and we kept a candle burning all night, but the knocks would still come when the light was burning, though not so loud. Then we all laid ourselves down in the same room, and now it wrought on the quilt of the bed, making sounds like tapping the quilt, and touching my daughter Maggie, so she says. One morning we found fifteen or sixteen small stones had been dropped on her bed. The noises and the tapping continued nearly every night, and once it wrought all night till the children were getting up in the morning; and so it went on, and with the dread and the loss of sleep we all felt very sick. Then it began to steal. We found this first on May 24th—I know it was that day, because it was Derrygonelly Fair. It first took a pair of boots and an odd one from out of the press in our sitting-room, and we searched the house for them everywhere, but could not find them; and we looked in the fields, but never a one of them could we find. Then one of us said, Let us ask the raps to tell us. So that night I said, If the boots are in the house, give a rap; and instead of rapping it gave a scratch; then I said, If the boots are out of the house, give a rap, and it gave a loud rap. Then I said, Give a rap if they are in Garrick's field, and it gave a scratch; then I asked other places, and at last I said, Are they in the plant field? And it gave a loud rap; and I said, What o'clock will they be there? as I had searched the plant field already. Then it gave six knocks. So a little before six in the morning I went out and searched the plant field again, but could find nothing; then I came in to see the clock, and it do be only just six; so I went out again, and I found them in the very place I had looked before.

"Other things besides boots it stole: some things it took in daylight, and many of them we have not found yet. It took a pair of scissors, and then it began to steal our candles. First it took a pound of candles; then we had to light the little lamp; it then stole the lamp-chimney and after that three more lamp-chimneys, so we couldn't get our lamp to burn. Then we borrowed a lamp which burnt without a chimney, and it stole the bottle of lamp-oil. None of these things could we find, nor would it tell us where they were, but kept on scratching and seemed to get angry. We got some more oil, and it came that night and stole the lamp we had borrowed, and this vexed us badly. Then Jack Flanigan came and lent us his lamp, saying 'he would engage the devil himself could not steal it, as he had got the priest to dip it into holy water.' But that did no good either, for a few nights after that it stole that lamp too.

"One day I bethought me of putting a candle in a lantern, and tying the lantern up to the ceiling. So I bought a candle of a woman who comes this way to sell things, and I put the candle in the lantern, shutting the door tight down myself, and then tied up the lantern, and set the two young children after watching it, like a cat would a mouse; but they didn't keep their eyes on it all the time, but every now and again they looked up. We were down working in the bog, and before night came, the children came running down to us, saying the candle had gone out of the lantern; and sure it had, for when I got home there was no candle in the lantern; it had been stole out, though the lantern door was close shut all the time, and no neighbour had come nigh the house. After that, I said it was no use getting more candles, so we had to use the light of the turf fire. Lately, however, it has left off stealing, and we can now keep a light, though every day we fear it will be taken.

"Many people came now to see us and hear the knockings, for the news of it had gone about, and some said it was only rats, and others thought it were trickery, and some said it was fairies, or may be the devil. Several neighbours wanted us to get the priest, but we are Methodists, sir, and believed the Bible would do more good. A chass leader one day told us to lay the Bible on the bed; so we did in the name of God, but a little after we found the Bible had been placed on the pillow and was laid open at book of Jeremiah. Then I got a big stone, about 28lbs. weight, and laid it on the Bible in the window-sill, for I was afeared it might take the Bible away; but before long we found the Bible had been moved and we found the big stone laid on the pillow and the Bible open on top of it. After that it moved the Bible and prayer-book out of the bedroom and tore seventeen pages of the Bible right across, as you see, sir, here."

Thus I left the neighbourhood fairly puzzled, and on my way home could not help reflecting upon the extremely curious similarity between these phenomena cropping up in a remote part of Ireland, where, as I ascertained, neither the name of Spiritualism, nor the report of any of its prodigies had ever penetrated, and the rappings that so mysteriously arose thirty years ago across the Atlantic, in the family of a respectable farmer, also members of a Methodist church, and living in a lonely country district of the United States. I allude to the well-known case of "Kate and Maggie Fox," of whom their Irish counterparts had never heard.

A FAMILY FATALITY.—*The Shoreditch and Hackney Gazette*, in recording the death of Miss Godwin, the sextoness of the parish church of Hackney, gives the following particulars:—The deceased, whilst conducting a visitor over the mausoleum, fell through the flooring, which was worn with age, and received injuries of so severe a nature as to cause her death. The jury recorded a verdict of accidental death, and it would appear that no less than six inquests have been held in succession on members of the same family as the deceased. Her father was sexton, and he, some years ago, died under circumstances that led to a coroner's jury being empanelled to inquire as to the cause of death. One of her brothers was beadle at the church named, and he dying suddenly in the churchyard on the occasion of a funeral, an inquiry was instituted to investigate the cause of his death. Another brother likewise expired under circumstances warranting the holding of an inquest on his body, as did also two sisters, on both of whose bodies inquiries were held, making in all six inquests in one family. The mother, a very aged woman, is still alive.

FOR SPIRITUALISTS ONLY.

THE WORK OF THE SPIRITUAL INSTITUTION : HOW TO SUPPORT IT AND MAKE IT USEFUL TO THE CAUSE.

The Cause of Spiritualism having passed through another year of stern conflict and severe trial, it has been found that the work of the SPIRITUAL INSTITUTION has more than ever distinguished itself by the necessary help which it has afforded to the Movement. We are passing through a time of transition, when many workers rest upon their oars; but during this time the SPIRITUAL INSTITUTION and its Agencies have been more warmly engaged than ever, and by publication of fresh ideas and suggestions, and by the circulation of thousands of publications, has much promoted the new era which is about to dawn on Spiritualism.

To keep Spiritualists alive to the necessities of this work it has been imperative that frequent appeals be made to them, to which they have responded, it may be said, universally, and enabled the work of the Institution to be continued, though under most trying circumstances. In respect to requiring the assistance and co-operation of its friends, the SPIRITUAL INSTITUTION is no exception to the usual rule in the case of other benevolent and missionary enterprises. All sects, classes, and grades of Reformers support the agencies necessary to the promotion of their views, and as a matter of course so do Spiritualists, though not by any means in that hearty fashion which prevails in other and older movements.

During the past, the incubus of the SPIRITUAL INSTITUTION has rested with too much pressure on my shoulders. In 1877 I was twice ill, near to death's door, because of the cruelty of circumstances. This continued suffering and hard work over a long series of years has so undermined my physical condition that I dare not face a continuance of it. The progressive development of the Movement also entails on me an augmentation of intellectual work, the importance of which becomes more manifest from year to year. The care and distress of mind which an inadequately-supported movement entails, almost unfits for intellectual work, and is the surest way of utterly ruining the person subjected to it.

It is imperative that I receive more help in the future; the service performed is worth it, and the needs of the Movement demand it. The SPIRITUAL INSTITUTION is organised on a practical and self-supporting basis, as its long and increasingly useful career demonstrates. If its various departments were taken advantage of, the Cause would be in a flourishing state and ample support would be received.

The work of the SPIRITUAL INSTITUTION falls into the following divisions:—

The "MEDIUM AND DAYBREAK."—By each reader obtaining another reader and thus doubling the circulation, the activity of the Movement would be doubled, and £200 per annum would be added to the income of the SPIRITUAL INSTITUTION. By continuing the work of extending the circulation, the funds would be further benefited and the Cause extended infinitely.

The PROGRESSIVE LITERATURE PUBLICATION FUND.—Depositors into this Fund have returned to them works at cost price for their own use, for distribution, for Libraries, for sale, or to supply local Book Clubs. Friends having a few pounds to spare may invest it in this Fund at interest.

The Book Club and School System; or Educational Spiritualism.—Every family of Spiritualists is urged to form a family School and Book Club,—each man, woman, and child, paying into it weekly ever so small a sum, but regularly and systematically, having a weekly family meeting for reading, singing, conversation, and spirit-influence. By this means the homes of Spiritualists would soon be well furnished with Progressive Literature; and without loss of time or risk, Spiritualism would move on silently and irresistibly.

The Library Department.—The Progressive Library contains thousands of Volumes of Progressive works. For One Guinea a continuous supply of works may be obtained throughout the year for reading or lending. By this one plan alone the Cause is wonderfully promoted by an army of earnest workers. Many subscriptions forwarded to the SPIRITUAL INSTITUTION are for the use of books in this way, and therefore are not donations.

The Gratuitous Distribution Department.—Many thousands of publications are circulated yearly at meetings, from house to house, and by post; the answers to inquiries is a heavy tax on the funds.

The Reading Room and Seance Department.—Thousands of visitors call at the SPIRITUAL INSTITUTION yearly and obtain information for which no fee can be charged. The correspondence is very heavy. Several Seances, Meetings, Schools, Committees, or Receptions, are held weekly to promote the Cause.

Sunday Service Department.—A separate fund is kept for this purpose, and Meetings now being carried on at Doughty Hall have been in operation for eight years. In this department our most noted and useful speakers have been brought out. The work of the SPIRITUAL INSTITUTION in this respect has been of great importance, involving cost and trouble, but bringing no pecuniary return. All Sunday services and other Meetings are freely published in the MEDIUM saving the Cause a large sum annually.

Donation Department.—The best known and most highly respected Spiritualists have for a number of years freely given donations for the support of this noble work, and such form of help is earnestly solicited. If the other departments were well patronised, these donations would be wholly unnecessary.

Works on Spiritualism in Public Libraries.—A Fund for this purpose is in operation.

General Publishing, and Bookselling, and Stationery Business.—All proceeds arising from sales go directly towards strengthening the main work. By supporting this department our friends can indirectly help Spiritualism.

Platform and Teaching Department.—A large number of Lectures are given, and Meetings and Seances attended during the year, at which services are performed of great benefit to the Cause.

Library Department.—In addition to reports given and papers written for the periodicals, works are continually being edited and produced, popularising the Literature, and adapting it to the wants of the Movement.

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FRIDAY, FEBRUARY 8, 1878.

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"It's coming yet, for a' that."

On Sunday next Mr. Everitt, another veteran, will preside at Dr. Peebles's discourse on "Jerusalem," and no doubt this fraternal support will be rendered to our respected visitor by other well-known friends of the Cause.

Doughty Hall was again crowded, and some had to retire, unable to find accommodation. This pressure for admission is a high compliment to the popularity of our friend Dr. Peebles. Now that Dr. Monck is making the utmost efforts to divert the current into Ladbroke Hall by writing weekly urgent personal letters to the most prominent Spiritualists, begging of them to support his meetings, which they do to overflowing, it can be imagined that Dr. Peebles wins his triumph against the most vigorous competition. His meetings have been full to repletion, every one of them; and it is noticeable that he is attracting to himself an audience of his own making, a feat which he has accomplished during his recent tour round the world—in Australia, in Natal, and at the Cape, and why not in London, where he is so well known and highly respected? Dr. Peebles is doing a valuable work amongst intellectual outsiders, who are attracted by his cultured advocacy.

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At the East End there was also a splendid meeting at the closing of Mr. Wallis's Institution. The contributions to defray the balance due were something extraordinary, seeing that the audience was small, and Mile End is not considered a wealthy and aristocratic neighbourhood. It contains, we are sure, not a few of the aristocracy of Spiritualism; and, from their consistent conduct in the past and courageous spirit in the present, we may before long hear of new developments amongst the "wise men of the east." Mr. Wallis will speak as usual at all opportune times, so that the work which has been carried on at 15, St. Peter's Road for the last few years will not cease, but take on a new and more developed form.

"FOR SPIRITUALISTS ONLY."

We had intended to give the prospectus of the Spiritual Institution in an extra supplement addressed to "Spiritualists only." To do so would have caused an expenditure of several pounds, which is an outlay, to our view, unnecessary at present. It is also a fact that the objects, methods, and needs of the Spiritual Institution, are the most popular phases of the Movement, and if local notices may find a place, surely that central work around which they all revolve has superior claims to a hearing.

We earnestly invite all true Spiritualists to read carefully the prospectus of the Spiritual Institution, and take immediate steps to aid the work one way or another. It only requires that each do his part to render the burden bearable and the work highly useful to the Cause.

THE FRUITS OF THEOLOGY.

Empires are swayed by tyrant power—
By mighty monarchs of the hour—
To pamper pride and feed ambition!
In twain the social fabric's rent;
In streams the blood of man is spent:
What reck the ruling minds, intent
On territorial addition!

While wanton war is raging nigh;
While widows wail and orphans cry,
In dread of death, in man-made terror;
Dogmatic creeds assert a right
All adverse creeds to quell in fight,
Enlist in tyrant ranks their might,
To teach the heretic his error!

The creeds assailed then catch the strain,
And hurl the echo back again:—
"We claim a perfect revelation;
We've moral truths and maxims choice;
In God incarnate we rejoice;
Our records speak the Father's voice,
Through ancient prophets' inspiration!

And from this source it is revealed,
Allegiance all must learn to yield
To our sublime and true religion,
Its ultimate—millennium bliss—
To worlds of deathless light from this:—
The only bar to the abyss
That plunges in a hopeless region.

"Then shall our faith be trampled down?
We fight, for laurels to our crown,
Bequeathed by brave and saintly sages!
Before our armaments of steel,
In gushing gore the foe shall reel;
A grand *Te Deum* we will peal
In glory to the God of Ages!"

For blessings on the battle-field
God's holy influence is appealed
Oh, paradoxical proceeding!
Shall God his image thus efface—
Shall God his nature so debase—
Shall God, whose life is love, erase
His creatures at such cruel pleading?

Let brutish beasts abuse their tribe;
Let apes and wild gorillas gibe,
And pleasure seek in painful rending:
But man, creation's crowning gem,
Shall he, too, follow after them!
O God! such fearful folly stem;
In harmony let earth be blending.

Thy spirit on all flesh outpour—
Proclaiming peace from shore to shore—
And nations join in lasting union.
New dispensations dawning bright,
With gladness gleam through nature's night,
Then right shall triumph over might
When all with angels hold communion.

Jan. 28, 1878.

JAMES LEWIS.

DR. MONCK'S TEA-MEETING.

On Sunday week, Feb. 17, a tea-meeting will be held, at Ladbroke Hall, Notting Hill, at 4 o'clock. Tickets, 1s. each, which may be had at the Spiritual Institution, at Quebec Hall, and from Dr. Monck, 52, Bernard Street, Russell Square.

SALSBURY HALL, 429, OXFORD STREET, W.

W. J. Colville delivered a discourse in Salisbury Hall, 429, Oxford Street, on Sunday morning last, Feb. 3rd, on "Solar Worship," and in the afternoon on "The Origin of Creation." The audience on both occasions was very attentive. On Wednesday, Feb. 6th, he delivered a lecture on "Republicanism and Monarchy," to a crowded audience. A lively discussion followed.

THE EFFECTS OF DR. PEEBLES' WORK AT CAPE TOWN.

In a letter just received by Dr. Peebles, dated 8th January, 1878, from a gentleman connected with the Young Men's Christian Association of Cape Town, South Africa, the following remarks are made:—

"Your departure from our midst has left a blank not easily to be filled up. Many are the regrets, even from those differing with you, at not being able further to listen to those stirring and outspoken words used at the Athenæum. May our dear spirit-friends impress other kind friends to come to our help, for the 'harvest is ripe, and the labourers few.' It would be too selfish to wish your presence, as your absence from home must be much felt, and the 'Spiritual Pilgrim' must have rest. It must ever be a pleasing remembrance that your labour has not been in vain; the seed sown will, and must, germinate and fructify. And how delicious the fruits will be hereafter, when, as true men, we advance from sphere to sphere in the eternal progressive system."

Mr. T. M. Brown, Howden-le-Wear, will be in Edinburgh till middle of next week. Letters intended for him to be addressed, Mr. T. M. Brown, General Post Office, Edinburgh, to be left till called for.

HOWDEN-LE-WEAR.—Miss E. A. Brown will hold a meeting on behalf of the Spiritual Institution, on Sunday evening, February 17th, at six o'clock. A cordial invitation is extended to all friends in the district, which we hope will be largely responded to.

DR. PEEBLES ON JERUSALEM, JORDAN, AND GOSPEL SCENES.

It is natural that great interest should attach to Palestine, the scene of the spiritual works and teachings upon which the popular religion professes to be based. The same sacred interest clings to all demonstrations of the gospel of God's goodness and human immortality, and with many Spiritualists the family altar of spirit-communion is regarded with the grateful feelings of the devotee when he visits, in the transports of his enthusiasm, the "holy places" of the past. Thus spirit-communion bridges over the chasm that separates the ages, and brings back to a common source the *cultus* observed in every religion.

It is to this sentiment that we must attribute the public request made to Dr. Peebles that he would devote one whole lecture to what he saw and experienced in and around Jerusalem. On Sunday evening he will, accordingly, respond to this request, and give an account of an extraordinary seance on Mount Zion, during which "holy men of old" communicated to him matters which he has hitherto withheld from public notice.

The service will be conducted by Mr. Everitt, who will give some information respecting the communications in direct writing which he has had on the subject of the lecture. Miss Waite will give one of her admirable readings. Altogether, a time of absorbing interest may be expected. To commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

CONFERENCES AT DOUGHTY HALL.

The lectures by Dr. Peebles, at Doughty Hall, have created so much social feeling that it is a difficult task to separate the audience after the service is over. Everyone is full of enthusiasm, and wants to speak to someone, and particularly to come into nearer relations with Dr. Peebles than that of speaker and listener. It was first proposed that Dr. Peebles should give a reception weekly, on some convenient evening, but his numerous engagements would not permit of it. Then the conference idea, thrown out at the East End on Sunday evening, has been keenly taken up, and friends of the Cause in various parts of London desire to meet each other, and exchange their views and experiences on the greatest work of the century.

To meet all these requirements it is proposed that a conference be held at Doughty Hall every Sunday evening, at 6 o'clock, one hour before the service commences. This will effect a great saving of time in travelling, as it will only be necessary to leave home an hour sooner, to secure the advantage of both meetings.

The first conference will take place on Sunday week, at 6 o'clock.

A NEW SERIES OF SEANCES BY MR. LAMBELLE.

Since Mr. Lambelle's arrival in London there has not been an opportunity for his guides to manifest themselves in public, though they have frequently done so in private, and in a very convincing manner. On Friday next, February 15, Mr. Lambelle will preside as medium at the seance held at the Spiritual Institution, and commence a regular series of weekly meetings for the control of his guides and spirit-teachings. To commence at eight o'clock.

MR. COLVILLE'S DEPARTURE FOR THE NORTH.

To-night Mr. Colville will hold his last meeting for the present, at the Spiritual Institution, at 8 o'clock. All are freely invited to come forward and give Mr. Colville a hearty farewell, with good wishes for his success in the North. He intimates that he will return to London about Easter, and resume his meetings at Langham Hall.

THE ENLARGED CIRCULATION OF THE MEDIUM.

We have received valuable suggestions on this important matter, to which we intend to allude next week. This is a work in which all can be useful, and we invite every friend to join in it. Union is strength.

TRANSCERENCE 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.

BUSINESS.—A gentleman (a private medium) preparing to introduce at the Paris Exhibition one of the most important inventions of the age, one which will bestow some of the greatest blessings of God to man, requires the loan of £500 immediately to complete the requisite machinery, models, &c. Liberal interest and good security can be given. Principals only are requested to address at once, appointing personal interview to A. G., care of Mr. E. R. Marsh, 49, Chippenham Road, Paddington, W.

TO PARENTS AND GUARDIANS.—Parents and Guardians of little children, refuse vaccination and re-vaccination at all costs. God in heaven and posterity on earth will bless you. Remember that if you submit to this accursed thing you never know what seed of rottenness you have sown in the blood of your offspring, to spring up in future years. Remember that you are chargeable at the bar of the Most High with having, through base and groundless fear for the present, submitted your children to the risk of abominable diseases in after-life. And also remember that you are Britons, and are weakening your country by being vaccination slaves. Remember, and resist.—WILLIAM YOUNG, 8, Neeld Terrace, Harrow Road, London, W., January, 1878.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The last meeting was well attended, and quite harmonious.

The Chief Monitor, in opening the School, referred to having heard it said by Visitors that they were somewhat disappointed with the School, in that the teaching was not what they expected it. To this objection he would reply, that as the whole matter was in the hands of the School, including the Visitors, they were unitedly at full liberty to make it as interesting as their inclinations and abilities would permit. It was for them, as a School, to make the sessions interesting or the contrary, for they were their own instructors on the mutual principle, and if the proceedings were not instructive they had to complain of themselves. The object of these Schools was not to gather together to listen to a professional teacher or lecturer, but to begin and develop their own powers. As a lecturer, he could keep up a succession of interesting meetings for years, but that would not make teachers of those who merely listened to him. In fact, as Chief Monitor he had to restrain himself, as he did not wish to do all the talking, but, to the detriment of the interest to an onlooker, he gave others a chance of expressing themselves, that they might be benefited by the exercise. At the same time, he could point to the Order of Spiritual Teachers column in the MEDIUM from its commencement, and ask in what amount of space in any other paper had the same number of fresh ideas and useful information been given?

Monitor Hicks read the first section of Part II. of "Nature's Divine Revelations," by A. J. Davis, on the work of creation. It is probably the most profound piece of reading in the whole range of spiritual literature, and it exercised the intellect of the School to the full. It was shown that Deity, as well as material substance, was involved in the eternal condition of things which preceded the beginning; but, really, "things" did not then exist, but matter was in the condition of light and heat, "liquid fire." This fire was not understood to be analogous to the state of a red-hot furnace, which was the result of the combustion or oxidation of fuel, for before the work of creation had begun neither oxygen nor fuel were in existence, hence the liquid fire must mean something quite different from flame, or other kind of fire or molten substance, with which we are at present acquainted.

To more fully explain the question, allusion was made to Mr. Hands' work on "Matter," now publishing in *Human Nature*, which shows that light, heat, &c., are all forms of matter, and that the substance of which material objects are composed may exist in an unparticled or unatomised state in which it is not perceptible to our senses, and hence to all intents and purposes is not "matter" at all as usually understood. It was further shown that spirit can condense this unparticled substance and make matter of it, as is the case in many instances brought forward by Mr. Hands in his learned and highly philosophical work in *Human Nature*.

The globe, and indeed the whole solar system, might once be a nebulous mass of heat and light, or matter in that imponderable, unparticled form which is known to us as heat and light, but not having the same phenomenal effects on the senses as the heat and light perceived by man now. By motion which resulted in polarity, and the development of divine ideas from the self-existent vortex, matter was evolved into forms, and, by condensation into atoms and organs, became relative and expressed functions which are the externalisation of innate spiritual ideas. The condensation of this primordial light and heat by motion, would give off sensible light and heat, by which and other agencies, chemicals, metals, and organisms were successively developed.

God, the divine vortex, is now creating forms from unparticled matter as "in the beginning," and man as divine vortices, related to the infinite, illustrates in himself the grandeur of universal creation. The subject had to be dropped before it was fully discussed.

DR. PEEBLES' WORKS.

We learn that Dr. Peebles has received from Boston a large consignment of his various works on Spiritualism and travel, which may be obtained at the Spiritual Institution. A list of some of them is given on our back page.

Dr. Peebles' "Corner-stone of Spiritualism" is now out of print. It will be reprinted immediately if a demand for it be made to warrant the step being taken.

The "Discussion between the Buddhist and the Christian," held in Ceylon some time ago, with introduction by Dr. Peebles, is in the

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To pamper pride and feed ambition!

In twain the social fabric's rent;

In streams the blood of man is spent:

What reek the ruling minds, intent

On territorial addition!

While wanton war is raging nigh;

While widows wail and orphans cry,

In dread of death, in man-made terror;

Dogmatic creeds assert a right

All adverse creeds to quell in fight,

Enlist in tyrant ranks their might,

To teach the heretic his error!

The creeds assailed then catch the strain,

And hurl the echo back again:—

"We claim a perfect revelation;

We've moral truths and maxims choice;

In God incarnate we rejoice;

Our records speak the Father's voice,

Through ancient prophets' inspiration!

"And from this source it is revealed,

Allegiance all must learn to yield

To our sublime and true religion,

Its ultimate—millennium bliss—

To worlds of deathless light from this:—

The only bar to the abyss

That plunges in a hopeless region.

"Then shall our faith be trampled down?

We fight, for laurels to our crown,

Bequeathed by brave and saintly sages!

Before our armaments of steel,

In gushing gore the foe shall reel;

A grand *Te Deum* we will peal

In glory to the God of Ages!"

For blessings on the battle-field

God's holy influence is appealed

Oh, paradoxical proceeding!

Shall God his image thus efface—

Shall God his nature so debase—

Shall God, whose life is love, erase

His creatures at such cruel pleading?

Let brutish beasts abuse their tribe;

Let apes and wild gorillas gibe,

And pleasure seek in painful rending:

But man, creation's crowning gem,

Shall he, too, follow after them!

O God! such fearful folly stem;

In harmony let earth be blending.

Thy spirit on all flesh outpour—

Proclaiming peace from shore to shore—

And nations join in lasting union.

New dispensations dawning bright,

With gladness gleam through nature's night,

Then right shall triumph over might

When all with angels hold communion.

Jan. 28, 1878.

JAMES LEWIS.

DR. MONCK'S TEA-MEETING.

On Sunday week, Feb. 17, a tea-meeting will be held, at Ladbroke Hall, Notting Hill, at 4 o'clock. Tickets, 1s. each, which may be had at the Spiritual Institution, at Quebec Hall, and from Dr. Monck, 52, Bernard Street, Russell Square.

SALSBURY HALL, 429, OXFORD STREET, W.

W. J. Colville delivered a discourse in Salisbury Hall, 429, Oxford Street, on Sunday morning last, Feb. 3rd, on "Solar Worship," and in the afternoon on "The Origin of Creation." The audience on both occasions was very attentive. On Wednesday, Feb. 6th, he delivered a lecture on "Republicanism and Monarchy," to a crowded audience. A lively discussion followed.

THE EFFECTS OF DR. PEEBLES' WORK AT CAPE TOWN.

In a letter just received by Dr. Peebles, dated 8th January, 1878, from a gentleman connected with the Young Men's Christian Association of Cape Town, South Africa, the following remarks are made:—

"Your departure from our midst has left a blank not easily to be filled up. Many are the regrets, even from those differing with you, at not being able further to listen to those stirring and outspoken words used at the Athenaeum. May our dear spirit-friends impress other kind friends to come to our help, for the 'harvest is ripe, and the labourers few.' It would be too selfish to wish your presence, as your absence from home must be much felt, and the 'Spiritual Pilgrim' must have rest. It must ever be a pleasing remembrance that your labour has not been in vain; the seed sown will, and must, germinate and fructify. And how delicious the fruits will be hereafter, when, as true men, we advance from sphere to sphere in the eternal progressive system."

Mr. T. M. Brown, Howden-le-Wear, will be in Edinburgh till middle of next week. Letters intended for him to be addressed, Mr. T. M. Brown, General Post Office, Edinburgh, to be left till called for.

HOWDEN-LE-WEAR.—Miss E. A. Brown will hold a meeting on behalf of the Spiritual Institution, on Sunday evening, February 17th, at six o'clock. A cordial invitation is extended to all friends in the district, which we hope will be largely responded to.

DR. PEEBLES ON JERUSALEM, JORDAN, AND GOSPEL SCENES.

It is natural that great interest should attach to Palestine, the scene of the spiritual works and teachings upon which the popular religion professes to be based. The same sacred interest clings to all demonstrations of the gospel of God's goodness and human immortality, and with many Spiritualists the family altar of spirit-communion is regarded with the grateful feelings of the devotee when he visits, in the transports of his enthusiasm, the "holy places" of the past. Thus spirit-communion bridges over the chasm that separates the ages, and brings back to a common source the *cultus* observed in every religion.

It is to this sentiment that we must attribute the public request made to Dr. Peebles that he would devote one whole lecture to what he saw and experienced in and around Jerusalem. On Sunday evening he will, accordingly, respond to this request, and give an account of an extraordinary seance on Mount Zion, during which "holy men of old" communicated to him matters which he has hitherto withheld from public notice.

The service will be conducted by Mr. Everitt, who will give some information respecting the communications in direct writing which he has had on the subject of the lecture. Miss Waite will give one of her admirable readings. Altogether, a time of absorbing interest may be expected. To commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn.

CONFERENCES AT DOUGHTY HALL.

The lectures by Dr. Peebles, at Doughty Hall, have created so much social feeling that it is a difficult task to separate the audience after the service is over. Everyone is full of enthusiasm, and wants to speak to someone, and particularly to come into nearer relations with Dr. Peebles than that of speaker and listener. It was first proposed that Dr. Peebles should give a reception weekly, on some convenient evening, but his numerous engagements would not permit of it. Then the conference idea, thrown out at the East End on Sunday evening, has been keenly taken up, and friends of the Cause in various parts of London desire to meet each other, and exchange their views and experiences on the greatest work of the century.

To meet all these requirements it is proposed that a conference be held at Doughty Hall every Sunday evening, at 6 o'clock, one hour before the service commences. This will effect a great saving of time in travelling, as it will only be necessary to leave home an hour sooner, to secure the advantage of both meetings.

The first conference will take place on Sunday week, at 6 o'clock.

A NEW SERIES OF SEANCES BY MR. LAMBELLE.

Since Mr. Lambelle's arrival in London there has not been an opportunity for his guides to manifest themselves in public, though they have frequently done so in private, and in a very convincing manner. On Friday next, February 15, Mr. Lambelle will preside as medium at the seance held at the Spiritual Institution, and commence a regular series of weekly meetings for the control of his guides and spirit-teachings. To commence at eight o'clock.

MR. COLVILLE'S DEPARTURE FOR THE NORTH.

To-night Mr. Colville will hold his last meeting for the present, at the Spiritual Institution, at 8 o'clock. All are freely invited to come forward and give Mr. Colville a hearty farewell, with good wishes for his success in the North. He intimates that he will return to London about Easter, and resume his meetings at Langham Hall.

THE ENLARGED CIRCULATION OF THE MEDIUM.

We have received valuable suggestions on this important matter, to which we intend to allude next week. This is a work in which all can be useful, and we invite every friend to join in it. Union is strength.

TRANSCIENCE 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.

BUSINESS.—A gentleman (a private medium) preparing to introduce at the Paris Exhibition one of the most important inventions of the age, one which will bestow some of the greatest blessings of God to man, requires the loan of £500 immediately to complete the requisite machinery, models, &c. Liberal interest and good security can be given. Principals only are requested to address at once, appointing personal interview to A. G., care of Mr. E. R. Marsh, 49, Chippenham Road, Paddington, W.

TO PARENTS AND GUARDIANS.—Parents and Guardians of little children, refuse vaccination and re-vaccination at all costs. God in heaven and posterity on earth will bless you. Remember that if you submit to this accursed thing you never know what seed of rottenness you have sown in the blood of your offspring, to spring up in future years. Remember that you are chargeable at the bar of the Most High with having, through base and groundless fear for the present, submitted your children to the risk of abominable diseases in after-life. And also remember that you are Britons, and are weakening your country by being vaccination slaves. Remember, and resist.—WILLIAM YOUNG, 8, Neeld Terrace, Harrow Road, London, W., January, 1878.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The last meeting was well attended, and quite harmonious.

The Chief Monitor, in opening the School, referred to having heard it said by Visitors that they were somewhat disappointed with the School, in that the teaching was not what they expected it. To this objection he would reply, that as the whole matter was in the hands of the School, including the Visitors, they were unitedly at full liberty to make it as interesting as their inclinations and abilities would permit. It was for them, as a School, to make the sessions interesting or the contrary, for they were their own instructors on the mutual principle, and if the proceedings were not instructive they had to complain of themselves. The object of these Schools was not to gather together to listen to a professional teacher or lecturer, but to begin and develop their own powers. As a lecturer, he could keep up a succession of interesting meetings for years, but that would not make teachers of those who merely listened to him. In fact, as Chief Monitor he had to restrain himself, as he did not wish to do all the talking, but, to the detriment of the interest to an onlooker, he gave others a chance of expressing themselves, that they might be benefited by the exercise. At the same time, he could point to the Order of Spiritual Teachers' column in the MEDIUM from its commencement, and ask in what amount of space in any other paper had the same number of fresh ideas and useful information been given?

Monitor Hicks read the first section of Part II. of "Nature's Divine Revelations," by A. J. Davis, on the work of creation. It is probably the most profound piece of reading in the whole range of spiritual literature, and it exercised the intellect of the School to the full. It was shown that Deity, as well as material substance, was involved in the eternal condition of things which preceded the beginning; but, really, "things" did not then exist, but matter was in the condition of light and heat, "liquid fire." This fire was not understood to be analogous to the state of a red-hot furnace, which was the result of the combustion or oxidation of fuel, for before the work of creation had begun neither oxygen nor fuel were in existence, hence the liquid fire must mean something quite different from flame, or other kind of fire or molten substance, with which we are at present acquainted.

To more fully explain the question, allusion was made to Mr. Hands's work on "Matter," now publishing in *Human Nature*, which shows that light, heat, &c., are all forms of matter, and that the substance of which material objects are composed may exist in an unparticled or unatomised state in which it is not perceptible to our senses, and hence to all intents and purposes is not "matter" at all as usually understood. It was further shown that spirit can condense this unparticled substance and make matter of it, as is the case in many instances brought forward by Mr. Hands in his learned and highly philosophical work in *Human Nature*.

The globe, and indeed the whole solar system, might once be a nebulous mass of heat and light, or matter in that imponderable, unparticled form which is known to us as heat and light, but not having the same phenomenal effects on the senses as the heat and light perceived by man now. By motion which resulted in polarity, and the development of divine ideas from the self-existent vortex, matter was evolved into forms, and, by condensation into atoms and organs, became relative and expressed functions which are the externalisation of innate spiritual ideas. The condensation of this primordial light and heat by motion, would give off sensible light and heat, by which and other agencies, chemicals, metals, and organisms were successively developed.

God, the divine vortex, is now creating forms from unparticled matter as "in the beginning," and man as divine vortices, related to the infinite, illustrates in himself the grandeur of universal creation. The subject had to be dropped before it was fully discussed.

DR. PEEBLES' WORKS.

We learn that Dr. Peebles has received from Boston a large consignment of his various works on Spiritualism and travel, which may be obtained at the Spiritual Institution. A list of some of them is given on our back page.

Dr. Peebles' "Corner-stone of Spiritualism" is now out of print. It will be reprinted immediately if a demand for it be made to warrant the step being taken.

The "Discussion between the Buddhist and the Christian," held in Ceylon some time ago, with introduction by Dr. Peebles, is in the

hands of the printer. The price will be one shilling. The subscription list is now open.

"The Conflict between Darwinianism and Spiritualism" are all sold at present, but a further supply is expected from America early in the week. *Human Nature* for February contains a discussion between Mr. Hudson Tuttle and Dr. Peebles, arising out of Mr. Tuttle's review of Dr. Peebles's "Conflict." It is also supplemented by notes, which contain Mr. A. R. Wallace's most recent views on the subject, and defining the difference between his views and those of Darwin. This is a most important article. *Human Nature* also contains an important article by Mr. Barkas, of Newcastle.

MR. HANDS'S LAST WORK.

The work of Dr. Hands has received quite a favourable notice in the American Press, and is very highly spoken of by the profession. *Boericke and Tafel's Bulletin*, a periodical review of homœopathic literature, has devoted considerable space to an explanation of contents, and in a hearty manner commends the volume to the faculty and general public. We quote the following from that journal:—

"Homœopathy and other Modern Systems contrasted with Allopathy; also a Treatise on Diets and Digestion." By Jos. Hands, M.R.C.S., &c. &c., London. Pp. 426, 8vo., cloth. Price 3 dols. This is a very interesting volume, and bears witness to the writer's erudition. The contents of the various chapters are as follows:—Homœopathy compared with Allopathy, or the old course of medical practice contrasted with the successful employment of the new Hydropathy, being a dissertation on its sanitary effects—Therapeutic Hydropathy—Electricity and Magnetism—Frictional Electro-Magnetism—Mineral Electro-Magnetism—Chemical Electro-Magnetism—Thermo-Electro-Magnetism—Inductive Electro-Magnetism—Vegetable Electro-Magnetism—Therapeutic Animal Electro-Magnetism, or the remedial sequents through manual appliances—Therapeutic Electro-Magnetism—Therapeutic Thermal Electro-Magnetism in the employment of steam and heat—Kinesi-Therapeutics, or cure by movements—Isopathy, or like added to like, as formerly advocated—A disquisition into Dietetics, with new views relative to the physiology of digestion and the assimilation of aliments—Vaccination, being an address to its opponents—the Non-Contagion of Plagues, typhus, yellow fever, and cholera proved—Index. The work presents many original thoughts and views, and will well repay a careful perusal."

From the above our readers will be able to learn the opinions of the homœopaths in America, and how highly they appreciate the work. It is offered at [see advertisement] a special price as a premium volume with *Human Nature*, and we earnestly recommend our readers to procure the work and judge for themselves.

The Voice of Truth, Memphis, has commenced its weekly issues, and gives promise of much life and usefulness. It is edited by two ladies.

The Sunday Review is a shilling magazine, published by the Sunday Society, 19, Charing Cross. It is the organ of the movement for opening museums and other places on Sunday, instituting thereby a wholesome rivalry to the Church and the public-house, the only Sunday entertainment at present permitted by British law. The articles are much of one type, but are to the point. Mr. and Miss Dietz receive a kindly and discriminating notice; and a high tribute is paid to the merits of a pure and artistic entertainment.

The Olive Branch, published monthly at Utica, New York, "is wholly devoted to the Cause of Spiritualism and giving to humanity that which is spoken and written through the human organisms selected by the spirit-circle for that purpose, the names of the spirits thus speaking and writing appearing with their respective addresses and communications." It is well printed and on good paper. In the January number the paper by Mr. Thomas Walker, extracted from the *MEDIUM*, is published with editorial remarks.

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.

QUESTIONS.

9. When a spirit takes possession of a medium, and speaks, &c., through his or her organisation, what becomes of the medium's spirit?

I. O. G. T.

10. Would "A. T. T. P." or some other friends acquainted with the subject, please translate into Hindostanee the following sentences:—"Good night," and "I am pleased to speak to you to-night"? which are asked as a test by

J. W. W.

MARYLEBONE ASSOCIATION.—In the week referred to we did not receive the usual report and announcements till after midday on Thursday, so that we could only put in a two-line statement of that fact. Secretaries and editors have many duties, and small thanks.

ORIENTAL CONTROLS.—Mr. Editor, Sir,—The communications from "A. T. T. P." under the above heading have always been deeply interesting both to me and my friends. I exceedingly regret, however, to find that "A. T. T. P." should think it more prudent to omit, especially in the present aspect of affairs, much more that passed than is recorded in your issue for Jan. 25th. It is "the present aspect of affairs" which would make the part omitted doubly interesting. I do hope that you will urge upon the writer to alter his mind in this respect. If he will not consent to have it on record in the usual way, he perhaps would not object to have it printed as a small pamphlet for private circulation, amongst those to whom it would be of so much interest, and who, I make no doubt, would largely respond.—Yours truly, J. T. DALES, London, Feb. 4th, 1878.

SPIRITUALISM IN NEW SOUTH WALES.

—(FROM A CORRESPONDENT.)

The Spiritualistic Cause is gradually extending in Sydney and the colony of New South Wales, and a few local mediums have been brought under development, whose success in illustrating various phases of the phenomena has much pleased the privileged few in attendance at the circles where they respectively sit. It has often been remarked by those who read the literature of the movement that there seems to be almost an absence of physical phenomena in the local circles, but at one circle in the city some wonderful manifestations of power are now taking place, according to the united testimony of competent, reliable sitters. Strangers are, for the present, not admitted—a rule which it is expected will be relaxed very shortly. There is no periodical favourable to the Cause in the colony; but the Victorian *Harbinger of Light* circulates freely. The press generally shirk the matter, or content themselves with inserting paragraphs relating to exposures of mediums. That "great gun," the *Herald*, religiously (or canting) refrains from reporting Sunday lectures or meetings, and as the best gatherings of Spiritualists take place on that day, of course they pass unheeded in its columns. The *Evening News* now and then gives us a "lift," and anon turns the question into a matter for ridicule. Appended, are two quotations therefrom, under date, Dec. 3rd:—

SUNDAY PICNIC OF LIBERALS.—Cremorne was yesterday the scene of a large and successful gathering of "Liberals," the first event of the kind that has occurred here on a Sunday. The first steamer left Circular Quay, crowded, at half-past ten; three more trips were made, the steamer on each occasion being well filled. The people enjoyed themselves on the grounds in the usual picnic fashion. The weather was all that could be desired for such an occasion, a refreshing breeze blowing all day. Mr. J. Tyerman was announced to deliver an address in the afternoon, on the "Progress and Prospects of Free-thought." He said that free-thought claimed the right for each individual to examine all religious questions for himself, to hold such views as his judgment enabled him to form, and to give free expression to those views without fear of pains and penalties, so long as he did not infringe the rights of others. It did not acknowledge the infallibility of any book, nor the divine authority of any institution, but subjected all supernatural pretensions to the test of reason and common sense. From its fundamental principles free-thought was necessarily tolerant in its spirit and progressive in its movements. Mr. Tyerman then contrasted the present with the past, and spoke of the labours and sufferings of some of those who had done so much in the past to resist sectarian intolerance and assert the right of individual freedom in religious matters. He next referred to the evidences of the spread of free-thought in the domains of science and literature, and within the pale of orthodoxy itself. The resignation of certain Wesleyan ministers, who could not believe that a God of infinite love would punish any of his creatures for ever, and the controversy that it had provoked, which showed that many of the laity had given up the hideous doctrine, was noticed. Spiritualism was spoken of as, in Mr. Tyerman's opinion, the crowning phase of free-thought. The prospects before them were in every way encouraging; and though they had still a hard and long battle to fight, he was confident that the principles of true liberty would finally conquer the world. Mr. C. Bright, being present, addressed a few appropriate remarks to the gathering. He spoke of the progress of free-thought in New Zealand, and of the need of more light in the churches. He also urged the necessity of organisation among the Liberals, that they might labour more effectively for the objects they had in view. Mr. H. Gale followed, and exposed the inconsistency of free-thinkers sending their children to orthodox Sunday schools and in any way recognising priestly pretensions. A hymn was sung before the addresses were given, and another at the close. The last return steamer reached Circular Quay a little before 7, everything having passed off in a very orderly and pleasant manner.

MR. CHARLES BRIGHT'S SUNDAY EVENING LECTURES.—Mr. Charles Bright, the well-known lecturer on free-thought subjects, gave the first of his series of Sunday evening lectures in the Theatre Royal, last evening, to a very large and intelligent audience. The subject was, "Christianity, Primitive and Pagan," and it was handled with great ability by Mr. Bright, who appears to have improved both his style and his matter since he was last here. The lecture was full of satire, directed against the ecclesiasticism of the present day, but the satire was polished and keen—deep, but not coarse or offensive. The drift of his discourse was a comparison of the Christianity of the present day with Paganism, from which, he contended, it had sprung; and he sought to show that Paganism had conquered Christianity, not that Christianity had conquered Paganism. Many of the lecturer's sentiments were heartily applauded.

Mr. Thomas Walker, of Lancashire, England (formerly known as the boy-orator), recently gave an admirable series of eloquent trance addresses in Sydney. Those on ordinary evenings were upon subjects selected by the audiences. There was a pre-arrangement with Mr. Walker's "guides" with respect to the Sunday addresses, which were really of a very learned, instructive, and elevating character, and attracted very large enthusiastic assemblages, including, of course, very many persons who doubted the source claimed for the lectures, but could not withhold their approval of the matter thereof and mode of delivery.

Mr. Tyerman's lectures at the theatre on Sunday evenings have been temporarily suspended in view of the visit of Mr. Charles Bright, who is lecturing to large houses at the Theatre Royal on free-thought and spiritualistic topics.

A local clairvoyant, an orphan youth, born in the colony, is creating some astonishment, and shortly may be the subject of a longer notice in these columns. His name is Alexander Cole.

CONDITIONAL IMMORTALITY—ETERNAL PUNISHMENT.

"THE CURRENT DEBATE."

This is the heading which the *Christian Union* of New York gives to the controversy on "Future Punishment," which is evidently becoming the great theological question of the day in America, as it is in religious society in England. The refusal to ordain Mr. Merriam to the Congregational ministry, because he hoped, and thought he had discovered, that Scripture taught that countless millions of the human race would not be plunged in endless perdition by their Heavenly Father, has led to the present commotion. The articles and correspondents of the papers indicate that the conflict is deepening, and that dividing lines will become sharper and more clearly defined, with the exhibition of much theological rancour in the process. While some of the writers are of opinion that greater liberty should be allowed to ministers on a subject so, confessedly, obscure and difficult, others contend that not only should no Congregational minister be permitted to enter or remain in the denomination who dares to indulge the "hope that somehow good will be the final goal of ill," but that the belief in Eternal Torment should even be made a test for church membership! If this latter sentiment should be found to extensively prevail, the Congregational Churches of the future will be on the side of the devils with a vengeance. Mr. Munger, who has been under condemnation with Mr. Merriam, has been installed, it would seem, because he "avowed his belief in the eternity of punishment for sinners remaining in impenitence." Upon this the *Christian Union* remarks that nobody disputes such a position, because all that is essential in the doctrine of retribution is that penalty will last at least as long as persistence in sin. The question simply is, Will sin and rebellion last for ever, and the Divine purposes of redemption be finally defeated? Dr. Bacon, in a letter in the Boston *Congregationalist*, hits the truth admirably. The question, he says, at least for Congregationalists, is not, Is the doctrine of endless punishment in accord with the historic faiths of Congregationalism, but, Is it true? Say to a young man of Mr. Merriam's tendencies that only seventeen per cent. of the Congregational ministers have any doubts on the subject, and he is straightway invited to stand more firmly for his own view of truth. Dr. Bacon calls for "a fresh examination of the doctrine of last things," by "the professors of exegesis and the professors of dogmatics." "This, of course," says the *Christian Union*, "necessitates freedom to discuss; you cannot have a very fruitful examination if every examiner is warned beforehand that he is to be excommunicated if he finds any other verdict than that of the theological juries of the seventeenth century."

The Rev. Dr. Parker, who is described as an "eminent orthodox divine," of Hartford, preached a very forcible sermon the last Sunday in December upon the future state of the righteous. He dissented from that not uncommon view that heaven is a place of perpetual rest or of unending praise-giving and incense-offering, believing it rather a place of beneficent exertion, and suggested that possibly Christians might find there some employment in carrying the light to those who had never seen it while in this world. In this connection, he said, with marked emphasis, that the old doctrine that the great mass of humanity who had never heard of Christ, or had never accepted Him, would be eternally punished, was "intolerable and outrageous." "Rather than preach such a doctrine," said he, "I would be for ever dumb." The Rev. Dr. Ryder, of Chicago, arrives at the conclusion that "the orthodox idea regarding the ultimate condition of humanity is probably anything the people like to have it, depending altogether on the man who preaches it and the pulpit in which it is preached." The *Cleveland Herald* tells a story in reference to this matter, which has perhaps a wide application, even in England. "Getting one day into a controversy with a neighbour, who had imbibed some liberal notions upon the subject of hell and endless punishment, which had been received, evidently, with marked displeasure by Mr. Rufus Choate, his neighbour turned sharply upon him, and said, 'I don't think, Mr. Choate, that you believe the doctrine of eternal damnation yourself.' 'Sir,' said Mr. Choate, drawing his tall figure up to his full height, 'whether I believe in damnation or not, I have no doubt that the doctrine ought to be preached.'"

The Boston *Congregationalist* gives a "final summary" of the replies to its one hundred circulars, asking two questions suggested by the case of Mr. Merriam. The replies received were quoted from at some length a few weeks ago in these columns. Fourteen more have answered. Two of them would not refuse to recognise as a Congregational minister one who could not accept the doctrine of endless sin and suffering, if he were in other respects worthy of fellowship; while two or three others give their position with considerable vagueness. As it now stands, out of a hundred written to, eighty-seven have answered. One was too sick to reply, and the rest either refused to answer, or excused themselves on the ground that they had not received the circular. Of the eighty-seven, there are sixteen who distinctly declare that they would not inflexibly require belief in the doctrine, and perhaps five more who leave their position so uncertain that they should rather be counted with the minority. What is the opinion of the twelve others who did not answer must be a matter of conjecture.

We expect that the English Churches of the same order would show a very different result, but incline to believe that by far the largest amount of liberal thought on the subject would be found in the Established Church. It is our very deliberate conviction that thinking Christian people, of all sections of the Church in England, are fully prepared for the freest possible re-investigation of this subject, and that the vast majority of them would gladly find that their teachers could greatly modify or give up entirely the old teaching of the ghastly doctrine of "Hellish pains to all eternity." The hearts and consciences, as well as the minds of multitudes of men and women, would be relieved of an almost intolerable burden if they were assured that the few texts of the New Testament, which have been relied upon as teaching "endless misery," are susceptible of a very different interpretation. And, on the other hand, if the mediæval and Popish notions of hell fire are persistently taught as Scriptural, then the Scriptures themselves will be inevitably rejected by the coming generation as manifestly not from God. So fully are people prepared for a change of statement upon this dread theme, that we hear of case after case in which ministers ventured, with fear and trembling, to avow new thoughts in relation

to the Divine purposes of mercy, and found, to their intense relief, that their congregations hailed the change with joy and thankfulness.

A very aged Irish lady writes to us to-day:—"I am sure that much of the unbelief in Christianity arises from the teaching of the eternity of punishment. A friend of mine nearly lost her reason when believing in the doctrine. She could not sleep thinking that a relative of hers was then in hell. Another friend suffered years of misery from the same cause. Both studied the Bible unassisted, and became convinced that the spirit of the Bible did not teach eternal torments, though the letter did. A dear friend all her life suffered dreadfully thinking that she deserved hell. I am myself very old, but the future life is a bright and joyous life to look forward to." Many a one besides our aged correspondent, in getting fresh light upon this subject, has found meaning and beauty in Keble's lines not seen there before, and deeply felt their force:—

"New thoughts of God,
New hopes of Heaven."

Perhaps one of the best proofs that a revolution has passed over the Churches in England in relation to this matter would be discovered in what we believe is a universally admitted fact, that no minister could be found to preach, and no congregation to listen, in these days to the great sermons on Eternal Punishment of the most popular ministers of former times, or even of the very last generation. The thing is gone or is fast going from us, and is looked upon, in the words of Mr. Beecher, as "the hideous nightmare of theology."

The American papers that have reached us this week since the foregoing paragraphs were written contain still further evidence of the wide and deepening interest that is being felt in the States on the subject in question. Of the number of the *Christian Union* containing Mr. Beecher's sermon, "The Background of Mystery," a large extra edition was speedily sold out, and the discourse was about to be issued in a pamphlet form. It will be found in full in the extra special number of the *Christian World Pulpit*, published last Friday. We can find that at least twenty thousand copies of this extra number will be required, so great is the interest felt in Dr. Farrar's splendid utterances; and readers can now study them alongside of those of the most eloquent preacher of America. English advocates of the doctrine of Conditional Immortality will be glad to know that the *Christian Union* has given up two of its wide columns to a very able statement of their position by one "Clericus."—*Christian World*, Jan. 25, 1878.

MY FIRST SEANCE WITH MR. WILLIAMS.

Dear Mr. Burns,—Kindly allow me space to record an account of a seance I attended at Mr. Williams's, 61, Lamb's Conduit Street. Having often heard of the wonderful manifestations through that valuable medium, and being in London for the evening, I determined to go to the above address and see for myself. On account of the unfavourable state of the weather, I suppose, there were only two visitors present. We locked the doors and joined hands around a small table for manifestations in the dark. I held one hand of the medium and the other was secured by the other visitor. In less than ten seconds we heard strange knockings and noises, and a voice, and, never having heard the direct voice before, I immediately concluded that it was ventriloquised by the medium. With this thought uppermost in my mind, the same voice said "I am trying to do my best," and simultaneously the medium called attention to a beautiful light, so that my former conclusions respecting the direct voice were immediately dissolved by this occurrence. I felt then that I ought to apologise, and while thus thinking, "Peter" in the direct voice, said, "What can I do for you?" I desired the spirit to bring me a paper out of the pocket of my overcoat, which was hanging on the stairhead outside the seance room; and in a few seconds the desired paper was pushed into my hand. I also requested that my overcoat be brought to me, but we were informed that they could not do it on account of it being so wet. I must not forget to refer to the beautiful light, made in this peculiar way, for the first time; it was in appearance like an electric light, though it did not illuminate any other part of the room, than the space which it occupied, which was about two inches and a half in diameter. Many other and different coloured lights in various parts of the room were seen. The musical box and "Oxford chimes" were floated about the room, playing the while, and the former, through some want of power, fell to the table with a thud, and the latter was carried evidently out of the room, judging from the sound, which appeared to be very distant. I then asked "Peter" several questions mostly connected with my home, which were answered to my entire satisfaction, and he also promised to visit my home circle and assist us; so I am in expectation of good manifestations. Thus ended a very satisfactory seance, and I left fully satisfied that what I had heard, and what had been done during our meeting, were the doings of an intelligence out of and beyond the medium, and with the conviction that Mr. Williams is a genuine and powerful medium, to whom I wish every success.

7, Trinity Road, Southampton.

F. E. FAIRRIE, Electrician.

KINGSTON-ON-THAMES.—W. J. Colville delivered a lecture in the Lyceum in this town on Thursday, Jan. 31st, on "What the Bible says respecting Spiritualism." The meeting was quite a success, the audience being very attentive and appreciative. Several questions were replied to at the close of the lecture, and a lengthy impromptu poem was delivered on "The sin of War," this subject being selected by the audience.

MR. W. WALLACE, THE OLDEST MEDIUM IN BRITAIN.—Mr. Wallace has been on a visit once more to Scotland, and not without effect. Those who see him, and however they may value his (to them) strange revelations, universally proclaim their belief in his thorough honesty. One Edinburgh gentleman says: "Before I saw Mr. Wallace I believed Spiritualism to be true, but now I can say that I know it, and I am certain that no amount of reading, without some such experience as I have had with him, could have convinced me." Another gentleman (Glasgow) says if the Glaswegians only knew the value of Mr. Wallace he would not get away from this place till the day of his death.—Aunt BEKKIE. [Communications may be directed, care of Mr. Pickup, 32, Newgate Street, Newcastle-on-Tyne, or 329, Kentish Town Road, London, N.W.]

CLOSING OF THE EAST END SPIRITUAL INSTITUTION.

On Sunday evening last there was a well attended tea meeting at 15, St. Peter's-road, Mile End, to bid farewell to Mr. E. W. Wallis, as manager of the East End Spiritual Institution. After tea Mr. J. Burns, of the Spiritual Institution, presided over a crowded meeting. His first duty was to collect whatever help those present could afford towards liquidating the debt incurred by Mr. Wallis during his fifteen months' management, as stated in the appeal published two weeks ago. By the sale of photographs, and contributions, a sum nearly amounting to £5 was taken up in that small room (containing but little over fifty persons, and some of these had previously contributed), which speaks well for the liberality of East End Spiritualists, and their appreciation of Mr. Wallis's work.

The meeting was then addressed by Mr. Wallis, Mr. Jennison, Mr. West, Mr. Cain, Mr. Morris, and Mr. Whitby in the normal state, and by Miss Young and Mr. Wallis under influence. The speeches were of an instructive and practical kind. Mr. Whitby recommended that home meetings should be held till another room was obtained, that the Cause might be kept together; and Mr. Wallis, Miss Keeves, Miss Young, or other mediums, could be invited to address these meetings. A conference was also suggested, that Spiritual workers might become acquainted with each other, exchange views, and consider the best means of promoting the Cause.

It has been found that, while Mr. Wallis's rooms were too large for domestic circles, they were too small to realise the necessary expenses to make the meetings of a public character. Great harmony and sympathy prevailed in the meeting, and the friends are very hopeful of the future of the Movement in that part of London.

We are requested to publish the following subscriptions, received in answer to the appeal published a fortnight ago:—

	£	s.	d.		£	s.	d.
Mr. H. West	1	0	0	H. J., per Mr. Burns	0	1	0
Miss Kislisbury	0	10	0	Mr. Davis	0	10	0
M. A. (Oxon)	0	10	0	Mr. Whitby	0	5	0
Mr. Jennison	0	10	0	Mr. J. Hayes	0	5	0
Mr. Adams	0	5	0	Mrs. Black	0	5	0
Mr. G. Puttick	0	9	6	J. W.	0	4	0
Miss Keeves' Seance	0	10	6	Mr. McKinney	0	1	0
Miss Otley, per Mr. Harrison	0	10	0	Mr. Luxford	0	1	0
Mr. Downing	0	2	6	Mr. Simpson	0	5	0
Mr. J. S. Smith, per Mr. West	0	1	0	A Friend	0	1	0
J. J.	0	2	6	Mr. Rix	0	2	0
Mr. and Mrs. Barr, Hednesford	0	5	0	Mr. M.	0	1	0
Mr. Carson	0	10	0	Mr. J. C.	0	5	0
A Friend	0	10	0	Misses Young	0	5	0
Mrs. Sparey	0	2	6	Sale of Photos	0	13	3
E. G.	0	5	0	Mr. Morris	0	1	0
Mr. Butcher	0	1	0	Mr. Carrol	0	2	6
				Dalston Association, per Mr. Blyton	0	5	0
					9	17	3

If any are omitted from above list, will friends please send word, and I will announce them.

Any further subscriptions will be acknowledged next week. I return my best thanks for the aid now rendered, and am, yours fraternally,
E. W. WALLIS.

P.S.—My address will in future be No. 1, Englefield-road, Kingsland, N.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

At a general business meeting of members, held on Friday, Feb. 1st, Mr. Drake in the chair, several matters of very great importance were discussed; among others, the advisability of continuing the efforts in this hall, the re-distribution of lecture and seance nights, and the election of officers. These questions were eventually deferred till the annual meeting, which will take place on the last Sunday in February.

We had the great pleasure of listening to an excellent address on Sunday afternoon, delivered through the mediumship of Miss Keeves. The control took the "handwriting on the wall," as recorded in the 5th chapter of Daniel, drawing a parallel between Ancient and Modern Spiritualism, embodying the broadest and highest moral teachings that it has been my pleasure to listen to. The audience listened with breathless attention, and evinced marked satisfaction.

Dr. J. M. Peebles lectured here on Tuesday evening last on "Spiritualism" to a large and appreciative audience. In the course of his remarks the Doctor commented severely on the doctrine of the atonement, thereby arousing opposition from the orthodox portion of the audience. Several questions were asked and ably answered, and a hearty vote of thanks concluded an evening that will not soon be forgotten by those present.

On Sunday afternoon next at 3.15 Miss Keeves will again deliver a trance address. Please come early. In the evening Miss Keeves and Miss Lane will attend the seance. Doors open at 7.30; close punctually at 8. Admission 6d., to defray expenses.

On Tuesday, February 12, Mr. T. Everitt will lecture on "The Dual Nature of Man exemplified and demonstrated by Selections from my Diary." 8 for 8.30.

The anniversary meeting of members will take place on Sunday, February 24. Further particulars next week.

The committee thankfully acknowledge the receipt of the first four volumes of the MEDIUM AND DAYBREAK from Mr. Rouse, as an addition to the library.
CHARLES WHITE, Hon. Sec.

Mr. A. KITSON, recently married to Miss Mary Fothergill Wainwright, has removed to Batley, but still continues to superintend the Children's Lyceum at Ossett. He writes in eager expectation of our promised illustrated phrenological articles. We hope to begin them soon, but the presence of Dr. Peebles has unexpectedly supplied such an influx of useful matter that our space is completely occupied at present.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, February 10. Albion Hall. Evening at 6.30. Subject: "Christianity: does Spiritualism supersede or supplement it?" Monday, February 11. Spiritualists' Hall, 164, Trongate. Evening at 8. Subject: "The Realities of the Spirit-life."
KIRKCALDY.—Thursday, February 14. Corn Exchange at 8 p.m.
BIRMINGHAM.—Sunday and Monday, February 24 and 25.
NEWCASTLE-ON-TYNE.—Sunday and Monday, March 3 and 4.
CARDIFF.—Sundays, March 10 and 17 and weeks following.
KEIGHLEY.—Sunday, March 24.
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-Trees Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Weir's Court Hall, Newgate Street, Sundays, February 10 and 17, at 2.30 and 6.30 p.m.; Mondays, February 11 and 18; and Thursday, February 15, at 8 p.m.
LANCASHIRE DISTRICT.—Feb. 20 to March 7 (see list).
LONDON.—Langham Hall, 43, Great Portland Street, April 19, 23, and 30; May 14 and 21, at 8 p.m.

W. J. Colville desires engagements in any part of the United Kingdom. Persons requiring his services are requested to make early application. Address, 32, Newgate Street, Newcastle-on-Tyne.

Mr. Colville will return to London before Easter for the season.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

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

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 and 6.30.
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. Quarinby will also speak at Bolton Sunday, February 10, at 2.30 and 6.30.

Mr. Jackson at Manchester. Sunday, " 17, at 2.30.

Mr. Lithgow at Buxton Sunday, " 10, at 2.30.

Mr. Lamont at Oldham Sunday, " 24, at 2.30 and 6.30.

At the Conference on Sunday, February 3, it was resolved to hold the next Conference at Liverpool on Sunday, May 12, when Mr. Morse will address the evening meeting.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

February 4, 1878.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR FEBRUARY, 1878.

Sunday, February 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.

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.

MR. WESTGARTH AS A SPIRITUAL TEACHER.

To the Editor,—Dear Sir,—The following announcement, "Mr. Wm. Westgarth, Inspirational Medium, is prepared to receive engagements to address public or private meetings," we observed in your last issue, which we cannot allow to pass unnoticed, if you will kindly grant us space for our comments. Mr. Westgarth was elected an honorary member of our Society because of his not only valuable, but voluntary services, at a stage in the formation of our institution when friends were few and foes were many, and voluntary effort, therefore, was the more imperative. If ever a hitch occurred in any of our public meetings, arising from normal or abnormal talkers disappointing us, the breach was always admirably filled by Mr. Westgarth's guides; and though we are, in some respects, sorry to see the above announcement, as it must inevitably lead us to a loss of a measure of his services, we fully anticipate, however, that our loss will be compensated by others' gain in the extended sphere he has entered on.

We have listened to many trance and inspirational speakers from London, Lancashire, and Yorkshire, as well as several in our own locality, and we can unhesitatingly affirm, that (excepting, of course, the two chief trance mediums in England) Mr. Westgarth's addresses will bear a highly favourable comparison. The tone of his addresses partake more of the practical than the poetic, of the scientific rather than the sentimental, and therefore they are the more useful to those bent on realising their ideal. The forms of thought through which the guides

of Mr. Westgarth seek to convey their ideas, are cast in a sufficiently popular mould so that the simplest in the audience may readily understand, whilst those whose lives have been built on, and are wearied of, sophisms, yearn for that simplicity which begets a teachableness of spirit. Not only are Mr. Westgarth's guides useful on the platform, but their medium possesses a measure of the healing power, as a few of our members can testify to who have experienced his beneficent ministrations.

We have always found Mr. Westgarth to be most unassuming and amiable, always profoundly interested in, and ever ready to make sacrifices for, the movement of Modern Spiritualism; and we doubt not he will be found in the larger, as in the smaller, sphere, always a useful worker.

On behalf of the Newcastle-on-Tyne Psychological Society,
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Newcastle-on-Tyne, Feb. 3rd, 1878. H. A. KERSEY, Hon. Sec.

MR. W. WALLACE, the pioneer Medium, has been visiting the friends at Belhaven, and conducting meetings in that place. They are highly spoken of, and have proved very successful. They recommend intending inquirers to secure the services of Mr. Wallace. He expects to be in Newcastle by the end of this week. Letters intended for him to be addressed, Mr. W. Wallace, care of Mr. Pickup, 32, Newgate Street, Newcastle-on-Tyne.

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A LEADING ARTICLE of the *Newcastle Weekly Chronicle*, for Jan. 26, says:—"The prosecution of Dr. Slade in England does not appear to have done him much harm elsewhere. He is now one of the chief wonder-workers of the Continent. The people of Berlin recently crowded to his seances in such numbers that, according to the German papers, the slate-writing professor was as popular as our Lady of Lourdes. Even Dr. Slade, however, does not satisfy all the curious people of the German empire. He has a powerful rival in a Madame Alexandrino, who, by means of a machine, constructed of 152 pieces of clockwork, can describe the destiny of all who visit her. This marvellous instrument embraces the spheres of astronomy, arithmetic, physics, geometry, mathematics, meteorology, philosophy, and the optical and mechanical sciences. If, however, the people of Berlin submit to have their fortunes told by machinery, they must forfeit that reputation for advanced intelligence with which we have hitherto credited them."

PROFESSOR BLACKIE IN LOVE.—Says a contemporary: "In a recent lecture on Scottish Song, Professor Blackie, who is a personal friend of some of our readers, said—It was a mistake to imagine that the poet only fell in love with a pretty face. A fool might do that, a fool might fall in love with a wax doll (loud laughter). Divine love was the ambitious admiration of excellence, or the rapturous recognition of a divinely-planted ideal (applause). Every man was a poet when he was in love. Every one did not write sonnets, but his fancy took a flight as if borne on wings (loud laughter). Was there any miserable wretch here who never felt love? (roars of laughter.) If so, he was extremely sorry for him (renewed laughter). He might tell them his blessed experience when he was first in love (laughter). He lost all interest in books, and went up by Bonaly, and over the Pentland Hills, singing songs the whole day, and they all ended with 'Mary, Mary, Mary,' (great laughter). Then when he ended his singing he wrote sonnets, and binding them with silver and blue ribbon, he despatched them to Mary (laughter). All that was pure joy; no doubt there came a sad day afterwards when 'Mary' would have nothing to do with 'Johnny Blackie' (great laughter). He went about mourning for two days, and the first day took no dinner (laughter), but that was not much sorrow compared to the joy of the two months' singing (applause). He did not shoot himself, for he had had the pleasure of being half-a-dozen times in love since (laughter). When he was in love his soul was like an instrument that angels had come down and played upon (loud laughter). Love did not require fine surroundings. For himself he preferred the smell of a byre, especially if there was a milkmaid there, to the finest drawing-room at the West-end. (Here the learned professor sung a verse of a song 'When the kye comes hame,' and followed this with a verse of 'Kelvin Grove,' in a good voice and exuberant spirit.) The singing was greeted with loud applause and cries of 'encore.'"

NEW YEAR'S GIFTS.—Since the last notice in the MEDIUM, these Gifts have been sent to friends residing at

Stamford, Lincolnshire;	Killinchy, Down, Ireland;
Cardiff, Leicester;	Newry, Ireland;
Hull, Yorks;	Hockley, Birmingham;

Six Stamps should be sent at once for half-a-crown's worth of Pamphlets, to Wm. Carpenter, 25, Ladywell Park, Lewisham, S.E.

HUMAN NATURE,

A MONTHLY RECORD OF ZOISTIC SCIENCE AND POPULAR ANTHROPOLOGY

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

AN EDUCATIONAL AND FAMILY MAGAZINE

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

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

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

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

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

CONTENTS OF "HUMAN NATURE" FOR JANUARY.

Price 6d.

THE INFLUENCE OF THE PAST UPON THE PRESENT.

THE THREE KINGDOMS OF SPIRITUALISM. By J. Burns, O.S.T. The Triadation in Nature—The Triadation in Spiritualism—The Proper Use of Spiritual Terms—The Trinity—The Athanasian Creed—The Masonic Triadation.

ESSAYS ON MATTER, MOTION, AND RESISTANCE. By J. Hands, M.R.C.S. Colours—Colour Perception and Colour Blindness—Colour a Material Substance—Examples.

COMMUNICATIONS FROM "WOLFSTAD," an Ancient Druid. Reported, with Introduction, by W. Oxley.

COMMUNICATIONS FROM THE SPIRIT OF "MOTHER ANN LEE," Founder of the Shakers, in reply to questions by Dr. Peebles.

CHAPTERS FROM THE "STUDENTS' MANUAL OF MAGNETISM" (Translated from the French of Baron du Potet), of the Value of Somnambulism in the Treatment of Disease—General Precepts: Conditions of Time and Place for Magnetising—Unknown Causes of Failure—Conditions of Success in Chronic Cases—Latent Magnetic Effects—Magnetic Action at a Distance.

MR. MORSE'S LIFE AND EXPERIENCES. By "M.A. (Oxon.)"—A Review of "Leaves from My Life."

DEATH OF DR. TRALL.

"ARCANES OF SPIRITUALISM." Hudson Tuttle Replies to Rev. J. P. Hopps.

W. H. TERRY, AUSTRALIA, on the Labours of Dr. Peebles.

POEM: PROMETHEUS. From the German of Goethe. By S. E. Bengough.

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

The Philosophy of Mesmerism and Electrical Psychology. Eighteen Lectures by JOHN BOYER DODS, including the lecture on "The Secret Revealed," so that all may know how to Experiment without an Instructor." This new and superior edition is the third during the last twelve months. Price 3s. 6d.; to Depositors, four copies for 10s.

Christianity and Solar Worship. Translated from the French of DUPUIS. Price 1s.; to Depositors, six copies for 4s.

Experiences in Spiritualism. Records of Extraordinary Phenomena through the most powerful Mediums; with Photograph of the Author. By CATHERINE BERRY. Price 3s. 6d.; to Depositors, three copies for 5s.

Miracles and Modern Spiritualism. By ALFRED RUSSELL WALLACE, F.R.G.S. 5s.; to Depositors, six copies for 21s.

In preparation. A Tale from the MEDIUM.

Intuition. By Mrs. Frances Kingman. In response to the many demands for this tale, it will be published in a handsome volume, price 2s. 6d.; to Depositors, three copies for 5s. London: J. BURNS, 15, Southampton Row, W.C.

MR. AND MISS DIETZ propose giving a Series of RECITATIONS, eight in number, at Langham Hall, on the following Thursday evenings in February and March, viz.:—Feb. 7, 14, 21, and 28, March 7, 14, 21 and 28.

Tickets for the Series will be issued at one guinea each. These tickets will be transferable and will entitle the holder to a reserved seat. Mr. and Miss Dietz will feel obliged if their friends who intend subscribing for the course will communicate their purpose as early as convenient.

54, Denbigh Street, Belgrave Road, S.W.

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THE London correspondent of the *Northern Daily Express* for Jan. 19th, 1878, mentions the following:—I find that Miss Ella Dietz, of whose readings and recitations at Langham Hall I had occasion to speak so highly a short time ago, aspires to be something more than an interpreter of other people's thoughts. She has just written a "mystical poem" called "The Triumph of Love," and since it is "mystical," of course I do not presume to analyse it, or, indeed to criticise it farther than to say it is singularly beautiful in execution. The thread is not easy to follow; that we should not expect, or else what would be the use of calling it mystical? Miss Dietz is especially happy in that most difficult of all forms of composition, the sonnet, and some of the snatches of song in her poem, are perfect gems. The book requires special faculty principle, in the reader, but to those who have eyes to see below the surface it will be a treat.

A LEADING ARTICLE of the *Newcastle Weekly Chronicle*, for Jan. 26, says:—"The prosecution of Dr. Slade in England does not appear to have done him much harm elsewhere. He is now one of the chief wonder-workers of the Continent. The people of Berlin recently crowded to his seances in such numbers that, according to the German papers, the slate-writing professor was as popular as our Lady of Lourdes. Even Dr. Slade, however, does not satisfy all the curious people of the German empire. He has a powerful rival in a Madame Alexandrino, who, by means of a machine, constructed of 152 pieces of clockwork, can describe the destiny of all who visit her. This marvellous instrument embraces the spheres of astronomy, arithmetic, physics, geometry, mathematics, meteorology, philosophy, and the optical and mechanical sciences. If, however, the people of Berlin submit to have their fortunes told by machinery, they must forfeit that reputation for advanced intelligence with which we have hitherto credited them."

PROFESSOR BLACKIE IN LOVE.—Says a contemporary: "In a recent lecture on Scottish Song, Professor Blackie, who is a personal friend of some of our readers, said—It was a mistake to imagine that the poet only fell in love with a pretty face. A fool might do that, a fool might fall in love with a wax doll (loud laughter). Divine love was the ambitious admiration of excellence, or the rapturous recognition of a divinely-planted ideal (applause). Every man was a poet when he was in love. Every one did not write sonnets, but his fancy took a flight as if borne on wings (loud laughter). Was there any miserable wretch here who never felt love? (roars of laughter.) If so, he was extremely sorry for him (renewed laughter). He might tell them his blessed experience when he was first in love (laughter). He lost all interest in books, and went up by Bonaly, and over the Pentland Hills, singing songs the whole day, and they all ended with 'Mary, Mary, Mary,' (great laughter). Then when he ended his singing he wrote sonnets, and binding them with silver and blue ribbon, he despatched them to Mary (laughter). All that was pure joy; no doubt there came a sad day afterwards when 'Mary' would have nothing to do with 'Johnny Blackie' (great laughter). He went about mourning for two days, and the first day took no dinner (laughter), but that was not much sorrow compared to the joy of the two months' singing (applause). He did not shoot himself, for he had had the pleasure of being half-a-dozen times in love since (laughter). When he was in love his soul was like an instrument that angels had come down and played upon (loud laughter). Love did not require fine surroundings. For himself he preferred the smell of a byre, especially if there was a milkmaid there, to the finest drawing-room at the West-end. (Here the learned professor sang a verse of a song 'When the kye comes home,' and followed this with a verse of 'Kelvin Grove,' in a good voice and exuberant spirit.) The singing was greeted with loud applause and cries of 'encore.'"

NEW YEAR'S GIFTS.—Since the last notice in the MEDIUM, these Gifts have been sent to friends residing at

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 TUESDAY, FEB. 12.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, FEB. 13.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, FEB. 14.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, FEB. 15.—Mr. Lambelle's Spirit-Guides, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, FEB. 10, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, (Notting Hill Station, at 7.
 TUESDAY, FEB. 12, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8, Developing.
 WEDNESDAY, FEB. 13, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, FEB. 14, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, FEB. 15, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 8, 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 8.
 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, 156, 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.
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 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, FEB. 12, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
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