



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

## SPIRITUALISM.

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### A PHRENOLOGICAL DELINEATION OF THE LATE POPE,

WITH SOME THOUGHTS, ON THE ORIGIN AND NATURE OF POPEERY AND PRIESTCRAFT.

So many well-executed portraits in various poses of Pope Pius IX. have been engraved for illustrated periodicals that there is no use in occupying space in this periodical with a reproduction, and the personal career of the man has been told and retold so frequently of late, that facts so familiar need not be repeated here. Our purpose is to present a brief analysis of the man organically, and, using him as a subject, convey to our readers a short lesson in phrenology.

The late Pope appears to have been a tall, portly, and, in later years, a somewhat flabby man, indicating, by the extent of osseous structure, capacity for work; while the abundance of elastic flesh was significant of the glandular or feminine temperament. The brain was also large, and the nervous system in a very highly-wrought state, which in early life exhibited the morbid condition of epileptic fits. On the whole, the character, regarded organically, was of such a kind as to be largely influenced by circumstances. The early portrait of Pius IX. given in the *Graphic* exhibits that fire in the eye and pronounced expression of the lower part of the face which confess the struggle which the man when young must have had with sensual tendencies and the superficial ambitions of secular life. Had he lived in the world, expending his life-forces in voluptuous pleasure and depraving his blood with riotous living, he would have died early of some form of congestion or nervous derangement. The work of the church and the preparation for it gave the mind supremacy over the lower passions; and, as his adviser and predecessor told him, it cured the young man of love and of epilepsy at the same time.

The late Pope was undoubtedly a medium. His organism was a powerful magnetic reservoir, from which circumstances could call out varied and contradictory powers according as they acted on him. He had in youth the elements of physical mediumship. His studies and church duties developed the inspirational. He had good "developing power"—hence his personal influence—and he was without doubt a distinguished healing medium. The listless and aimless nature of his early life, his indifferent health, and dulness, till practical work gave an incitement to action, are all indications of latent mediumship. Many stories are told of supernatural events occurring at the time of his early public work. Spiritualists understand quite well that there was nothing extraordinary in such things; but the Catholics, on the one hand, regard them with superstitious awe, and the rationalists on the other with vacant credulity.

The most noble elements of Pius's lineage were derived on two occasions from the female side, and he showed excellent hereditary qualities, which, we have already intimated, partook of the feminine characteristics. He was rather "Holy Mother" than "Holy Father," and the sneering epithet of "Old Lady of Rome," occasionally bestowed on him by the comic press, was not wide of the mark. Herein consisted his excellence as a Pope. He was deficient in real genius and masculine brilliancy and positiveness of mind; no such man could be a Pope—no, not for the whole world; but he was endowed with feminine adaptiveness and tact; and his "courage," if the word is not misapplied—was that of the stubborn animal which holds out against entreaties, and will not budge till terror or a superior force moves him.

The face was harmoniously mapped out, portraying that even-

ness and balance of character which was his chief endowment for the very difficult post which he filled through peaceful and troublesome times to the satisfaction of the greater number of those who regarded him as their leader. It is not a high tone of countenance, and in most of the portraits, particularly that of the *Illustrated London News*, it is flattered and idealised. We prefer the rough naturalness of those prints which appear in the *Pictorial News of the World* and the *Illustrated Sporting and Dramatic News*. These evidence a considerable degree of irritability and querulous obstinacy which at times must have rendered their possessor very troublesome to those in immediate contact with him. The man was choleric—given to moods; at one time overflowing with gracious benevolence, then, again, grasping, censorious, and exacting. He had, however, much practical good sense, and such a man would carefully hide his weaknesses from public knowledge and get himself into condition by self-examination for the equanimous fulfilment of his public displays. Popes and kings, as well as public persons of less note, must not be judged by the varnish of well-executed prudence—hypocrisy some would call it—in which they appear so bland and benign on public occasions. With a Pope—who, if not "holy," is nothing—this injunction to be wise as a serpent, even though not quite so harmless as a dove, is of prime importance, for, like an orchestral leader, he sounds the keynote to which all the choir of minor priests is supposed to follow in accord.

The brain was large and well balanced; the development of the anterior lobe being very marked. It was one of those wide, square heads which indicate comprehensiveness of detail—all the motherly "outs and ins" of things, and how to take best advantage of them, rather than a deeply penetrative and intuitive perception of that which is essentially true. His mind was superficial, sentimental, dramatic, fond of display and style, but not "interior," profound, aggressive, or original. He was every inch a pope.

The intellect was finely balanced; the perceptive faculties somewhat taking the lead, but well-sustained by the reasoning powers, recollection, and fluency of expression. But the leading feature of the forehead was the fine development of Constructiveness, Ideality, Imitation, and Suaviteness. Pius IX. was an artist, not an intellectualist; and his feminine quality of *physique* put feeling into his every act, and caused him to infuse soul and a living reality into all the forms of character he undertook. He was negative and mediumistic—such a mind as becomes psychologised by the sphere of the rôle which he played, so that, as romantic youth, priest, bishop, preacher, king, or pope, he was, all the while, not the man Mastai-Ferretti, but a dramatical personage, playing his part under a dominant influence, which moulded and transformed him into the round man adapted to fill the round hole, for which he was intended. The shows and benedictions, the councils and dogmas, the receptions and "captivity," the charities and hoardings, of the man's life, were the unfoldment of a programme which circumstances imposed upon him, and which he went through as an actor would represent the heroes or horrors of his line of stage business. A pope, if he be a good one, must have no mind of his own, but be a machine propelled by the psychological sphere of his position, or a mirror, in which is reflected the traditions, prejudices, and exigencies of his office.

Under one set of circumstances he was generous, he was beneficent, a reformer, an evangelist, and a philanthropist; but other scenes are presented to the mirror, and the whilom benefactor is eagerly clutching peace and presents from all parts of the world. The "reformer" becomes a shallow temporiser, and the philanthropist imposes upon the conscience of mankind galling chains of



mental slavery and burdens of dogma more degrading and reason-exterminating than existed before his time.

With all his gifts and goodness, the careful old mother made it her prime consideration to look after Number One and the priestly brood that depended upon her, and in that Pius IX. succeeded most admirably; for of all the shopkeepers in the priestcraft line of business, he kept open longer than did any of his predecessors, extended his market greatly, and introduced two new leading articles in the two grand dogmas of Immaculate Conception and his own Infallibility, besides a few minor wares in the form of miraculous springs, and other holy and hollow wonders. It is in this commercial aspect that posterity that have their eyes open will chiefly perceive the defunct Italian's claim to consideration; and thus he was a most excellent pope, and deserves well of the class of which he was the head.

It is frequently said that in the spirit-world every man will be seen as he is, and it will be impossible to dissemble or appear what we are not. The same is equally true of man in the body. To those who can read it, every man is an open book; and when mankind are indiscriminately passed under review, behold! they are found to be men and women pretty much of the same stamp—printed from the same type, the exceptional points being individual details. With all his claims to "holiness" and "infallibility," it is too evident to be overlooked that the irritable, obstinate, yet womanly good-natured old man who is the subject of our remarks was just like the rest of us humans in partaking of the weaknesses, failings, and superficialities, which are the common lot of the race. If the assumptions of the Pontiff were true, all popes would be alike "holy" and spiritually sapient. But such is not the case. They, like other mortals, are what their organic machinery enables them to be, and possibly more bad men, in proportion to the number, have been popes than in the ordinary walks of life. And yet the baseless pretension of the Papacy is founded on a spiritual truth. The pope, literally "father," is a divine institution, for is there not one in every family? Nay, there are two parents—father and mother, the duplicate head of the family circle or church, to guide, instruct, counsel, and admonish all the members thereof.

Then another function, appropriated by the priesthood, appears in the spiritually-gifted—the medium, seer, or spiritual teacher, of the family or district. In an ignorant state of society these gifted persons, having clairvoyant and prophetic powers, came to be regarded as superior to the natural heads of the family, and they were sought after, honoured, and rewarded. As a consequence, the position of the father, or head of the family, and the seer or spiritual medium, became combined. The parents lost their position as leaders of the family, and even they themselves sought counsel of and confessed their shortcomings to these spiritual mediums, or the spirits who controlled them. Soon the mediums or spiritual advisers thought they might combine together and see if they could not make a living by their craft, as they do at the present day. They, therefore, constituted themselves a distinct class, or profession; substituted pretension for reality; said to mankind, Work not for father, mother, or family, but for us. Think not, study not, but obey us in all things; do so, and follow us in all our behests, or be outcasts while in the body, and after death be damned in hell eternally. Such was the origin, and such is the nature, of priestcraft, of which popery is the most perfect expression.

The pontifical office was in existence long before the days of "Peter, the fisherman of Galilee," and it has, therefore, nothing whatever to do with him, his earthly mission, functions, or opinions. This presumed derivation of the line of pontiffs is purely a matter of business tact, like that of the dairymen, who "import" from Stratford, tinted and flavoured preparations of grease, and ticket it, "Prime Brittany Butter."

Let us return again to the spiritual function involved in the papacy, and this will appear more evident. Certain persons, in the past as at present, have been recognised as possessing spiritual gifts, being mediums, able to inform the world of truth, which man in his ordinary state cannot discern for himself. This is a fact, for we witness it daily in the experiences of Modern Spiritualism. This modern democratic form of it, however, priests can never acknowledge, for it would be ruin to their trade. They have, therefore, to pervert ancient metaphysics and anthropomorphise the divine Reason, or Light of Inspiration—the Word, that is, spiritual consciousness, "which lighteth every man that cometh into the world." This they personify, make into a man like unto themselves. He is constituted, in their system, God's amanuensis, and writes a book in which the will of God is alone declared. But this book cannot be understood by men in their usual senses; it must be interpreted by those who are under the influence of that personal spirit, or divine amanuensis who wrote it. Hence it is set forth that this divine bible-maker once lived on earth as a man, during which time he endowed Peter with the power of true interpretation of spiritual things, and bestowed the goodwill of the business upon his successors. This Peter passed away from mortal life, and those engaged with him in the work took steps to enable the divine person in the spirit-world to properly choose a successor, and so the line is continued.

The Pope is supposed to be the bridge which connects the mortal world with the high-level abutment in the spirit-world, from which the Divine Mind can express itself, in all its true loftiness and purity. But what would be the use of such a piece of masonry unless it were infallible? says logical common sense; and thus it has lately been made so.

The Pope is also called the "Vicar of Christ,"—the representa-

tive, or medium of the Divine Word, and thus acting for God, or being under the control of some person of the godhead, he lays his hands thus influenced on certain men, and makes them cardinals. These, from the measure of divine abundance which they thus receive, vicariously bestow a similar benefit on bishops. While these, in turn, endow with divine light and attenuated infallibility the ordinary priests, who have the power, in the name of God, to listen to confession, forgive sins, and who alone can be permitted to read aright and expound the Bible. They do all the thinking and salvation work of the world, and the only course for the laity is to sin and enjoy it, confess and be forgiven, pay the priest, and all will be well; for even if you slip through and go to Purgatory—hell is only for heretics—for a few coins the priest can extricate you.

Such is a hurried glimpse of that enormous imposture, priestcraft; and in presenting it, we level our artillery at no sect or party, for selfishness and ignorance make priestcraft anywhere. It is all the same infamous trade and horrid crime against God and humanity, whether it be called Buddhism, Mohammedanism, Popery, Protestantism, or Spiritualism. Is there not a deal of it everywhere all around us, in churches and out of churches. Who is entirely free from it? Are there not so-called Spiritualists who put the medium and her spirit-guide in the place of the priest, and allow a fortune-telling hireling to exercise undue influence over the mind and aid them in accomplishing selfish purposes? Are there not Spiritualists who have a superstitious awe for ancient pamphlets which they unwarrantably attribute to divine sources, written by they do not know who, and edited they know not how many times, and which were first called "the word of God" by priestcraft—the Pope, to serve the purposes of the Papacy, as sketched above? Are there not Spiritualists who have superstitions and notions about divine persons and spiritual enigmas which are well enough as speculations on which everyone may think as he pleases?—but are there not Spiritualists who are ready with eagerness to censure the free minded and more spiritually enlightened who will not be led by their party, redeemed by their process, and fall down and worship their personal ideal? We fear there are; and while these forms of intolerance, dictation, and tyranny exist in any mind, that unfortunate creature has not got beyond the baneful shadow of priestcraft—Popery.

#### WHY NOT FORM A COMPANY TO PUBLISH THE MEDIUM?

No "company" will take up an article that does not yield a profit. Companies do not subscribe capital that they may have to re-subscribe it again in a year or so, but that they may obtain their capital back and a bonus for the use of it in the first place. Hence if a company owned a paper like the MEDIUM, they would either discontinue issuing it when found not to pay, or they would shape it in such a manner that it would pay, by raising the price or modifying the contents to suit some mercantile necessity. Therefore the paper would cease to serve the needs of the Cause of Spiritualism; it would be made altogether subservient to the financial views of the shareholders. The demands of profit and the proclamation of spiritual truths are diametrically opposed to each other. Has it not been said, you cannot serve God and mammon?

No spiritual periodical at the present time pays in this country, nor has any one ever paid in this country. To the credit of British Spiritualism be it said that all its efforts to promote the Cause by periodical literature has been a voluntary sacrifice. When we look back to the old Keighley *Telegraph*, we see names down for small sums to carry it on, and the existence of that pioneer organ at all was due to the devotedness and self-sacrifice of Mr. Weatherhead and his co-adjutors. When the *Spiritual Magazine* took its place, though in the hands of rich men, there was frequently to be found on its wrapper the acknowledgment of contributions to meet the expenses of its publication. We carried it on three years at our own risk and lost £60 thereby; all the literary work being done independently.

When the Rev. John Page Hopps commenced DAYBREAK, now the MEDIUM AND DAYBREAK, he had all the work for his reward, and when he handed it over to us we paid a few pounds for the wood-cut on the cover, which re-couped loss entailed on that item. Since then, with varying conditions, the MEDIUM and, indeed, its contemporaries, have been carried on by the support of those who were in sympathy with their respective management. With the return of better times, and further opportunity for development, the MEDIUM could be made to pay; but that is not the question. The object of such a paper is to promote Spiritualism in the fullest possible manner; and even though a loss should be sustained; that must not be regarded as an impediment.

Let us suppose the MEDIUM belonged to a proprietary of shareholders, and the editor was their paid servant; would he be, at the same time, so free to be a servant of the spirit-world as he is at present? Let the history and present condition of the press answer. Where is there any free paper? Do not Spiritualists find that their grand truths are extinguished by every editor to whom they are presented? Why is this? Because, even though the editor himself be a Spiritualist, he is in the pay of a party who runs the paper for profit, not for principle; and as the advocacy of Spiritualism is unprofitable, it has to go to the wall that profit may have the first chance. If so, why then should Spiritualists ask to make their organs profitable wares instead of spiritual agencies?

This is in truth how it is: the MEDIUM really belongs to the



spirit-world. It is the "MEDIUM" of those spirits who require such an "instrument" to carry on their work for the enlightenment and progressive unfoldment of mankind. The Editor is therefore the servant of the spirits, and works alone to serve the ends which the spirits have in view. The spirits thus find all the directing and teaching necessities, and it is for those on the mundane sphere to find the material supplies or "conditions" needful for the continuance and support of the work; the spirit then has free course to teach as it sees fit. The work is placed on a truly spiritual basis—a basis too which has been well tried in this country, and which has kept our Cause in an ever-onward course, unsullied by stains which in other lands have been attached to its garments.

The mercenary system in spiritual work is wholly bad, and when the pecuniary demands of a large body of capitalists have to be met in the management of such a concern, it becomes a thousand to one of the spirit-world having any voice in the affair. When profit has to be so sedulously studied, all kinds of dodges are resorted to to bring in a balance on the right side. In America, where spiritual papers have paid much better,—and yet the early promoters of them had to suffer severe losses—the profits have had in some respects a very questionable derivation. Spiritualism in America has become far more of a trade than it is in England, and, as a consequence, the most unscrupulous characters have been tempted to come forward and enter the spiritualistic market for the love of gain. They have been enabled to gain a footing because they could pay well for the privilege, and, being wise in their generation, they know that by expending a little money for editorial puffs and paragraph advertisements it would pay them well in the end. So far has this shameful abuse been carried in America, that the same sheet which eagerly vilified the good and the true spiritual worker as heartily became the trumpeter of the High Priestess of the Free Lovers! Such is the fruits of profit as opposed to principle, and we ask, Can shame and dishonour further stoop? Puff up this one, however polluted, and trample on that one, however well-deserving, all for the love of the almighty dollar!

We do not say that a spiritual paper should not be rigidly economical and self-sustaining in all its operations, and this we have been most conspicuously. We do not say that a spiritual paper should not herald the merits and render useful to the Cause the mediums and workers who spring up in our ranks. That is one of the chief functions of a spiritual paper. But that the privilege of being recommended in the columns of such an organ should be made to turn on cash payments is a proposal to be rejected with scorn as too infamous to be listened to patiently.

These abuses will arise when profit is made the grand idea in working a newspaper, as was experienced in the case of the London dailies when, even as an advertisement, they would not permit Slade's challenge to Lankester to appear because it would have offended a more profitable class of customers.

Spiritualists, do you want your papers to be placed on such an abominable basis as this? We answer for you—No! a thousand times, no; and we are certain that every reader will re-echo our response. If that be your answer, and we know it is, then it is incumbent on you to express your grateful thanks that the work of this Movement has fallen into such hands in this country that these abuses are impossible. Then strengthen these hands. Tempt them not to uncleanness by the stern demands of want. Thank God that you can be a party to this purer Spiritualism, by sustaining its beneficent operations on a benevolent basis, and put your hands into your pockets for the needful supplies, and, as one band of spiritual workers, keep shoulder to shoulder in a warfare so noble and hitherto so successful and honourable in its movements.

There is no other way to effect spiritual work than by personal and pecuniary sacrifice. This has been our experience. Come and see us—how we work, how we play, how we are clothed, how we suffer, and answer whether we are working for love of money and its indulgencies, or at the behest of high principle. Take your stand with us on that rock of principle, perform your share of the sacrifice, and thank God things are as they are, and that you can do your little share to keep them so.

#### STANLEY, EXPLORER, AND MRS. CATHERINE BERRY.

To the Editor.—Dear Sir,—The communication in your last issue relating to Mr. Stanley and myself (from Mrs. C. Berry) was read with considerable interest. The following paragraph, so especially pointed and personal, borders on the painfully complimentary:—

Mr. Stanley wants no advocate, the work he has done will remain for ever. My regret is that he is not an Englishman and cannot be canonised as one of England's heroes. On the other hand, I am glad Mr. Peebles is not an Englishman, for I should have been most heartily ashamed to have acknowledged him.

If Mr. Stanley needs no advocate, why does Mrs. Berry, or anyone, volunteer to become his advocate? This lady "regrets" that Mr. Stanley is "not an Englishman." So do I—and accordingly we agree. On the other hand, she is "glad that Mr. Peebles is not an Englishman." So am I. Was there ever more perfect harmony? I may just add right here, that it is not much to be an American, not very much to be an Englishman, but a great deal to be a man—a truthful, honourable, working citizen of the world!

It is just possible that I know quite as much of Mr. Stanley in private and public life as does Mrs. Berry; and it is certain that I spoke of him with far more respect than have several prominent Englishmen in recent London journals. The editor of the *Echo* supposes that Mr. Stanley, when "attacked for his reckless and inhuman conduct," "inkered up an *ex post facto* diary for the occasion to defend himself," and then, after accusing him of "brutal

massacres"—after informing the public that "Colonel Yule, one of the most eminent of geographers, and a Member of the Council for India, has retired from the direction of the Royal Geographical Society, rather than, by approving this man, be a party to sanctioning his conduct"—this editor of the *Echo* further says:—

Stanley in his last speech wasted an hour in the most absurd self-laudation, in accounts which were in some passages, if not exaggerated yet palpably inflated, in sneering at Livingstone—in showing what fools compared with himself were other explorers—in rude contradiction of the polished men who met to do him honour—and in a silly covert attack on Sir Samuel Baker.

The opinion of the London Geographical Society touching Mr. Stanley, and the opinion of some others outside the "fellowship," may be gathered from the following, appearing in a London daily of the 14th, under the signature of F.R.G.S.:—

I was at the lecture in St. James's Hall on Thursday last, and a more egotistical, bumptious display it has never before been my lot to listen to. I could only account for the silence of the Council of the Royal Geographical Society and the audience generally, when Mr. Stanley ventured to speak sneeringly of that great man, David Livingstone, to a feeling of courtesy towards that nation of which he is, in my humble opinion, so sorry a representative.

The *Examiner*, one of the most thoughtful and influential of the London weekly journals, tells Mr. Stanley very plainly that "he has brought back no witnesses to his exploits," and adds:—

He has brought us latitudes vague and longitudes vaguer. His maps are very rude and contradictory, and his letters contradictory of his maps; his accounts of the resources of the region equally loose; his linguistic vocabularies are composed of the fragmentary ejaculations which he addressed to his black friends before shooting them; and the scientific collections which previous explorers, with the aid of no great river highway to convey them, brought to England for the benefit of science and as a testimony to the truth of their own narrative, are non-existent. Still, we think that there can be no doubt that Mr. Stanley crossed Africa, and came down the Congo. Of course he is not a Vasco di Gama, nor a Christopher Columbus, nor even a David Livingstone or Verney Cameron. For both of the latter explorers crossed Africa before he did. They also showed him the way. . . . He was the only one of his predecessors who slaughtered the natives of the region he passed through, and probably the only one who had ever so large a following to do it. The English and German explorers were often threatened by the natives, but always managed to conciliate. . . . He tells us that he passed down the Congo fighting his way. This we cannot call a merit in any explorer. It is his misfortune. The most skilful traveller is the man who accomplishes most at the least risk. And Mr. Stanley is not that man. . . . He calls by all manner of bad names the most famous geographers and illustrious soldiers and statesmen, because they presume not to think as Henry M. Stanley, of New York, thinks. He goes on Saturday evenings as the guest of the Geographers, and with a good taste all his own, and a good breeding which has endeared him to the society which he adorns, rudely interrupts men of European reputation by contradiction and abuse of their friends and colleagues, who were names of note before this vulgar young man had received his first coat of American whitewash. . . . Mr. Stanley was liberally supported. But all he has given for the money lavished by "the open-handed men" is the floating down a few hundred miles of a new river, which he has most imperfectly described, and some adventures for which we have only his word, and which have nothing to do with geography, except to amuse cackling dowagers. He has not opened up Africa; he has closed it. He has made the Congo and the Lake Regions, as another traveller remarks, "a future hell for Englishmen." For the sake of a little false "glory," and the applause of the "Leo Hunters," whose respect for their prey is in exact ratio to its notoriety, he has made the English name loathed where it was once loved.

Most merciful was my treatment of Mr. Stanley, compared to the flagellation he has received at the hands of cultured and literary Englishmen. Neither he nor his friends will gain anything, however, by whining over his whippings!

While somewhat admiring Mr. Stanley's energy—a trait not uncommon in the Anglo-Saxon character—I do not sympathise with his sneers at Spiritualists; with the bloody slaughtering, incident to his thirty self-heralded battles in Africa; nor with his cork-screw tastes and tendencies. Speaking of Capt. Tuckey, this gushing Stanley said, in one of his (published) Cape Town speeches:—

Rum was demanded, but of course we had none. I only wished we had, for my people were worn out and famished, and a little rum would have cheered us up, and made us feel we were approaching civilisation (laughter). . . . Then came the rice and the fish, and beads and cloth, sugar, coffee, tea and biscuits; and there was a special little bag for myself, containing four or five loaves of bread, three bottles of beer, one bottle of champagne, one bottle of claret, one bottle of port wine, and lots of other nice little things (laughter). . . . I had my little treat to myself in my tent. I did not wait for a tumbler or a corkscrew, but just knocked the neck off a bottle, and tasted a little of the contents out of a tin pannikin. When once I had got a taste of it, I of course wanted some more. Then I knocked the neck off another bottle, and I had a bottle in each hand. I was happy (laughter). I then looked anxiously at the champagne. I looked at the cork—how it was made tight, you know (laughter), and I thought I would open the bottle just to smell what it was like—to see if I could recognise it (laughter). I must taste that just to see if I have forgotten what it is like. It tasted uncommonly nice, and I emptied the bottle, and then—oblivion, sweet oblivion—sleep (laughter).

Mrs. Berry tells us that she has never "met with one of Mr. Stanley's sneers" at Spiritualism. Granted; but what she has not met with is of very little consequence. I have met with them—hearing him sneer at both Spiritualists and Spiritualism. And anyone understanding the construction of sentences or the first rudiments of grammar, would see—as per my previous extract—



that Mr. Stanley compared the "fetish worshippers" of Africa with "Spiritualists"—both of which had, so he said, their "superstitions." But to make the charges against Mr. Stanley more definite and more positive still—painful as it may be—I select the following paragraph from his speech in Cape Town, delivered before the Philosophical Society, and published in the *Cape Argus* of November 6, 1877. Here it is *verbatim* :—

Do not English nurses still frighten the children with stories of bogies and bugaboos? (Laughter.) Are there not plenty of people in England and in America who believe in the delusion of Spiritualism (cheers and laughter), and pay their money to communicate with their friends in the next world when in reality they are only talking with mediums in this? (Laughter.)

Comments are needless. And Mrs. Berry (a Spiritualist) regrets that this man is "not an Englishman," to be "canonised as one of England's heroes"! When will the persecuting Lankester's time come for canonisation? When?

Finally, seeing that Mrs. Berry so devotedly and ardently wishes that Mr. Stanley, the explorer and sensational reporter of the *New York Herald*, was an Englishman, she will permit me to so far join with her or to say that, were it not for my peace principles, for my temperance principles, and for my admiration of England and Englishmen generally, I should heartily wish so too.—Most respectfully yours,  
J. M. PEEBLES.

#### CONFERENCE AND MEETING AT DOUGHTY HALL.

On Sunday evening last a goodly number of ladies and gentlemen met at the appointed hour to inaugurate a series of conferences in Doughty Hall which are to precede the regular services held in that place.

The hall has been filled with convenient seats, in the shape of cane-bottomed chairs, which added much to the comforts of the audience. During Dr. Peebles' stay many have been unable to obtain seats, and have consequently gone away without listening to his utterances. But now, with this improvement, we hope that our readers will come and find seats and comfort during the progress of the meetings.

The Conference commenced by Dr. Peebles taking the chair and requesting the friends to be seated. In commencing the meeting Dr. Peebles said :—

He took the chair that evening but probably would not do so again as he thought it better to have others introduced to these positions and to the work generally. This work (continued he) of the conference is not intended to be a debating club, nor to promote controversy, but to cultivate a social feeling amongst all.

Mr. Burns on being called upon suggested a number of topics which might be brought forward at these conferences.

The Chairman then called upon and introduced Mr. Herbst from Cape Town, South Africa, whom he (Dr. Peebles) had met there some three months or so ago.

Mr. Herbst said: I can hardly express the gratification I experience in meeting you all, and to meet our dear friend and earnest worker, Dr. Peebles. You may ask me to explain myself as to what I mean by being pleased to meet you. It is this. You know what it is to be surrounded by a bigoted, persecuting population, and one coming from thence to what they call "cold London" and meeting with friends and sympathisers, and none to trouble themselves about the beliefs of his neighbour, because everyone has his own work to do, you will know what I mean by the expression of pleasure. And I prefer "cold London" to warm South Africa. Referring to the work of Dr. Peebles in Cape Town, he said :—He had not confined himself to Spiritualism, but had also spoken upon total abstinence with good results. Through his (Dr. Peebles) advocacy he had been led to see the reasonableness of the principles of total abstinence and to apply them to his own habits.

The Chairman then requested a few words from Mr. J. C. Luxmoore, whom Dr. Peebles recognised in the audience and greeted in very complimentary terms.

This old friend of the Cause, on rising, said: I have been for so long a time out of Spiritualism that I feel a little out of place in speaking to this meeting, but from the kind manner in which Dr. Peebles has asked me, I cannot refuse. That I am a Spiritualist I fearlessly state to the world. And so long as I am on this earth I will remain a Spiritualist. Without using any strong language, or employing words which might give offence to some, he would say that he had seen certain things which he did not approve of, and which seemed to warrant his withdrawal from that more active part which he had formerly taken in the subject, and that his name was associated with. He freely admitted that mediums might be charged with deception groundlessly, but he was convinced that imposition had been practised. He had no sympathy with those who endeavoured to introduce fresh orders of beings, elementaries, and what not to sustain their theories. All the theory and speculation that could be invented would never remove from his mind the fact of Spiritualism, and no amount of seances, meetings, or other things would increase the force of the truth which he embraced.

Mr. E. W. Wallis, in response to the Chairman's invitation, made an interesting speech.

Mr. John Rouse, who had entered the hall, was recognised by Dr. Peebles as an old hearer at Cavendish Rooms. When called on he said it was quite by accident that he had dropped into the meeting, living, as he did, a great distance off, in consequence of which he seldom got to the hall. Being called upon to speak, he would certainly record his vote in favour of Spiritualism. He had no theory to advance and none to support, all he wanted to know was that Spiritualism is a positive truth. Mr. Rouse concluded

by giving a brief sketch of his mediumistic experiences and work in the Cause.

The Chairman then intimated that the hour had arrived when they must commence their regular service, and they would have the pleasure of listening to their friend Major Forster at the close of his address. Mr. Thomas Shorter then assumed the position of Chairman for the next part of the evening, and Mr. Burns conducted the opening services.

#### MR. SHORTER'S SPEECH.

Friends, it is a considerable time since I enjoyed the pleasure of listening to any of the eloquent utterances of our friend Dr. Peebles; not from any lack of sympathy, nor from any want of appreciation or interest in the subjects usually treated of by our friend, but from circumstances that we cannot control. The speaker we are about to listen to is so well-known that I am sure no words of commendation from me are necessary, for, like the truth he represents, he is universally known. This subject of Spiritualism has spread all over the world, and permeated the literature of all nations. There has been much said of comparative science, and I wish that more attention was paid to comparative Spiritualism, and I know of no one more qualified to give us an idea of this than our friend who is about to address us. The subjects to be treated of this evening are of the greatest importance and cannot fail to interest all; and I am sure that the experiences and researches of the lecturer justify the expectation that they will be treated in a manner becoming their gravity. I am not going to anticipate by making any lengthy remarks, for our programme is sufficient, and I look forward with pleasure to the addresses, both of Dr. Peebles and our other friend Major Forster, who I had much rather had occupied the chair on this occasion. It is with pleasure, therefore, that I call upon Dr. Peebles for his discourse.

Dr. Peebles then delivered an excellent address, treating the subject exhaustively, but want of space forbids a report of it. It will form part of a new work which he has in hand.

At the conclusion of the discourse, Major Foster delivered an address, in which he compared the teachings of theology with those of Spiritualism, showing the discrepancies of the one and the reasonableness of the other. He regarded the manner in which the Church had expressed her views on the subject of death, as being worse than that of annihilation and an insult to infinite love. He afterwards spoke upon the location of the spirit-world, and said that we were as much in the spirit-world now as we ever will be, and that it was absurd to suppose that heaven lay beyond the region of stars and planets. In a happy, impressive style, he showed that Spiritualism was the truth of life, and that we need not go to Egypt to learn it, nor to study Indian magic to become acquainted with it; much less to destroy the immortality of our children until they attain a certain age, to make our views meet with those who entertain theories of elementals and elementaries.

Our report of the conference and service is exceedingly brief, but as our friends, Dr. Peebles and Major Forster, are to speak on Sunday evening, under the presidency of Mr. William White, we recommend all to attend and hear for themselves.

#### THE "WAR IN HEAVEN."

Has it ever occurred to Spiritualists that their Movement is of a spiritual as well as of a mundane character, that is, spirits take part in it, for and against, as well as mortals? We may safely answer this question in the negative on behalf of many who take interest in this subject. They have not got so far into it as to know that spirits really exist or communicate at all, and to these outsiders one idea is as good as another—nay, if it flatter their ignorant prejudices against angel-ministry, all the better. But to the intelligent Spiritualist who knows that human society is really a part of the spirit-world, it must be evident that any question which agitates the human mind is also a topic of interest to spirits. We give the testimony of Mr. D. Richmond, Darlington, a very experienced Spiritualist. In a letter, just received, he says :—

"You may depend upon it, certain religious (so-called) spirits and skilful angels are very busy, all over the world of Spiritualists, with processes of deception and disintegration of our spiritual companies, meetings, or societies, or gatherings together for mutual improvement and spiritual communion; and but few seem to understand that we can beat them all by just being rational enough to meet together at stated times, and contribute the necessary sum of money to pay current or inevitable expenses of rent, warmth, and light.

That this is so there cannot be a doubt. There are hosts of spirits who desire to see the old order of things maintained, others glory in human degradation, and some delight in that which is mischievous and misleading. From these come all sorts of absurd theories, deceptive phenomena, or persecutions. The last two years have been busily employed by these adversaries; and now that the friends of Progress in earth and in the spirit-world are taking higher ground, and determined on doing better work, these retrograde influences are inducing old friends to fall off, contributors to stop their subscriptions, and otherwise place impediments in the way of the good work that is springing up on every hand.

Friends, think over this seriously. Do not let your minds be obsessed by any peevish or uncharitable notion that may have come to you which alienates you from the work and necessities of the Cause. Take positive ground on behalf of it, though ever so small the advance may be, and thus shut off the influence that is making you act contrary to your better convictions.



## RECITATIONS BY MR. AND MISS DIETZ.

We must go back to the time when Mr. J. C. M. Bellew made such a profound impression on educated London by his readings, for a parallel to the recitations of Mr. and Miss Dietz. We well remember Mr. Bellew's effect upon our mind, by the rendering of some of his pieces, especially those in which dramatic force and sudden alternation of passion were depicted. He had a mighty reserve of power, and could depict a whirlwind of passion with thrilling effect. Yet he failed to read *Macbeth* with any success. His impersonation of "Lady Macbeth" passed the sublime, and was, in effect, ridiculous. As a reader of the comic, he was a pure failure. It was almost melancholy to listen to his fun; and his stage-grin, when a laughter was needed, was sepulchral in the extreme. Yet he was very fine and very impressive in his own way; and since he left us we have had none to fill his place.

In many ways, a comparison between the Dietz recitations and the Bellew readings becomes a contrast. We have the advantage of a division of labour in the present case, and each performer is well up to the standard of excellence. Mr. Dietz renders the inimitable humour of Bret Harte with great cleverness. There is something in American humour which no Englishman can translate. It needs one "to the manner born" to catch and fix the transient gleams. What is it that constitutes the essence of American humour? If it be, as we suspect, the sudden and picturesque contrasting of the pathetic with the grotesque, the strange, unexpected "situations" to which, on this side of the Atlantic, the "Bon Gualtier Ballads" come nearest, then part of the difficulties of a fair rendering of it is explained. It needs a power which Mr. Bellew had not, but which Mr. Dietz has, that of being able to interpret with subtle rapidity, changes of motion and opposite types of character. Be this as it may, his rendering of the most pathetic, most strangely touching of the farm ballads, "Betsy and I are out," leaves nothing to be desired. It is a vivid picture of self-made misery, in which one loses the reciter, and sees only the poor old couple who are so near to each other, and yet so far away.

Bret Harte's picture of the "Scientists in Conclave," was given with no less effect. The poet tells, in his own grimly humorous way, of the mild manner and truly scientific point of view from which the savans regarded truth; how the "remnants of a Palæozoic age" flew about at last, in the heat of discussion, until for one unfortunate the argument became too strong, for—

"A chunk of old red sandstone took him in the abdomen,  
And he smiled a sickly sort of smile, and curled up on the floor,  
And the subsequent proceedings interested him no more."

—a truly scientific *argumentum ad hominem*.

This, however, Mr. Dietz's strong point, had not prepared us for the intensity of the force that he put into "Phil Blood's Leap." The effect on the audience was electric, and the applause that followed had in it the ring of something more than appreciation of a successful recitation. We had realised the situation, and that is, perhaps, to a true artist, the highest praise that he can desire.

We should have said that Miss Dietz was a real contrast to her brother, were it not that in her Shakspearian recitation (*Romeo and Juliet* iv. 3) she suddenly and, to us, unexpectedly, gave evidence of possession of the same intensity of power which characterises Mr. Dietz. Her ordinary manner is so quietly graceful and refined, even sensitively subdued, that it was a surprise to find her pouring passion with such tragic force and sustained power.

Her more usual efforts are full of elegance and grace, coupled with a *naïveté* quite unusual in one who is accustomed to the public boards. "Babie Bell" and "The Swineherd," if one must select, show Miss Dietz at her best. The former gives her an opportunity of delineating pure pathos; the latter of showing the *naïve* and arch manner in which she excels. She was successful in all she attempted, and her rendering, often surprised us with glimpses of new beauty in well-known pieces such as the "May Queen."

The whole entertainment merits the highest praise. No trace of meanness or vulgarity; nothing that could offend; but, on the contrary, an evening of refined and cultured enjoyment. This, surely, is what we need; and it will be an evil sign of the age if in this vast city there be not room for one entertainment which shall aim at elevating and instructing as well as amusing its frequenters.

"M.A. (OXON.)"

## A SPIRITUALISTIC POEM.\*

Miss Ella Dietz, the talented reader and reciter, has given us a truly remarkable, original poem. She calls it "mystical;" we describe it as "spiritual," for it strikes us as being, in something more than the ordinary sense of the word, an inspiration. Every great triumph of art—be it picture, poem, or strain of music—is in its degree inspired; but we fancy the control was more than usually complete in the case of this particular poem. It is a life-history, as it purports to be; we are sure of that. The epilogue reads thus in simple prose:—

"Within this book lie embalmed two mortal hearts. Above it hover two immortal spirits. Blessed are the dead which die in the Lord, &c. Amen."

It is, as far as the historical portion goes, the narrative of a love that was first forced, artificial, and formal only; then grew into what was natural; and finally was sublimated into the

spiritual. That is how we read the poem; but it is rhapsodical, and requires care to follow out the clue.

Let the fair authoress tell the tale, as far as may be, in her own words. We shall be surprised if the few excerpts we give do not induce readers to acquire the book for themselves. It will be a treasure for those who seek in poetry something more than a jingle of pretty meaningless rhymes.

Here is the first phase:—

"There came a time of trial, words of fire  
Should paint the dread volcano's lava streams;  
Another will crossed mine with stern desire,  
An actual life combatted with my dreams.  
Child! Still a child facing the problem human,  
And burdened with the anguish of the woman."

Of how many a loveless marriage might not these burning words be uttered? Then, however, the true love is found; and this is the key to the finding:—

"When thou hast searched the universe all through,  
And failed alone to find the central thought,  
Watch where the needle points,—'twill lead thee true:  
Gain thou this knowledge howe'er dearly bought,  
That thou the whole art powerless to construe,  
Until by thine own centre thou art taught."

In the rapture of this union consists the bulk of the poetry. It assumes every form—now of sonnet, now of song, now of narrative; at one time it is bright and happy; suddenly it modulates into minor chords. Clouds come across the blue sky, but in every case the hand of the artist is perceptible.

When the pedant, in the old Greek joke-monger's jest, wanted to sell his house, he carried about a brick as a specimen. That is all we can hope to do with this beautiful poem. Here are two bricks—rather let us say two polished stones from the temple. Will they not persuade the outsiders to step within and claim initiation?

Here "she declares herself":—

"Grant, O my Father, that this joy of mine  
May penetrate all hearts and through them shine  
Grant that all eyes may holy vision see  
Of God in man, of man's divinity:  
That woman, mirror of the blessed sun,  
Be lifted up, her reign has now begun  
As Reconciler, Comforter, and Dove,  
The all-embacing, universal love,  
The help-meet, who has waited until man  
Had worked his portion of the Father's plan;  
Though still rejected, she, and she alone,  
Is the great Builder's polished corner-stone.  
'Tis the Lord's doing, marvellous in our eyes;  
Echo his praises through the earth and skies."

And, finally, here is the sublimation we spoke of:—

"To all the door is open, and the same  
Victorious laurel waits for every one  
Who braves temptation; and when work is done  
The labourer may rest, for God hath said,—  
'To him that overcometh, on his head  
Shall be my crown of life; he rules with me  
Upon my throne throughout eternity;  
The morning star shall unto him be given,  
And he shall enter the repose of heaven.'"

## GERMAN SPIRITUAL LITERATURE.

[A German Spiritualist who has just visited London favours us with the following notice of a work, which he assures us is of great importance.]

WISSENSCHAFTLICHE ABHANDLUNGEN, von Tah Carl Fried Zöllner, Leipzig, J. Staackmann, 1878.

This is the title of a book through which, we may venture to say, a new era of Spiritualism for Germany may be inaugurated. In the country of Luther and Kant, men of science, with very few exceptions, have thought it below their dignity to mention the subject of Spiritualism at all. Professor Perty, in Bern, Professor Hoffmann, in Würzburg, and the few others who have ventured to do so, have simply been ridiculed, and as little notice as possible has been taken of their works as far as they concern this subject. I think that, henceforth, this manner of proceeding will no longer be possible in Germany.

Zöllner, after giving a theoretic introduction into the subject (page 193 to 223) mentions some of his experiments with Henry Slade, who was in Leipzig in autumn 1877 (page 710 to 730). The theoretical part of the work is of the highest value, as, in a manner until now unparalleled, it gives the theoretic key by which we can link together our former opinions of the universe with the altered views which the knowledge of the truth of spiritualistic facts will oblige us to take.

Zöllner, in his intrepid and fearless manner, not only defends his own points of view, but also attacks his adversaries; and I think that his English adversaries, Tyndall, Sir W. Thomson, and Tait, fare as badly as the Germans, Helmholtz, du Bois Reymond, and Virechow. At any rate the war between prejudice and truth is now openly declared in the scientific world of Germany, and we may hope that it will not cease until truth has gained the victory.

Dear Mr. Burns,—The Countess von Vay-Wurmbrand, whose "Spirit, Force, Matter" I am about to translate into English, has kindly presented me with her latest work, "Visions," containing some of her ladyship's numerous and most interesting records of what she saw in a glass of water, and how she developed this form of mediumship, besides other articles of great importance on spiritual philosophy.

The Countess having most generously granted me the right to translate her works, I shall be most happy to prepare some extracts for

\* "The Triumph of Love: a Mystical Poem, in Songs, Sonnets, and Verse." By Ella Dietz. London: E. W. Allen, 11, Ave Maria Lane. 1877. Price 3s. 6d.



publication in your valuable journal if you will kindly afford me the necessary space. I have no doubt that many of your readers will be glad to become acquainted with the writings of the noble lady whose healing, writing, and seeing mediumship are without equal, and the best possible answer to the *Cui bono?* of Spiritualism, and whose rare unselfish devotion to, and defence of, the good Cause, characterise her as a truly great medium *Dei gratia*, at least so in the humble opinion of Your obedient servant,  
EDWARD GRAY.  
London, Feb. 13, 1878.

#### SPIRIT-CIRCLES IN DRESDEN, GERMANY.

My dear Mr. Burns,—Allow me to give you a little news of the spiritualistic movement here. When we arrived in Dresden, eighteen months ago, we found to our great disappointment that there was not one medium to be found and about twelve Spiritualists in all, who were believers from reading, and reasoning, and listening to the accounts of others more fortunate. Monsieur de Veh being in London in January, was most anxious to be the means of proving and confirming by facts, the belief of these students of Spiritualism; tried to find a medium (non-professional) willing to make this long journey for a few weeks. Thanks to your recommendation, he made the acquaintance of Mr. Rita; and we are both very much obliged to you, as the seances held with Mr. Rita and half-believers have proved a great success. I need not speak of each seance, but will mention one given at the Baron L.—'s, in a house and room where Rita was for the first time. In the day the gentleman above named, had wished mentally that the spirits might bring him anything from outside the house. This wish he kept to himself, and during the seance a branch of oleander was thrown at the Baron, the spirit saying, "There, that's for you." Then a large key (of the plate cupboard) was brought from the room upstairs of the lady of the house, and placed inside the music-box, which we had brought and placed on the table after inspecting it to see that all was in order. This key was like a large house-door key, and it required great care to place it inside the music-box without stopping the works; the music had never ceased. As to the oleander branch, it must have been brought from some distance, as there are none either in or outside the house, but there are gardens in the next street. This seance was brought to a close by a large iron ring being passed on the medium's arm, his two hands having been firmly held by his neighbour. In our own rooms we have had continually the chair placed on Rita's arm, but the Baron had the iron ring made as a test. The spirit at work was evidently "Charley," who talked in the most amusing way, and said the key was "werry hard to do." The music-box was wound up by spirits, stopped, and carried about over our heads, as though it were of no weight (its weight is 15 German pounds.) At this seance there were eight sitters.

We both thank you again for making Mr. Rita known to us. He is very obliging, quiet, and unassuming, and accepts any tests. M. de Veh looks on himself as a missionary for the work of spreading the grand belief; and does not fear the scorn nor shrugs of the sceptics, and feels himself well recompensed if he sees anyone brought to study the facts, which will be the case, I hope.

Dr. Slade was here for four days, and obtained Danish, German, and old Russian writing.—Believe me, dear Sir, yours truly,  
Dresden, Feb. 9.

MARY DE VEH.

#### A TESTIMONIAL TO DR. MACK.

The author of the following letter has been well-known to us for several years. We have great pleasure in giving it publicity, relying implicitly, as we do, on its statements.

My Dear Dr. Mack,—I am glad to see from the MEDIUM AND DAYBREAK that you are intending to publish a book upon healing; and I trust it will be useful in directing attention to the wonderful powers you possess, and in greatly extending your usefulness.

The benefits I have received from your treatment are so great, that I am only discharging a public duty in acknowledging them.

First of all, as to myself. You will remember that when I first visited you, in October, 1876, I was suffering from bronchial irritation, and brain exhaustion. At that time, and during the coming winter, I was engaged upon an important and critical undertaking, in addition to my usual occupation; and, but for the assistance you rendered me, I feel that it is very doubtful whether my health would have enabled me to carry the matter to a successful issue.

My chest had been weak for years, and at each returning season our November fogs told upon me with increasing force; but your first "treatment" wonderfully relieved me, and at each subsequent visit the improvement became more marked. The magnetised paper, too, afforded me great relief; and often, when I could not visit you, a fresh piece applied to the chest relieved the painful symptoms as if by magic. It may interest you to know that this winter I have not suffered as in previous years.

A little girl of mine, not four years old, suffering from whooping cough, was greatly relieved, and lost the cough much sooner than is usual in such cases.

But in many respects the most remarkable case is that of my youngest child, still an infant. I met you quite accidentally at a railway station, on Sunday evening, May 25, 1876, and at that time you had not been informed, at least by human agency, of her birth. However, you immediately told me that she was suffering from a weak condition of the bowels, and at the same time you gave me some magnetised flannel, directing it to be applied round the body. You were quite right as to her condition, and the application gave her almost immediate relief. She slept naturally and well, which she had not done previously. Subsequently all her little ailments have readily yielded to your magnetised fabrics.

I am sending this to the MEDIUM as one means of making it public. You are quite at liberty to make any other use of it, or to refer inquirers to me for fuller information.—I am, my dear Sir, very truly yours,

JOHN PEARCE.

72, First Avenue, Queen's Park Estate, Harrow Road, London, W.  
February 11.

TELEPHONIC communication has been successfully established between Nashville and Louisville, U.S., a distance of nearly 200 miles.

## 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.

#### QUESTION.

11. John Grattan asks the meaning of the words "Ic, na, poo," being part of a long communication spoken under spirit-influence, in an unknown language.

#### REPLIES.

5. In reply to the question of I.O.G.T., permit me to narrate some of my experiences having reference in point to Question 9. During my stay in Oldham I had a sitting with Mr. Quarmby, medium. We sat in subdued light round a table, each sitter's hands in contact with the next sitter's. Looking intently at the medium, he appeared to me to be covered with dark shades; these grew so dense as to conceal him from my view. Then standing behind the chair, I saw the exact counterpart of the medium making passes over what appeared to me the dark cloud. The medium commenced to speak, giving what purported to be an impromptu poem. During the giving of the poem a halo of light appeared over the heads of the counterpart or double of the medium. In this case I reason thus: the spirit of the medium controlled the body, giving off the inspiration as it descended, as shown by the beams of light surrounding the head of the double. Again I have been conscious of standing aside and watching another spirit manifesting and speaking through my organisation; I also have had experiences of having visited distant places during the time friends have been listening to the voices of the guides. For myself I am of the opinion that the spirit does not enter into the medium, but that our own individual spirit acts upon and controls from without, as do also our spirit-guides.  
Liverpool.

CHARLOTTE DIXON, I.O.G.T.

6. In answer to J. W. W. (Question 10) the following translation (in the absence of any other) of the second sentence will probably be understood:—"Yeh rath tumko bolna mine chata hoon" (to be pronounced distinctly as spelt, with a decidedly nasal twang).

With respect to the first sentence I may state that the word "salaam" is invariably used as a salutation when meeting or parting, the same as we say "Good night," "good morning," &c.

At any time I shall be glad to send sentences with interlineal translations to any one requiring them as tests in Hindostanee.—I am, &c.  
Oldham, Feb. 11, 1878.

E. ANDERSON.

THE BIRTH OF JESUS.—To the Editor.—Sir,—It may interest some of your readers to know that the description supplied by Dr. Peebles respecting the manner of the birth of Jesus upon earth coincides with one given in a book of spirit-communications published in America some years ago; and lately a correspondent of mine, a good and spiritually-minded man and fine clairvoyant, has twice been personally visited by Jesus, and has had the like description of the birth of Jesus impressed upon him, thus altering his previous opinions.—I remain respectfully yours, C. P., February 18, 1878.

We had occasion some time ago to regard the Boston *Sunday Herald* as the best organ of Spiritualism in America. Evidently there is another "sub." at work on that department who is constitutionally infelicitous in almost every remark he makes, at least as to Spiritualism in this country. Readers of the *Herald* if they want to know the truth, must reverse his statements. In a recent paragraph, the two London editors are spoken of in the most untruthful manner. The elements of animosity, and looking after the interests of the fathers of the Movement, being completely opposed to fact. Mr. Pulsifer is a most honourable gentleman, but he should be careful to see that his menials do not misrepresent him in misrepresenting others.

REFERRING to Dr. Peebles's lecture of last week, Mr. Enmore Jones writes stating that the birth of Jesus "was registered in stone in the Great Pyramid 650 years before Moses was born—registered before the Egyptian nation had an existence; nay, more, at this hour measurements in the grand gallery mark not only the Christian era, but Christ's thirty-three years' life in flesh; nay, more, his thirty-six months' public ministry. The measurements in the lower gallery give the exact duration of the Mosaic era, 1,572 years, and that 650 years before he was born; and Christ's era, say, 2,162 years before his birth." Not knowing in what sense "Christ" is used, nor the method by which the assumed facts are interpreted, we cannot discuss the points raised, but simply give place to these statements.

NEWTON CROSLAND.—If you will carefully re-peruse the article to which you refer, you will not fail to perceive that it has been somewhat misunderstood by you. That article went in the direction that there is only one religion, and that is founded on spirit—the origin, nature, destiny, and needs of the human soul. This grand foundation is the one built on in the gospels, and, as you truly say, "let us try to make the world better by showing what that really is." To call this notion Christianity, that Buddhism, another Brahminism, and yet another Spiritualism, is not to settle any question, but to raise stumbling blocks innumerable, which nothing but the spiritual light within can help us over. Our plan, on the contrary, is unsectarian and universal, and is bound to agree with any truth which (so-called) religious systems may contain. Nor would we refer the world to any book, system or record for enlightenment, except as a tentative means of development. These external means have, in all ages and churches, been misunderstood and misapplied, leading to sectarian divisions and warfare, arising from the fact that the disputants, instead of having their light within, sought for it in a book, or tradition, or individual, outside of them. In this connection we would take exception to your notion as to who is our "leader or guide," given in reply to Mr. Calder in the last issue of the MEDIUM for 1877. We think the inference you throw out is not in accordance with spiritual experience, or the teachings of Jesus and other spiritual workers.



"The smallest hurts sometimes increase with rage  
More than all art or physic can assuage ;

Yet the hand's soft touch can soon appease  
The utmost fury of the worst disease."

# HEALING BY LAYING ON OF HANDS,

AS PRACTISED BY

## DR. MACK.

THROUGH THE AGENCY OF ELECTRO-MAGNETISM.

This agency is not necessarily antagonistic to the aims of the Scientific Practitioner, however much it may be opposed by the Medical bigot. The true Physician is anxious to understand the nature of Man and to become acquainted with all agencies that can operate thereon beneficially. Nor does the Magnetic Healer set himself up against the Medical Schools. He feels called to do a certain work, and he does it to the best of his ability, looking after his own duty in that matter, and allowing the medical faculty to do the same in respect to theirs. We offer an opinion to which we have not heard Dr. Mack give utterance, viz., that it is the duty of the Medical Faculty to investigate the nature of such a power as this; and so they do in many instances. Not a few medical men having failed to receive benefit from their own skill or that of their brother practitioners, have placed themselves under Dr. Mack's treatment; others have visited his rooms for the purpose of observing the effect of his power. (*Extract from an article by J. BURNS in the MEDIUM.*)

From the very numerous cases reported in the MEDIUM AND DAYBREAK and other papers, in most cases optionally by the patients themselves, a few are selected as follows:—

### Cure of Deafness.

Sir,—I have been deaf for more than two years. Through your kind treatment on the 2nd of August last, as well as the 23rd, yesterday, I have recovered my hearing; I surprised many when I joined in conversation. On Sunday last, I could not hear a word; this morning I could hear the prayers, and attended chapel as well.—I remain, your humble servant, GODFREY MARSDEN.

296, Men's Ward, Infirmary, St. Pancras,  
August 24, 1876.

### Cure of Lung Difficulty.

Mrs. Priscilla Grainger, wife of Harry Grainger, of 21, Collin's Place, Green Street, Old Ford, E., called on Dr. Mack, in October, 1875, suffering from disease of the lungs and pain in the heart; she was very weak and nervous, not capable of the least exertion without great prostration following it; was an outdoor patient of the London Hospital for six months, and had been under the treatment of Dr. Long. After three treatments from Dr. Mack (one a week) she felt as well as ever,—cough and expectoration all removed.

### Partial Blindness cured.

My son was blind of the left eye for fourteen years. After one treatment of Dr. Mack, he was able to see rightly for the first time in his life to his remembrance. The whole being accomplished within forty minutes, and with only a few drops of magnetised water. Moreover we are glad to say the eye gets brighter every day. We are ready at any time to declare the truth of this circumstance.—Yours, &c., DAVID MITCHELL.

18, Bright Terrace, Gilow, Bolton, Nov. 30, 1875.

### Cure of Cancerous Tumour.

I have been a great sufferer from an internal cancerous tumour, which began to form fifteen years ago. On the 16th of August last I first visited Dr. Mack, and since then I have regularly visited him for treatment—twice, sometimes thrice, a week—each time feeling great benefit; and the tumour has now, I believe, entirely gone. All this has been done in eight weeks of treatment, without surgical operation or any kind of medical appliance.

23, Prince of Wales' Road, London, N.W., EMMA SHORTER.  
October 19, 1875.

### Cure of Ovarian Tumour.

About four years ago I suffered from pain and fullness in the left side and back, and was told by Dr. Meadows, of Soho Square Hospital, that I had ovarian tumour. He prescribed for me, and I took medicine for three years, without deriving any benefit. About this time I called upon Dr. Mack; as soon as he took my hands he named all my symptoms. I was under his treatment for two months. I got so well that I again presented myself at the hospital, and was carefully examined by one of the leading physicians; he at once told me that I had no tumour.

I make this statement in gratitude to Dr. Mack, whose treatment removed the tumour without any unpleasant or painful process.

CHARLOTTE PITCHER.

5, Myddleton Place, St. John Street Rd.,  
July 22, 1876.

### Cure of Erysipelas.

For eighteen months I suffered from erysipelas in the nose; it was sometimes swollen to nearly double its size. I called upon Dr. Mack on the 20th of October last, and found many patients waiting. After four hours I entered the consulting room with a violent headache. After three-quarters of an hour's treatment, I left without any pain, still I had no faith that my nose was going to be cured. At the end of eight days there was a marked improvement, and I again visited the Doctor. After three treatments I presented myself to him to show that my nose was cured, and to tender my grateful thanks. My voice is clearer, and my general health better. I enclose my card, not for publication, but as a guarantee of good faith.

"GRATITUDE."

Dr. MACK'S Office Address at present is 14, Southampton Row, London, W.C.

### Dislocation from an Accident.

My mother, Mrs. Selby, aged sixty-three, who is now in good health, slightly jammed her hand in December, 1875, and the accident working upon her muscles and nerves of the arm soon rendered that member entirely useless, besides being in great and constant pain. While in this state she visited the following eminent doctors—Dr. White, family surgeon; Dr. Hutton, the famous "bone setter" of Portland Place (for it was found that the shoulder-bone had slipped from its proper place through weakness); the German Hospital, Alma Road, Dalston; the London Temperance Hospital, and St. Bartholomew's Hospital, which are so renowned for their wonderful cures,—but to no effect. On Friday, March 16, I prevailed on her to visit Dr. Mack at his rooms, 139, Fleet Street, and after the first treatment she felt decidedly relieved. She visited him again on the following Tuesday, Friday, and Tuesday, making four treatments in all, by which time the shoulder-bone had worked to its proper position, the arm was capable of moving and lifting things, and although the pain is not entirely gone, it is hoped that some magnetised paper which the Doctor has provided her with will eventually remove even that.

101, Shacklewell Lane, West Hackney,  
March 26.

P. P. SELBY.

### HEALING AT A DISTANCE.

*One of the best Remedies, and often the most convenient mode of giving Magnetic Treatment, is by the means of Fabrics Magnetised for each Special Case, as it involves no feelings of delicacy to a sensitive person.*

#### No. 1.

Major Roche, writing from Hyderabad, India, says:—"I can only testify I gave great relief to a teething infant in my house by putting your magnetised paper on his stomach and head; he slept immediately and was relieved in the bowels. Another gentleman to whom I gave it assured me it saved his child's life; everyone in whose hand I put the paper felt the magnetic power."

#### No. 2.

*Statement of the case of Mrs. H— by her husband.*

In November, 1876, my wife suffered more or less for three or four weeks from rheumatic gout in the great toe, and for the last four days of this period the pain was so excessive that she was obliged to seek medical relief. I called on Dr. Mack, and obtained some magnetised paper for her, which she applied to the part, and almost immediate relief followed. After using the paper two days, she applied the magnetised flannel received from the same source, and used both alternately (that is, the paper and flannel) one during the night, the other in the day, for five successive days, the result being a complete cure, without any recurrence of the pain. She was also suffering from general debility, inactive liver, and complete loss of appetite, the prostration being so great that I scarcely thought she was capable of undertaking the journey to Dr. Mack's, in Fleet Street. She however succeeded in reaching his place, and received magnetic treatment from him. This was continued for about six weeks. The result is, that she is now quite a different person, having recovered her strength, appetite, and good spirits—amounting, in fact, to a cure.

It is necessary to add that previously to coming to Dr. Mack she had been in the hands of allopathic and homoeopathic physicians for several years without any substantial benefit. C. H—.

59, Finsbury Park Road, London,  
February 21, 1877.

#### No. 3.

A lady writes from Dublin to say how much her power of digestion had been benefited by the use of Dr. Mack's magnetised paper. Formerly she had to be very careful; now she can take any kind of food.—*Medium and Daybreak*, Jan. 8, 1877.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 22, 1878.

### THOMAS GALES FORSTER ON THE PLATFORM.

A few days ago we learned that Major and Mrs. Forster had arrived in town from the south of England, somewhat improved in health, and it was a most agreeable sight to see them walk into the conference at Doughty Hall on Sunday evening. Dr. Peebles, as soon as he caught sight of his old friend, ran forward to meet him, when they embraced and kissed each other in a hearty, affectionate manner. Dr. Peebles somewhat shortened his eloquent discourse, when Mr. Shorter, from the chair, formally introduced Major Forster to the meeting. To this invitation the veteran responded in an unaffected and genial manner. He is a portly gentleman, of distinguished appearance, and what people would take for a thorough Englishman of the old school. His opening remarks, though the meeting had been in session nearly three hours, rivetted every hearer. As soon as he opened his mouth to speak, it was perceived that there was a man of no ordinary ability and culture before them. Major Forster, of all speakers we have ever listened to, is remarkable for the appropriateness of his language. He is neither verbose, nor yet is he obscure in style, but he uses words in such a skilful and apt manner, that they convey more than ordinary meaning, and impart truth with a clearness and interest that is quite charming. Whether a simple announcement be spoken, a fact recorded, a narrative related, an anecdote given, or a passage of sublime poetry or declamation presented, the same continuous thread of fitness and inspiration runs through all. Speaking of the spheres, he passed into a rhythmical style of address, by which the most intricate thoughts were made clear and comprehensible, yet conveyed in a manner that reminded us of Milton's "Paradise Lost." At the close of the meeting we said to a friend, nothing ever so forcibly brought to mind Milton as to hear Major Forster's highly poetical and intellectually grand peroration. Next day we were pleased to learn that a clairvoyant had seen the spirit "John Milton" influencing the Major while he gave utterance to the passage referred to.

Major Forster has the power to evoke the loftiest sentiment in the minds of his hearers. He calls forth spirituality without requiring to indulge in claptrap and reiterate the names of theological personages. In all he is instructive in an eminent degree. He is just the man that our Cause requires at the present hour, and we are glad to learn that he has been none the worse, but, on the contrary, the better for his appearance and brief oration at Doughty Hall. He will deliver a discourse at the same place on Sunday evening.

### "THE ETHICS OF SPIRITUALISM."

Dr. Peebles, writing us from Mr. Eno's, Champion Hill, says:—"I am delighted with Hudson Tuttle's articles in *R. P. Journal*, relating to the ethics of Spiritualism. Not only is Spiritualism a demonstrated fact, but, in a more extended sense, it is a philosophy and a religion, and out of it there naturally grows a system of ethics. It gratifies me to see that Br. Tuttle, ever clear in conception and apt in expression, has taken upon himself this work. It will be well done."

A part of this work will appear in the March number of *Human Nature*.

### 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.

### NEXT SUNDAY AT DOUGHTY HALL

MAJOR FORSTER AND DR. PEEBLES WILL SPEAK.

Doughty Hall is now completely seated with chairs, which enables about a half more sitters to be accommodated. We say this, that friends may make effort to secure the attendance of sufficient additional visitors to occupy the seats which have thus been provided. Last Sunday's meeting, of over three hours' duration, was one of the best ever held. A few such meetings would render Doughty Hall too small to accommodate all who desire to attend.

On Sunday evening next Mr. William White, author of the "Life of Swedenborg," "Other World Order," &c., will preside. Mr. Forster will deliver a discourse on "The Analogy between the Bible and Spiritualism," to be followed by an address from Dr. Peebles. This opportunity to hear Major Forster will no doubt be embraced by all who can conveniently do so.

### THE CONFERENCE.

The second Conference will be held at 6 o'clock. Be in time to hear all the speeches. Friends who have information to impart, or remarks to make, are invited to take part. Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening. Conference at 6 o'clock. Service at 7 o'clock.

### LADBROKE HALL.

The above hall continues to be largely attended, at both morning and evening services, and there is evidently much interest excited in that part of the city. On Sunday morning last, upwards of 100 persons met, and a very successful time was spent in development, speaking, singing, and the exercise of other spiritual gifts. In the evening a crowded audience assembled to listen to Dr. Monck's address, on "The Earth Life in its relation to Life in the Spheres." The discourse was characterised by pure sentiment and lofty thought, and delivered in the speaker's usual happy style. And, though Dr. Monck is far from being well, he does not fail to impress his hearers with the full thought of his themes. We are glad to know of such success attending the labours of Dr. Monck, and we hope the West End friends will rally round and support him, and advance the Cause of Spiritualism in that district. On Sunday evening next, we understand Dr. Monck will be assisted by a well-known trance medium.

### RECEPTION TO MR. HERBST.

On Monday evening a public reception will be given, at the Spiritual Institution, to Mr. J. H. Herbst, of Cape Town, South Africa, who will give an account of the condition of Spiritualism in that part of the world. Proceedings will commence at 8 o'clock, at 15, Southampton Row, London, W.C.

### BAND YOURSELVES TOGETHER.

Speaking of the depression that exists in society, and tends to obliterate Spiritual work, a correspondent says:—"Nobody comes to meeting because they have nothing to give; they can sit at home and have their seances or classes gratis, for by sitting in darkness for spirit-communion they save light." This is well, and the basis of the more public work. All Spiritualists should make it a point to meet at least once or twice a week for reading, singing, and spirit-communion. By elevating their desires to know God's will, and seeking light to do it; by reading and mutual improvement, a glorious power will descend upon Spiritualists, and Spiritualism will become the light of the age, and establish itself amidst evidences of spirit-power unmistakable.

These meetings need pay no rent, nor incur any expense, but each sitter should weekly contribute a small sum, even if one farthing, for books for study, or to give out to enlighten others.

### TO SPIRITUALISTS IN WALES.

We are printing for the "Ogmore Pioneer" a four-page tract on Spiritualism, specially addressed to Welshmen. It opens with an appeal on behalf of the Cause; then follow ample instructions for investigation; and the tract concludes with an enumeration of the various forms of mediumship. Proof copies are now ready, which should be applied for at once, as the tract must be printed off soon. The price will be 1s. 6d per 100. It is in the English language.

### "CHRIST, THE CORNER-STONE OF SPIRITUALISM."

We shall soon have an enlarged and revised edition of Dr. Peebles' "Christ, the Corner-Stone of Spiritualism" ready for sale, price sixpence. There are calls for it from America. Mrs. Hawkes, of the *Voice of Truth*, writes thus:—

I am reading that diamond of pure water, "Christ, the Corner-stone." I cannot express to you half the joy it gives me. My soul is with you in every line. I rejoice that it has been written, that those who read may see how Jesus, the Man, is regarded by men whose souls fear not to utter great truths, though opposed to the popular education and public opinion. Why have so few copies found their way to America?

Mr. Ware, of the *Liberal Christian*, says:—

This pamphlet, so free from antagonism and rude iconoclasms, presents the correct idea of Jesus in a readable, and even attractive, form. The line drawn between Jesus, and Christ the inspiring and verifying principle, will prove useful to thinking minds and all inquirers after the truth. The subject matter and all is a valuable accession to Spiritualist literature.



### THE MEDIUM GRATIS ON ACCOUNT OF HARD TIMES.

In response to the paragraph printed last week, a gentleman has sent stamps for postage, enabling us to send the MEDIUM post-free for ten weeks to five different persons. We will be glad to receive five names and addresses of earnest Spiritualists, who, on account of hard times, may not be able to take in the MEDIUM. These friends may not like to write on their own accounts, but if another person sends the name we will attend to it all the same.

### "BUDDHISM AND CHRISTIANITY FACE TO FACE."

This rather voluminous pamphlet contains a discussion between a Buddhist priest of Ceylon, and a Christian missionary, relative to the merits and demerits of their respective religions.

The debate, which continued two days, was held in a palm-grove, and from 5,000 to 7,000 persons were present. The pamphlet, besides containing the arguments of the disputants, has an elaborate introduction, explanatory of Buddhism, by Dr. Peebles. It will be ready for publication early next week. Price 1s.

### THE SECTARIAN NATURE OF UNIVERSALISM.

While the Unitarians of England are decidedly cultured and respectable in numbers, Universalists have no organisations, no noticeable following. This is well; for, according to the Spiritualist and liberal journals published on the other side of the waters, there is not a more narrow, bigoted sect in America than these Universalists. Are they not more partialists in spirit than Universalists?

At a recent State Convention of the Massachusetts' Universalists, they passed, among other sectarian resolutions, the following:—

Resolved,—That since the silence of fundamental law is being construed as a rejection of Christianity as a source of national strength and prosperity, giving countenance to the claims that our government should be made entirely secular, we heartily sympathise with the aims of the National Reform Association in seeking a legal recognition of God and His government.

This "legal recognition of God" is equivalent to, and must ultimately in, the establishment of "Church and State," and a paid priestly hierarchy. While all the liberally-minded of our country are striving to break the fetters, sever the sectarian chains, and liberate the serfs so long held in bondage by the Church, it seems that the Universalists of America, professing liberality are really co-workers with the orthodox sects in forming creeds and planning for a sect of a National Church-and-State establishment. If they have no shame for themselves, there is, at least, one Englishman ashamed of them.

### THERE IS A SPIRITUAL INSTITUTION.

We have had our attention repeatedly called to the paragraph in the closing number of the *Spiritual Magazine*, which tried to argue that there was no Spiritual Institution in London. We have also been reminded that by the publication of prospectus and practical results in last two numbers of the MEDIUM it has been conclusively proved that there is a Spiritual Institution at 15, Southampton Row, and that it does all that such an Institution could be expected to accomplish. In deference to the kindly interest of correspondents we make these remarks. For ourselves we have no care as to what people call the Spiritual Institution, or whether they ignore it altogether; nor can we afford to waste our breath in combating the dead. If our contemporary had departed this life with kinder thoughts of its old home we think it would have been better testimony as to the beneficent influence of Spiritualism in preparing voyagers bound for another world.

### QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday next, Feb. 24, the anniversary tea-meeting will be held in this hall. Tea on table at 5 p.m. A public meeting will be held at 7, when several prominent workers in the Cause are expected to address the meeting.

On Monday, 25th, a *soirée* will take place. Doors open at 7.30, commence at 8. Dancing at 9.30. Mr. B. Cartwright, Mr. Iver Macdonnell, Mr. Bull, Miss Waite, the celebrated American elocutionist, and several other ladies and gentlemen will take part in the entertainment. Light refreshments will be provided.

Tickets for either evening 1s. each, or for both evenings 1s. 6d. To be had at the hall and of the Committee. C. WHITE, Hon. Sec.

VICTORIA.—The *Harbinger of Light*, Melbourne, of December 1, says Mrs. Hardinge Britten is expected in the colony in two or three months, and great good is expected from her labours. Direct writing on a slate held under the table is being obtained at Tamworth, New South Wales. A long article appears on "the direct spirit-writing through the mediumship of a bright, unsophisticated girl of fifteen," who lives at Yackandandah. Mr. Robert Brown, the medium of Barnawartha Circle, has been invited to Melbourne to allow friends to witness the "manifestations of direct spirit-voice, materialised hands, faces, &c." Says the report: "Our medium was averse to receiving any money consideration, as he had never before received remuneration; but the spirits told him he must go, and that much good would result." He was "guaranteed his expenses." The first sitting was "a partial failure." "George," a comical spirit, and "Barlow" danced, and the distinct form of a face, head, and thick curly hair was felt. The spirits in the direct voice joined in the singing at one time, correcting an error on the part of the singers and then leading. Questions were answered, grand spirit-lights were seen, and the spirit-voice was heard while medium was also singing. Test conditions were observed. The Victorian Spiritualists seem to do their work in a methodical manner. The *Harbinger* is filled with very valuable matter. The teachings in the January leading articles are of a lofty kind, and wholly in keeping with our own views as to the need of spiritual elevation as well as phenomena. Mr. Marcus's pen is busy. Mr. Colley's articles are largely drawn on from our columns.

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### The Order of Spiritual Teachers.

#### No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting there was a select attendance, which was ultimately harmonised with good effect. As no Monitor had been appointed, it was resolved to desire Mr. Lambelle's spirit-friends to favour the meeting with some instruction.

The Chief Monitor opened the School with some remarks on the baseless theories, arising out of ignorance, now being put forward to account for the spiritual phenomena. Instead of merely eliciting these phenomena, an effort should be made to enable spirits to manifest under suitable conditions, so that they might exhibit their identity, and thus practically demonstrate the grand fact of spiritual existence.

During these remarks Mr. Lambelle passed under control, and his guide, "Oliver Cromwell," took up the points introduced by the Chief Monitor. He maintained that he was indeed he who occupied such a prominent position in English history. A long conversation ensued; many historical and family matters were introduced, with which the spirit seemed to be quite familiar, and he spoke with deep emotion in reference to some matters.

Three different seers saw him behind his medium, his dress and attitude being corroboratively described by each. Various parchments and deeds were exhibited to Mr. Robson which referred to events being discussed. Mr. Eagle spoke of the traditions respecting Burnham Beeches. The control said, that wood had been occupied and cut down by the royalist army. Many other topics of similar character were brought forward, and the presence of the spirit seemed so real, that it could almost be felt by all.

There was a succession of other spirits displayed to Mr. Robson's vision: "John Bunyan," dazzlingly bright; "John Milton," who controlled Mr. Robson to write in a beautiful clear hand, "All is day now.—John Milton." The control spoke very highly of Milton. Then "King Charles I." was seen, and recognised by the name appearing in Latin. The king and the Protector are now loving friends.

Few seances have ever given more satisfaction than this one, and it testified to the sterling value of Mr. Lambelle's mediumship.

#### MR. LAMBELLE'S CIRCLE.

A preliminary sitting was held on Friday evening last, at 15, Southampton Row, but the conditions were not at all good. Mr. Burns, in introducing the medium, spoke of the importance of the Cromwellian age, with its struggle for liberty and array of gifted teachers and writers. It was an age of inspiration, the effects of which we enjoy to-day, and from which the liberal institutions of America have sprung. This Cromwellian influence was again to be manifested amongst us from the spirit-world, and of all influences this self-denying and religiously inspired power was most needed in society.

Mr. Lambelle then passed under control, and in a long address laid down the basis for future work. First, it was needful that the social condition of man should be improved, which would, secondly, make morality possible, and thus, in the third place, present conditions for spiritual development.

In the questions which followed, the control gave it as his opinion that society was to be benefited, not by wars and selfish combinations, but by the educational influences of a due regard to truth and principle in all the relations of life.

These meetings will be continued on succeeding Friday evenings, at 8 o'clock.

### THE WORK OF THE SPIRITUAL INSTITUTION.

#### SUBSCRIPTIONS FOR 1878

are now due; and as no call has been made for many months, friends and supporters are earnestly invited to extend their co-operation in any form most convenient to themselves or useful to the Cause in their district. See prospectus, published two weeks ago, and report of last year's work in last week's MEDIUM.

#### AN EXPLANATION.

Some of my kind friends have found fault with me for including in the list of subscriptions to the Spiritual Institution various sums that were bestowed on my wife and myself for our personal comfort, particularly when I was in ill-health. These kind acts were not intended to be of a public character, as they were personal expressions of sympathy with ourselves. All I can say is, that I am, body and soul, without reservation, a spiritual worker, and I cannot enjoy that which the Cause requires. I desire also to make



the kind co-operation of friends look as ample as possible, for the credit of our Movement. Perhaps I may have acted wrongly, but my conduct has been actuated by the stern needs of this work. I appreciate these kind gifts all the more that they have helped on the car of Progress, and not merely added to the personal welfare or gratification of

J. BURNS.

In list of subscriptions to Spiritual Institution given last week, "Phoenix, 2s. 9d." was omitted; and in Institution Week list, "A Friend, 4s." should have been 4s. 4d.; and "T. D., 2s. 6d." should be 2s. 7d. The above corrections do not affect the totals. There was an error, however, in the casting up of Institution Week list of £1; the proper amount being £70 Os. 10d., instead of £69 Os. 10d. This makes the total for the year £496 ls. 0d., instead of £495 ls. 0d., as stated.

#### MR. J. H. HERBST TO HIS FRIENDS IN CAPE TOWN.

To the Editor.—Dear Sir,—Trusting that you will favour me with a little space in the next issue of your valuable paper, I submit the following to my friends in Cape Town:—

It is with great pleasure that I am enabled to communicate with you through the mediumship of this paper. I arrived safely (after a prosperous voyage as far as wind and weather were concerned), and landed at Gravesend on Monday last. I called at once on Mr. Burns, who received me warmly. I also met our newly-made, and never-to-be-forgotten friend, Dr. Peebles; of course, I told him and Mr. Burns that neither of them were forgotten when the last well wishes were given me by you, and I trust never shall be. After which I called on Dr. Monck, who, I am sorry to say, felt not so well as I wished to see him, owing to overwork in the glorious Cause. I called on Mr. Eno, where Dr. Peebles is at present a guest, and can only say that the Doctor is under a warm and hospitable roof. On Wednesday last, Dr. Peebles and myself attended a reception at Miss Chandos Leigh Hunt's, and the brilliant wit, combined with deep penetration of that lady, have agreeably surprised me. I am already a vegetarian in theory, and think that if I do not take care, I shall soon be one in practice; for not only has Miss Leigh Hunt powerful arguments to sustain her, but the eloquence and determination she uses are enough to convert almost the greatest meat-eater existing.

On Sunday last, Dr. Peebles kindly introduced me to a large number of Spiritualists who welcomed me as Spiritualists alone can welcome. I also had an opportunity of telling them how much good the Doctor has done in Cape Town during his short stay there. I told them that we were asleep until his energy, enthusiasm, and philanthropy caused us to be active, and that I trusted it would continue so, increasing and multiplying daily, aye, hourly. After the conference, the Doctor gave a lecture with his usual talent.

I am surprised to find that there are so many learned men and women in the spiritual Cause; that there were some, I always understood, but so many I never expected. Of Mr. Burns, I can only say, that he is properly placed and far too little appreciated; but no doubt the time will come when Mr. Burns will receive in part here his reward that awaits him in the future state. I also met Major Forster, and had the pleasure of hearing him speak under inspiration and with Dr. Peebles. I must say, to hear him is to hear an angel discourse. Last, not least, is Dr. Mack, of him I can speak positively, for I have had an opportunity of testing his healing power, which, to anyone but a Spiritualist, would appear miraculous. I strongly advise all who suffer, to obtain from him magnetised paper, which I affirm will do them more good than ever drug did for mortal man. I should like to mention all whom I have met, but I must economise space. And you, the "great unknown," remember that my spirit is constantly with you, and with them that surround you. I love to dwell there.

B. T. H., work calmly, quietly, and steadily, and success is sure; develop mediums, and do away with sight-seers who break up your circles because of their scepticism. You have in part attained your object, and although not more than you can accomplish, enough unto the day is the evil thereof. When your mediums are practically developed, they will do more than the most feasible theory that can be devised. Do not look down on others because they are blind, but give the spirits time to heal them, and they will come to you instead of your going to them.

S. T. M. and J. B. M., I greet you. H. F., I have spoken to Dr. Monck and he seems to remember you and your younger brothers. Tea . . . and Di . . . Remember you will soon have a duty to perform.—With love to all, I remain, as ever, your brother,

J. H. HERBST.

P.S.—If you want to hear from me, take in the MEDIUM. I cannot write separately to you, so you must be satisfied with what I can do.

J. H.

#### SEANCE WITH MR. EGLINTON, AT KINGSTON-ON-THAMES.

To the Editor.—Sir,—About a dozen friends met together at the house of Mr. Champernowne, on the evening of the 15th inst., for the purpose of holding a seance with Mr. Eglinton. We formed a semi-circle opposite to one corner of the room, in which was the cabinet. The gas was burning in the centre of the room, and a small lamp was lighted as well. Thus formed, we joined hands and commenced singing melodies, accompanied by a young lady on the piano. After a short time the medium came out of the cabinet, apparently under influence, to obtain some magnetism, as he said; and standing before each of the sitters, he seemed to throw something towards the cabinet. He re-entered the cabinet and took his seat, and appeared, from the heavy breathing we heard, to be going into a deep trance or sleep; we also heard a slight strumming on the banjo, which had been placed within the cabinet. A voice was then heard to say, "Good evening, Mr. Champernowne," and which we recognised as that of "Joey." The light was reduced, and after waiting some short time, "Joey" said he would try to materialise, and those sitting opposite to the opening of the curtains were favoured by getting the first glimpse of him. He seemed very shy, and did not like to venture out far. "Joey" said he would bring his lamp out with him, and soon there appeared an indi-

tinct form of light which gradually grew plainer till each one could see the form of a head beautifully illuminated from just below the chin upward, the light causing quite a strong reflection on the ceiling. This form appeared and presented itself to all in the room, going round as requested, asking, as it glided about, "Can you see me?" During this I could see none of the lower parts of the form, if it had any, which I doubt, and I closely watched for any movement or noise of feet, but could detect none; it was, to all intents, an illuminated head floating or gliding about the room, and talking. First it appeared about medium height, then it would raise itself as high as the ceiling, and descend to the floor, which it apparently passed through, then issued again from the cabinet.

Next "Joey" brought round his lamp for the company to inspect. All we could see was the front of what appeared to be a self-illuminated lamp with "Joey" in bright letters on it; this also returned to the cabinet, and after a short pause there came floating around the room, without the slightest noise, a beautiful self-illuminated cross, in size about three inches by two inches. While these things were proceeding we indulged in a little conversation with "Joey," who is very jocular and communicative, which seemed to strengthen the manifestations.

Questioning "Joey" in reference to his earth-life, he said he passed on about thirty-two years ago, and was by profession a clown. Frequently when he went into the cabinet we could hear him as if talking to other spirits, telling them "to be quiet and not disturb the medium." When asked if there were more spirits present, he said: "Yes, lots of them." We then heard another voice, which was said to be "Abdullah's," who also showed himself at the front of the cabinet; "John King," with his well-known voice, and another spirit named "Ernest," were also said to be present. These voices were all recognised by those who had heard them before, and thus concluded a two hour's visit from those who claim to have been once mortals.

I have attended many seances, but never witnessed such manifestations before. I wonder what we shall get next; who would have thought some twenty years ago, when you first witnessed with us the table tiltings in our little parlour, that we should ever have attained to the stage of such manifestations?—I am, yours truly,

W. G. SMITH.

Eden Street, Kingston-on-Thames.

[The above allusion refers to the time when, as the guest of the late Mr. J. Smith, I upwards of twenty years ago first witnessed table movements through the mediumship of the Misses Smith. We had no notion then that the manifestations were the work of spirits. Well may our correspondent exclaim "What next?" in view of what has been achieved these twenty years.—J. BURNS.]

#### MR. COLVILLE AT NEWCASTLE-ON-TYNE.

On Thursday evening, February 14th, Mr. W. J. Colville delivered an inspirational discourse in the hall of the Newcastle Psychological Society, on "The Educational Aspects of Spiritualism," the proceeds being in aid of the library of the society. The chairman (Mr. John Mould), after a few prefatory remarks, introduced Mr. Colville, who proceeded to address the meeting under the influence of "Emanuel Swedenborg." We give a few of the ideas presented: From the most ancient times the welfare of mankind was closely connected with spiritual truths. The most ancient races emanated from Central America; these migrated to Egypt, over where Behring Straits now are, which was at that time a piece of land uniting the eastern and western continents. Those living in ancient dispensations may have migrated before any historic records were kept, and therefore we have no tangible record except those on stone. We do not believe in the theory that from one pair may have been developed the different tribes which are known at the present time, as there are some tribes entirely distinct from the others.

We would say that the Adam spoken of in Genesis was the father of the nations, who were supposed to introduce written languages. There are more ancient pyramids to be found in China and Hindostan than those in Egypt at the present time. The oldest pyramid to be found in Egypt can be dated to 5,000 years ago, but to those in Hindostan no date can be given. Spiritualism always was, and is, and will be the science of the soul. It is an educational movement, and has nothing to do with ecclesiastical forms, and has no ecclesiastical tendencies. Spiritualism comes to bridge over the gap between religion and science; science is the handmaid of religion; it has been so in the past, and must continue to be so in the future. Religion is to science what the soul is to the body. We claim that Spiritualism will grasp true science by the hand. Spiritualism brings with it the key which unlocks the mysteries of past ages, solves the mysteries of the present hour, and gives to everyone evidences of immortality. Spiritualism comes to you as a living principle, and you must first solve its lower form before you can ever grasp its higher.

R. M.

#### SPIRITUALISM AT WINDY NOOK.

This village, which lies about four miles from Newcastle, was visited by Mr. W. J. Colville and a few friends, on Saturday evening, Feb. 16, 1878, to give a lecture, in the Mechanics' Hall, which was nearly filled by an appreciative audience. The subject chosen was, "Is not Spiritualism a Revival of Ancient Magic, or the Occultism of the Past and the Communications of Demons and Elementary Spirits, and not the Spirits of our Friends, as they purport to be?"

Mr. John Mould, President of the Newcastle Psychological Society, was in the chair, and he was supported on the platform by Mr. Wm. Hunter (Gateshead), and Mr. Wilson (Urpeth).

The Chairman said he was glad that the meeting was held in the Mechanics' Hall, because the Mechanics' Institute was always associated with anything that was educational, and Spiritualism is an educational movement, and one calculated to enlarge our faculties.

Mr. Colville, the lecturer, said: If you enter the spirit-circle in a diabolical state of mind, then most certainly will you draw spirits of the same state; but be assured that if there is a door to admit demons, then most assuredly is there a door to admit angels. The loved ones who have gone before will re-visit you again, and give you such tests that you cannot doubt them. This can only be done by calm and dispassionate investigation. Spiritualism is a science, and therefore must have its conditions. After referring to the magic and the magicians of the ancients, he concluded his address by saying that there were no spirits



who were lower than man, and he alone was responsible for any demons or "elementary" spirits communicating with him. All who have calmly investigated Spiritualism (nine out of every ten) have come to the conclusion that those who communicate with them were departed friends who had once lived upon this earth.

At the conclusion of the address a great many questions were put to the guides of Mr. Colville, most of them having theological ideas, and the answers he gave to them elicited great applause.

Mr. Wilson moved a vote of thanks to the guides of Mr. Colville and to the medium, which was seconded and carried with great acclamation. Mr. Colville briefly replied.

There is a fully constituted society here, and regular Sunday evening lectures are delivered in the same hall, which are well attended. On Sunday evening last, Mr. Livingstone (Fatfield), a new medium to the Movement, delivered a trance oration. R. M.

#### PROGRESS AT SEAHAM HARBOUR.

Dear Mr. Burns.—It is with great pleasure I write to you again. I am happy to inform you that our circle is making great progress; we have several mediums rapidly developing as trance, inspirational, physical, and we are told by our spirit-friends materialisation mediums. Several times when we have been sitting we have had unmistakable proofs of spirit-power; a table which we have been in the habit of using, has rocked to and fro; at last we have been requested not to touch it at all, and the table was on two or three occasions whisked (no one touching it) upwards, and there floated for several seconds, and then carefully put into its place. But this is nothing to what took place last Sunday night. Nine of us were sitting around a large, heavy mahogany centre table, when it began to rock very violently; then one of our members was suddenly put under control, and after a suitable and long address, the light was ordered to be put out. The heavy table floated several times off the floor, and at the other end of the room was another table, and it actually gave unmistakable signs of its being influenced by rocking and knocking on the floor, no one touching it. We were then told to keep the conditions good, and the table in question was floated over the heads of the sitters, and deposited as lightly as a feather upon the centre table at which we were sitting; and to crown all, one of the mediums in the trance state was floated upon the centre table underneath the smaller one, and the whole was lifted up and down. The power then failed, or the table and the medium would have been restored to their original positions.

This was the greatest exhibition of spirit-power I have had the good fortune to witness. The latter medium in an entranced state, was controlled by a spirit giving his name as "Richard Baxter," who gave an excellent address.

The meeting then terminated, after a prayer was offered up, and the doxology sung. We are promised materialisations soon.—With best wishes, I remain, yours fraternally,

FRED. BROWNE.

22, William Street, Seaham Harbour, Feb. 12.

#### MARRIAGES OF PROGRESSIVE FRIENDS.

We seldom give prominence to the marriage of Spiritualists. This is an oversight. Of all the relations of life it is the most important, for through it comes the whole structure of society, and the basis of every individual that is born into the world. Ladies and gentlemen of progressive views find it difficult sometimes to meet with mates of similar predilections; hence many of the best of people remain unmarried, or marry late in life. People are married often too early, and that is because it is frequently the result of impulse of some kind, and not of genuine motives. The more spiritual attributes not being developed external considerations prevail. These soon wear out, and hence the number of unhappy domestic contracts.

Recently we have been pleased to observe several marriages of a more appropriate kind. On our return from the North we tarried a night with Mr. and Mrs. Hill, of Monkey Park House, Pinxton. Vegetarianism, Temperance and Spiritualism are kindly received by both sides of the house. As Miss Merry, Mrs. Hill was well known at her old home, Shrub End, Colchester, for her genial and philanthropic disposition, and deep attachment to all progressive and reformatory views. Great regret was expressed by her old friends at losing her, and they testified handsomely to the esteem in which they held her.

We have been asked, more than once, what has become of Miss Garbett, of Manchester, as her name has failed to appear as usual of late. Turn to the MEDIUM, January 4th, 1878, page 7, and it will be seen there announced, that our highly esteemed correspondent was married on Dec. 27, 1877, to George Woollington Rowe, a hearty friend of all that can elevate or enlighten humanity. Mr. and Mrs. Rowe are at one in all good works, and thus our friend's hands for usefulness are strengthened, not weakened by her new relationship. The friends with whom she labours in Spiritualism, at Grosvenor Street Temperance Hall, presented her with a handsome time-piece on the occasion, and the hearty regards and good wishes of the donors were cheering and generous.

Marriage is a holy ordinance of great spiritual significance. We wish we could do something in these columns to aid in promoting better marriages. Perhaps the day for that will come, but we hope these facts will serve a good purpose at present.

#### PASSAGE OF A MEDIUM THROUGH CLOSED DOORS.

On Sunday evening, January 27, 1878, a seance was held at the house of Mr. E. Elliott, Skinner's Burn Saw Mill, Newcastle-on-Tyne, Mr. W. Petty being the medium. The cabinet was formed by a piece of rod-iron bent in shape of a semi-circle, fastened to staples, and placed across one corner of the room. From this rod were suspended curtains of dark green calico, and within them was placed a chair for the medium to sit on. Prior to the commencement of the seance, the medium was taken by Mr. Elliott and his son into another room, and in their presence divested himself of all his clothing, and the following articles were substituted:—A pair of black stockings, dark blue flannel shirt, dark tweed trousers (unlined), with a dark brown overcoat.

Thus attired, with not one article of his own, he entered the cabinet. Being soon under control, we were requested to sing, and to place the small hand-bell inside of the cabinet alongside of the concertina and

small tea-tray, which had been forgotten. In a short time, to our astonishment, concertina, bell, and tea-tray were all played together, during which proceedings the medium was repeatedly brought outside of the cabinet. The control then spoke through the medium, telling us they intended giving a test which would satisfy the whole of us. After singing for a short time, there appeared at the aperture of the curtains a form about five inches taller than the medium, with broad, masculine features, dark bushy whiskers, and draped in white. After showing himself to us all, the control, through the medium, asked for a pair of scissors, saying the spirit intended making a present of a piece of his dress to Mr. Elliott. This request being complied with, the form again appeared, and handed to Mr. Elliott a piece of white material, which looks like very fine muslin, and which is still in his possession. This figure then withdrew, and, whilst we were singing, the curtains were suddenly drawn to one side, exposing the chair, but no medium. Some of the sitters not being satisfied that the cabinet was empty, the curtains were, at our request, lifted entirely off the floor, and, standing up, I looked, but could see no medium there; still not satisfied, the curtains were by some powerful force drawn back into their original position. I may here state that I have been called by some Spiritualists sceptical, but all my life I have tried to follow the advice of the apostle Paul, "Prove all things; hold fast that which is good."

We sang another hymn, when silence reigned as still as death—not a sound being heard, or a movement visible by anyone present. We were anxiously waiting for what might follow, or for the test promised us. I forgot to mention that a small jet of gas was burning in the centre of the room, and a paraffin-lamp upon the mantelshef. After we had thus sat for a few minutes, an awful crash was heard on the door, which is situate at the entrance to the house, and immediately behind the sitters; the space between the door and the sitters was blocked by a square table which had been removed from the centre of the room. We certainly thought that the door had been broken into a thousand pieces; and, to add to our fright and astonishment, the medium, partly thrown and partly carried over the table, was landed flat on the floor within the circle of sitters.

Recovering from our momentary fright, I made several passes over the prostrate form of the medium, who lay as still as death for a few minutes. He then rose to his feet, and still under control, said, "It is finished, the task is accomplished."

We were requested to sing a closing hymn; and returning to his normal state, he was surprised to find himself standing outside of the cabinet, surrounded by the entire company. I may also state, as soon as the medium was laid upon the floor, two of the sitters put their hands upon his head and found it quite wet, it being raining at the time; clearly proving to my mind, beyond doubt, that the medium had been taken from the cabinet outside of the house, and brought in again through the solid door by some mysterious or supernatural power, the time occupied being a very few minutes. The door, which is at the opposite side of the room, and twelve feet from the cabinet, was thoroughly examined, both before and after the seance, and found locked, and secured also by a false sneek upon the inner side. Thus ended one of the most remarkable and satisfactory seances it has ever been my lot to attend. I can vouch for the truthfulness of all herein recorded, and for the earnestness of the whole of the sitters.—

Yours, &c.,

E. ELLIOTT, JUN.

Westgate Road, Newcastle-on-Tyne.

#### NO. 1 PROGRESSIVE CIRCLE.

On Tuesday evening, Feb. 11th, the above circle met as usual at the Spiritual Institution. A most pleasant evening was spent. Mr. Towns requested each one to ask the spirit "Lilly," who is the daughter of Mrs. Cheatham, a member of the circle, some mental questions. These were replied to, by the oscillation of the table, "Yes" and "No." To prove to the satisfaction of the circle that the answers were to the point, we then verbally expressed our questions, and it was found that to those who had received "No" for an answer, "Yes" would have been without meaning, and *vice versa*. Mr. Towns was then entranced by "Mother Shipton," who last week promised to come again. After expressing the pleasure of meeting us under such harmonious conditions, she proceeded to give us a description how she controlled her medium. She said she was about two feet behind the medium, and with a silver line of electricity, communicated to the medium's brain what she wanted to say. This line of electricity seemed to subdue the animal quality of the medium, thus leaving the spirit in control of the mental. Other spirits control their mediums by mesmerising the external senses, leaving the internal free to act, and which gave spirits more power over their mediums' minds. She then gave several tests to the circle, and imparted advice as to how to live and act in order to live a proper life in harmony and brotherly love; and with a benediction, she left control, and the circle shortly afterwards adjourned.

J. KING, O.S.T.

#### A SORROWFUL TALE.

PRAY READ IT.

To the Editor.—Dear Sir,—Sympathy with those upon whom distress has fallen is invariably shown by many who have enrolled themselves under the glorious banner of Spiritualism. Hence I am encouraged in bringing under the notice of your numerous readers the following appeal for their kindly consideration and generous aid, reminding them at the same time of the motto, "*Bis dat, qui cito dat*," and I feel confident that all who read this and have enough and to spare will cheerfully respond, as I venture to think that few cases deserve greater sympathy than the following:—

A gentleman with whom I have been acquainted for many years held a responsible position in connection with the Stock Exchange until nearly three years ago, when he was attacked by a severe illness, which has resulted in consumption; and from that time to the present he has been unable to earn anything for the support of himself and wife with four young children, and he is in great distress, having been threatened with an execution for rent, &c.

Personal friends have aided him, but their generosity needs to be supplemented in order to keep the wolf from the door. Hence I most earnestly solicit pecuniary help to enable me to shed some rays of sunshine on this at present gloomy home.



This application is supported by a gentleman well known in the foremost ranks of Spiritualism, whose name alone attached hereto is sufficient guarantee for the genuineness of the statement, and subscriptions will be most thankfully received by him, or by your obedient servant,  
E. PARKINSON ASHTON.

Harcourt Lodge, 86, Loughborough Road,  
Brixton, S.W., February 19, 1878.

This deserving case has my hearty sympathy, and I commend it to all who can lend a helping hand. DESMOND G. FITZGERALD, M.S.Tel.E.  
6, Akerman Road, Brixton.

THE Spiritual Institution has been supplied with a set of Birrell's oxy-hydrogen apparatus, and a series of exhibitions will be given soon.

RUGBY.—Mr. Henry A. Tovey, 13, West Street, Rugby, would be glad to join a circle or hear of some Spiritualists in the district.

SMALL BRIDGE.—On Sunday next Mr. E. Wood will deliver two trance addresses in the house of Mr. John Croppers, Small Bridge; in the afternoon at 2.30, and evening at 6. All friends are invited.

MR. ALFRED MONK, Secretary of the Islington Spiritual Institute, wishes to communicate with Mr. Lawrence if he will kindly forward his address to 21, Devonshire Street, St. Peter's Street, Islington, N.

MR. HERNE being absent from town for a few days, Mrs. Bassett will sit for him at his usual seance at 61, Lamb's Conduit Street, on Sunday evening. Mr. Herne's address in the country is The Wern, Llanelly, South Wales.

MR. T. M. BROWN, Howden-le-Wear, will, after resting a few days in Edinburgh, start on his journey through the northern counties. Letters for him may be addressed, Mr. T. M. Brown, care of Mr. J. Archibald, draper, Choppington, near Morpeth.

OBITUARY.—We are informed of the passing away of our zealous friend, Mr. John Crane, of Ossett Common, which event took place two weeks ago. He has for many years conducted seances at his own house, which have been attended with the best of results. His death is deeply lamented by his many friends, for in him the Cause has lost an indefatigable worker.

MR. W. WALLACE, the pioneer medium, has been visiting the colliery villages in Durham, and holding a course of very successful meetings at Windy Nook, Chester-le-Street, Ouston, West Pelton, and Bewick Main; from thence proceeding to Crook. The meetings have been well attended by thoughtful audiences, and have produced a wonderful impression on the whole district.

BIRMINGHAM.—Spiritualism as found in the New Testament.—"Tien-Sien-Tie" (Chinese Philosopher) will deliver a discourse on the above subject, through Mr. J. J. Morse, of London, at the Athenæum, Temple Street, on Sunday, February 24. Admission—Front seats, 6d.; Body of hall, free. Collection towards expenses. Doors open at 6.30, commence at 7 p.m. Seance next evening for discussion at Mr. Sunderland's, Bull Street.

"PSYCHOGRAPHY."—The new work by "M.A. (Oxon.)" with this title is not addressed to Spiritualists, but to outsiders, stating as a scientific fact the phenomenon of spirit-writing without any theory to explain it. This work will be none the less welcome to Spiritualists, for they are the class which chiefly make use of such works to introduce to their friends whom they desire to influence in favour of investigation. This is a department of the literature which requires attention.

MANCHESTER.—Dear Mr. Burns,—Since I had your kind note, to say you should be glad to hear how we get on in spirit-teaching, I am much more awed and lowered in my own esteem, by the very superior wisdom that comes from my spirit-controls. I can feel with the one of old who said, "What is man that thou art mindful of him, or the son of man that thou visitest him?" for these controls carry one to such high aspirations, above human nature's earth-life—carried into the seventh heaven—that to give you any adequate conceptions of these controls would occupy too much space. I can confirm your previous foresight, in saying we should have higher spirit-controls after the persecutions had cleared away. I can say it has come. If our material organisations don't stifle it in its pure and simple sensitive notions by experts, who seek glittering gain, instead of watching and waiting the decent of the New Jerusalem.—W. HESKETH, Feb. 16.

CRANMER PROGRESSIVE ASSOCIATION.—The regular monthly tea-meeting of the Cranmer Circle, was held on Sunday, the 19th inst., at the rooms, 23, Cranmer Road, North Brixton, nearly thirty members and friends assembling to the tea and after meeting. On this occasion the honoured guest of the evening was Miss Young, the lady medium, so well-known and highly esteemed at the East of London and elsewhere; indeed the southern districts of London have, on many occasions, been gratified by visits from this earnest and estimable young lady and her relatives. After an invocation, the guides of Miss Young enlarged with power on a theme, generally appreciated in most circles, and particularly so in this instance, viz., "The Teachings of Jesus in sympathy with Modern Spiritualism." After this discourse, delineations and tests of a varied nature were accorded to many persons, and questions answered, giving generally great satisfaction. The singing was accompanied by Mr. J. G. Robson on a beautiful organ, constructed expressly for the use of the circle by Mr. Clarke, the owner of the house in which the meetings are held—this gentleman having been actuated (I believe under spirit-influence and instruction) to construct the instrument quite unaided, he being engaged in quite another line of business. Very great praise is due to Mr. Clarke, and the members desire to place upon record their gratitude to him for the excellent accommodation provided by him for these meetings. It may not be generally known that this circle is the remains of the South London Association, which formerly met at Walworth, Blackfriars, and elsewhere, and after surviving many vicissitudes, has at last found a resting place under Mr. Clarke's hospitable roof, and hopes yet again to make its influence felt in the district. At the close a collection was made for the Spiritual Institution, producing 5s., which I have great pleasure in remitting.—ROBERT SIMPSON, 224, Albany Road, Camberwell, S.E., Feb. 12.

#### MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, February 24. Athenæum, Temple Street. Evening at 7. Subject: "Spiritualism as Found in the New Testament." Monday, February 25th. Chamber Lecture. Particulars on application at close of above meeting.

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. Doughty Hall. Evening at 7.

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

Societies, circles, and local Spiritualists, desirous of securing Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby. Mr. Morse's guides deliver addresses on the Temperance Question.

#### W. J. COLVILLE'S APPOINTMENTS.

MANCHESTER.—Sunday, February 24. Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.

LIVERPOOL.—Sunday, March 3. Camden Hall, at 11 a.m. and 6.30 p.m.

LANCASHIRE DISTRICT.—For Week Evening Engagements (see list).

Subjects of orations and poems on all occasions to be chosen by audience. Questions invited whenever practicable.

W. J. Colville is open to engagements in any part of the United Kingdom. For all particulars address to him, care of Mr. Brown, 59, Grosvenor Street, Manchester; or, care of Mr. Lamont, 199, London Road, Liverpool.

#### NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, February 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.

#### 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:—

Urmston ...	Friday,	February, 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.
Leigh ...	Tuesday,	"	5, at 7.30.

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

Mr. Johnson at Liverpool ... Sunday, " 24, at 11 and 6.30.

Mr. Brown and Mr. Johnson at Oldham ... Sunday, March 10, at 6.30.

These meetings are free, and all Spiritualists and their friends are earnestly invited to attend.

February 21, 1878.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, Feb. 17, Miss Keeves delivered an inspirational address, the guides taking for their subject the text, "The spirit and the bride say, Come." The address took the form of a review of the life, teachings, and moral influence of the celebrated Father Mathew of teetotal fame, showing the great results following the utterance of the little word "come" by this celebrated reformer.

In the evening, Miss Keeves attended the usual Sunday evening seance held in this hall, when a goodly number of friends assembled to meet her. In fulfilment of a promise made the previous week, she was controlled by a spirit known as "Basket of Flowers." Walking round to each sinner in rotation, in a tone of affectionate tenderness she described to them their spiritual surroundings, explaining poetically also the meaning of the flowers brought by their spirit-friends. Personal characteristics were described, and in conclusion the control lovingly counselled them as to their future course through life.

Miss Keeves's seances have the great recommendation of being held in full light, thereby removing one great objection taken by many sceptics, and it is to be hoped that advantage will be taken of her attendance on Sunday evening, March 3, by those who wish to hear of the beauties and realities of the "Land that is fairer than day."

On Tuesday, Feb. 19, Mr. C. Reimers delivered a lecture on "The Objectionable Teachings in Connection with Spiritualism." These teachings were, according to Mr. Reimers, "Vegetarianism and Teetotalism," and he combated them in a very witty and forcible manner; causing much laughter by the many amusing anecdotes which interspersed the address. In answer to a question the lecturer stated that the only possible way in which he could live on sixpence a day, was to have one fixed to the sole of his boot. A cordial vote of thanks brought the meeting to a close.

Anniversary tea-meeting and *soirée*, Sunday and Monday next, Feb. 24 and 25. Fuller particulars elsewhere.

On Tuesday next, Feb. 26, Dr. J. M. Peebles, M.D., will lecture on "Spiritualism in Foreign Lands." Friends will do well not to neglect this intimation. 8 for 8.30.

CHARLES WHITE, Hon. Sec.

OLDHAM.—Mr. John Lamont will deliver two addresses in the rooms of the Oldham Psychological Society on Sunday next, Feb. 24, at 2.30 and 6 p.m.; and on Monday, Feb. 25, Mr. W. J. Colville will also deliver an address in the same place at 7.30 p.m. A cordial invitation is extended to all friends.



Price Two Shillings.

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

## CONTENTS.

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

## LECTURES.

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

## POEMS.

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

## ILLUSTRATIONS.

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

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BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
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NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
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