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SPIRITUALISM.

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LAST SUNDAY AT DOUGHTY HALL.

THE CONFERENCE.

ADDRESS BY MR. STAINTON MOSES, M.A.

DISCOURSE BY DR. PEEBLES:—

"He that believeth not shall be damned."

On Sunday evening the regular Conference was held in the above hall, when quite a numerous company assembled. These meetings grow in interest, and it is found to be the thing long wanted to strengthen the hands of workers, and to ventilate opinions of vital importance to the cause of Spiritualism. Mr. Burns presided, and in his opening remarks referred to the questions that had been suggested for consideration, but thought that the one from which most practical benefit might be derived was—"Undeveloped and obsessing spirits, and how best to deal with them." These obsessions were not a result of Spiritualism. They had always existed, and the Church recognised them in the supposed ability of the clergyman to dispossess the intruding spirit. Spiritualism had in all times been the only power that could deal with these spirits. He was glad to know that circles of a select kind were on the increase, in which the higher form of spirit-communion was cultivated. Badly-arranged circles, and the introduction of improper sitters, he regarded as a fruitful source of evil influences and irregular controls. Into a properly constituted circle of fit sitters it was impossible for evil spirits to enter, unless to be benefited. Good and evil from the spirit-world, then, depended on law, as did all other conditions around man. It was, therefore, no good to pray to God for his protection against evil unless we availed ourselves of the institutions of Providence given for our protection. True prayer in this, as in other ways, was to earnestly seek to know the right, and earnestly and lovingly do it. The full enjoyment of true and pure spirit-communion, he thought, was the only true antidote to obsessing spirits, and, indeed, to all forms of evil, and the sound discussion of the subject he recommended to the Conference. He concluded by calling upon Mr. Ashman to address the meeting.

Mr. Ashman, during the course of his remarks, related many instances of spirit-control and spirit-influence, which he had known as early as the year 1839, long before the recognised advent of Modern Spiritualism. A woman he knew was possessed by a spirit who continued to torment her, until at last the minister was called to read and pray that spirit away. They themselves had by prayer sought to banish it, but found that the more they prayed the more clairvoyant and mediumistic the possessed one became, and was therefore the more annoyed. The spirit left through the services of the minister, who, while admitting that spirits could return, said that they were the earth-bound spirits who were thus punished for their sins.

Other instances were given, which proved that the casting out of these obsessing influences depended, not upon the amount of will-power with which a person was endowed, but upon a spiritual power, which was superior to any efforts or control of man's own.

Mr. Towns was the next speaker, and gave a long account of the spiritual means which had been used to relieve a friend from an unpleasant spirit-influence. It was the opinion of the speaker, that if sitters and persons generally would cultivate more of the spiritual, they would not be subject to these influences.

After some further remarks by the chairman, the hour for the

regular service approached, and as the audience was fully assembled the meeting was handed over to Mr. Stainton Moses, M.A., the chairman for the evening.

ADDRESS BY MR. STAINTON MOSES, M.A.

The Chairman, after some introductory remarks on Dr. Peebles' address, went on to speak of the doctrine of eternal punishment, to which allusion had been made. He had been lately reading the book of Canon Farrar's "Eternal Hope." He liked that word much better than "Eternal Hell," of which we had heard so much. Though the book was outspoken, his first question on reading it was, Why, has not everybody said this before? Let it, however, be a cause for thankfulness that a man whose voice had such power had had the manliness to speak as he had. And perhaps Spiritualists might congratulate themselves that their efforts had made it possible for a man like Canon Farrar to say what he had said in a place like Westminster Abbey.

In no country (except, perhaps, America) was there anything like the freedom of speech that there is in England, a fact of which Englishmen might be justly proud. But though we were mending our ways in the respect of freedom of speech, still there was much room for improvement. Freedom produced strife, and this was, above all else, perhaps, an age of strife. The air was heavy with it, wherever we look we might see its evil traces.

Look at the war which had so long desolated Eastern Europe. The land of spirits was thronged with souls hurried into it unbidden, with their fierce passions stirred, and they found no rest for themselves, aliens in a strange place. The voice of spirit protested against man's iniquity, and against that most barbarous of his crimes—war. Till we learnt to settle our differences by some more rational method than that of the sword and torpedo, we must write ourselves down what we were—savages, with a thin veneer of respectable civilisation, which soon rubbed off.

Look at home. We were not actually cutting each other's throats yet, but a mass of unreasoning and hot-headed folks were going about with war in their hearts, hounding on Government to spend blood and treasure—for what?

The same thing was observable in the domain of intellect. Strife raged round everything; nothing so venerable, so universally accepted hitherto, but it must now show cause for its existence. For instance, a long controversy had been raging in the *Nineteenth Century* on the "Soul and Future Life." The wise men had been summoned from all camps to tell what they did not know about the subject; but from the ranks of those who devoted themselves to experimental demonstration of the existence and destiny of spirit, no one had been asked to speak; hence we had the extraordinary spectacle of an elaborate and wordy argument on spirit without a Spiritualist being heard—the play of "Hamlet" with Hamlet's part left out. Science and nescience, but no experimental knowledge, no Spiritualism.

The age was intolerant of spirit. By a long course of neglect of the science of spirit, it had become materialistic to the core, and so at once nihilistic and superstitious. Many robust thinkers had thrown over all belief in spirit; and others, less bold, not able to quench the spirit within them altogether, had clung shudderingly to such old planks of effete theology as they could find, and had lost their heads. Not for them any calm discussion, any clear insight into problems, any patient and painstaking solution of difficulties. They were storm-tossed, and the bogies they had created—their Tyrant God, their Omnipotent Devil, their endless Hell—terrified them sorely.

Even within the ranks of Spiritualism the same obtained. Some were theologically hampered, and were perplexing themselves with futile attempts to square what they saw and knew with what they had been told to think and believe.

Some were fain to put aside all except the bare phenomena, and to regard them as the end of research. They did good work in directing attention to these facts, and he (the speaker) would be far from depreciating such efforts; but they did not rise to the full height of the Spiritualist proper. He would wish to uplift his voice in favour of the full action of spirit. He believed that, so far from overstating it, we had no idea of the extent to which we were its recipients. If Spiritualism meant psychology only, then, in so far, the name was misleading, and the pretences uniformly put forward by the communicating intelligences were false. He could never imagine the time when the marvellous constitution of man and his spiritual powers would cease to interest him and engage his attention. If all else were swept away, he would still consider the science of spirit to be worthy his deepest attention.

But he believed in his inmost soul that Spiritualism was far more widely embracing. He had said seven years ago that it was "the gospel of God in those who need it;" and he saw no reason whatever to go back from that view. It was the answer of the Great Father to his children's yearning cry, the voice of spirit pleading with an age of materialism.

And if so, how great the responsibility laid on those to whom had been given this great deposit of truth! What methods could be too carefully chosen to recommend it! What pains too great to present it at its best, to keep it pure and free from fraud, and folly, and buffoonery, and to raise man to the level of spirit, instead of dragging down spirit to the level of man.

How pure at heart and sound in head!

He would like to emphasise the soundness of head as well as the purity of heart:—

How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead!

In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou, too, canst say,
My spirit is at peace with all.

Ah! when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

We needed harmony in place of strife—practical, earnest, holy lives—the best recommenders of belief. We wanted the brooding of that blessed peace that Christ promised to his people. We looked for the advent of that angel, Harmony, who could still "this household jar within," and give us the heritage of peace.

DISCOURSE BY DR. PEBBLES.

"He that believeth and is baptised shall be saved, but he that believeth not shall be damned."—Mark xvi. 16.

Clear and incisive were these inspired words of the risen Jesus of Nazareth. He had suffered, borne his cross, and died a martyr's death upon Calvary. Foreseeing that he was to die a tragical death, and that disciples and apostles would mourn his absence, he uttered the promise, "If I go away I will come again." And now, in fulfilment of the prophecy, he stood in the midst of the twelve and gave the solemn charge, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned."

His previous command to the apostles was, "Go to the lost sheep of the house of Israel"—that is, Jesus, being a Jew by birth, loved the Jews and the Israelitish nation, just as the Swiss love their snow-capped Alps, Irishmen the Emerald Isle, and the Chinese the flowery kingdom. But the Jews, in consequence of their bigotry, their cleaving to the ceremonial law, and the retaliatory dogmas of Moses, refused to witness the spiritual marvels of Jesus, or listen to his broad and Catholic teachings. The blinded Pharisees accused him of being a wine-bibber, a blasphemer, and of casting out of demons by Beelzebub, the prince of devils. This "man of sorrows" was actually so persecuted that he had not where to lay his head. Finally he exclaimed, "Go ye into all the world and preach the gospel to every creature." The term "gospel" signifies good news, a good message, and tidings of great joy. It was preached by the Christ-spirit to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed;" to the Judean shepherds, "Peace on earth, good-will towards men." And it thus echoed in the ears of John on rocky Patmos, "I heard every creature—in heaven, and on the earth, and in the sea, and all who are in them, saying—'Blessing, and honour, and glory be unto God for ever and ever.'"

In the term "gospel" are embodied four important truths:—

- 1st. The universal fatherhood of God.
- 2nd. The universal brotherhood of man.
- 3rd. The present and the perpetual ministry of spirits.
- 4th. The progression or the eternal unfoldment of all things.

The inhabitants of earth in all lands, in all ages, and under all skies, whether civilised or savage, have believed in some overruling power or Providence. This was natural. It was intuition. The belief springs up in the human soul, as crystal water flows from a fountain. In the clouded periods of antiquity men had erroneous ideas of God; even the Jews ascribed to him jealousy and wrath,

and egotistically called themselves his "chosen people." But God never had a chosen race—a pet people—nor does He deal in specialities. God is not a fetish stick, or stone; is not the unguided, unconscious force of the materialist; is not the hating, vengeance-loving Jehovah of Jew and Christian, but He is the incarnate life-principle of the universe.

"God is love," said John; "He is causation," said a Neo-Platonic thinker. He is "our Father who art in heaven," said Jesus. Briefly defined, God is the absolute spirit—the infinite father and mother of us all. And if God be the loving father of universal humanity, then do all men constitute the universal brotherhood. Aryan and Turanian, Indian and European—all races and tribes—are brothers. In each of these there exists the divine spark—a potentialised portion of God—an embryonic angel destined to tread the pathway of eternal progress. The lowest beggar by the way-side, the filthiest inebriate in the gutter, is our brother still; and as charcoal may be transformed into diamonds, the decaying carcass into grasses and grains, the cast-away rags of the streets into cream-laid paper, so may the inebriate be reformed and the most hardened of sinners be redeemed and stand up in the glory of a true manhood.

The apostle calls Jesus "our elder brother," and all humanity constitutes one universal brotherhood.

There was no doctrine more prominently taught by Jesus than the ministrations of angels and spirits. He lived under a spiritual cycle. His countrymen were believers in dreams, visions, trances, and prophecies. He declared himself attended by a "legion of angels." On the Mount of Transfiguration he talked with Moses and Elias, each long in spirit-life. He conferred spiritual gifts on his apostles and disciples, and definitely said to them and the succeeding ages: "Lo, I am with you always until the world shall end." Jesus was truly a saviour. There have been many saviours, yet but one Christ—the Christ of God.

Jesus taught in the clearest manner possible the doctrine of progression or a rational soul-unfoldment. This truth runs like a golden thread through the Gospels. The mustard-seed grew to a tree, in the branches of which the birds of the air could rest. The woman searched for the piece of "lost silver" till she found it. The "good shepherd" left the ninety and nine in the fold, and, with burning sands under his feet and a Syrian sun over his head, sought for the stray sheep until it was found and returned to the fold. God and angels—the good in heaven and the good on earth—are constantly seeking to find, educate, and spiritually benefit the lost and the erring. The prodigal son returned at last to his father's house—and this prodigal is a symbol of a world-wide humanity.

Now, then, the command was: "Go ye into all the world and preach the gospel," that is, preach these gospel truths: the universal fatherhood of God, the universal brotherhood of man, the perpetual ministry and converse with spirits, and the eternal progress and growth of all souls. He, or those, who believe those gospel truths, and are baptised, shall be saved.

Belief is not a matter of choice. Give any reasonable man testimony enough, and he is forced to believe; but withhold all testimony, and he cannot believe. To believe without sufficient testimony is superstition. While belief relates to testimony, knowledge relating to, is based upon, evidence—the evidences of the senses in connection with reason and the moral judgment. I condemn no one for not believing in spiritual manifestations, but pity multitudes who are too superstitious, too bigoted, and too creed-bound to investigate these spiritual marvels that give tangible demonstration of immortality.

Those who thoroughly investigate the phenomena necessarily believe. Such should be at once baptised. I believe in baptism—believe in frequent ablutions, in Turkish baths, and in everything that tends to the cleanliness of the body: this is indispensable to godliness. Most conscientiously do I believe in the teaching of Paul, "There is one Lord, one faith, and one baptism." But that one baptism is not and never was water baptism. John, to be sure, baptised with water; but John was the precursor of Jesus. John, susceptible and mediumistic, was conscious of Jesus' moral superiority. Accordingly he said: "There is one coming after me whose shoes I am not worthy to unloose; he shall baptise you with the Holy Ghost and with fire." Baptism of the Holy Ghost, then, was and is the true Christ-baptism; it is the only Christian baptism. Sprinkling churchmen and immersing Baptists are the followers of John rather than of Jesus Christ. And then "ghost" is a most unwarrantable translation of the Greek word *Pneuma*: it should read *spirit*:—"He shall baptise you with the Holy Spirit"—that is, he shall suffuse and infill you with the psychic aura, with a most heavenly influence, with a divine influx from the Christ heavens of holiness.

What is the scriptural meaning of the Holy Ghost spiritually interpreted? In one sense it means the conscious soul itself—"Know ye not," said the apostle, "that your body is the temple of the Holy Ghost, which is in you?" And again—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

The Holy Ghost also refers to the *aureola* with which the old painters surrounded the head of Jesus, and sometimes the whole person; but in a more general sense it signifies that refined, etherealised spirit-substance that Jesus Christ in the past did—and that the good and the pure in the present may impart—by the "laying on of hands." These passages so teach: "Like as of fire" the Holy Spirit "sat upon each of them," and they were "filled with the Holy Ghost" (Acts ii.) On the Gentiles was "poured out the gift

of the Holy Ghost." Stephen was said to be "full of the Holy Ghost." And Jesus "breathed upon them and they received the Holy Ghost." Peter and John in Samaria "laid their hands upon them and they received the Holy Ghost." These textual teachings show that the Holy Ghost was comparable to a magnetic or spiritual *aura* that "fell upon" the people, "sat upon" the people, was "poured out upon the people," was "breathed upon" the people, and that "filled" the people.

When Jesus "felt virtue go out of him," he felt that he had imparted a magnetic or a healing and heavenly influence; and, the little children that he so tenderly took in his arms were "blessed" by being enveloped in that pure and loving influence that surrounded him.

Those, then, who diligently seek for truth—who patiently, prayerfully investigate, and who, through well-attested evidences believe in Spiritualism, and are baptised into its holy peace-giving influences, shall be saved. They are saved *now*, enjoying and basking in the sunlight of salvation. They are saved, not from the wrath of God, for there is no wrath in God; not from just punishment, for justice must and will be meted to every human soul—not from endless hell-torments, for no one was ever exposed to such torments; but shall be, and really are saved from moral darkness, harrowing doubts, blighting superstitions, the fear of death and the grave! But he that "believeth not," as the Scriptures say, "shall be damned"—and *ought* to be! That is to say, the man who is so narrow and pertinaciously bigoted, who purposely weaves such a creedal cocoon around himself that he cannot see even a fore-gleam of light, who deliberately buries himself under such a pile of popish authority that he cannot see the broad catholic and beautiful principles of Spiritualism, *ought* to be damned!—ought to suffer the natural condemnation, or rather, the legitimate consequences of a blinded pugnacious unbelief. It is but the simplest justice—and justice is only another name for compensation. The scoffing atheist suffers this condemnation now. How chilling!—no God, no heaven, no immortality, no recognition of loved ones beyond the tomb! The sanctimonious sectarist suffers this condemnation now; his hopes are crushed by his creed; his life is a journey through a wilderness of doubt and fear; his theology, as Shelley says,

"Peoples earth with demons, hell with men,
And heaven with slaves."

Heaven and hell are not so much localities as conditions. The good and the unselfish enjoy a present heaven; the wicked, the bigoted, the prejudiced, endure a present hell—the damnation of unbelief!

Endless damnation is a very different matter from temporary punishment or mental suffering in the future world. This latter is in harmony with infinite wisdom and love.

Many have been driven to despair—to hopeless insanity—by a belief in never-ending punishment. This was the case with a mother in Western New York, America. Her son, a lad of sixteen, had accidentally shot himself while hunting on a Sunday. In preaching the funeral sermon, the clergyman informed the mourners, that as the unrepentant youth had no "saving faith in Christ"—as he had not been converted nor baptised—there was no hope for him. At the Judgment Day, therefore, he would hear the sentence—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

When the coffin-lid was lifted at the conclusion of this "gospel sermon" of endless damnation, the mother, putting her hand upon the icy forehead of the corpse, exclaimed, "Oh, is William in hell! Is my son, my son William in hell!" and fainted. She soon became insane, and ended her days in a lunatic asylum. This illustrates the truth, that those who "believe not," that those who put their trust in the false doctrines of churchmen, must suffer, sooner or later, terribly as a legitimate consequence.

Poets, Calvinistic parsons, and revivalist preachers seem to have vied with each other in picturing the terrors of hell.

An English poet says:—

"Beneath, I saw a lake of burning fire,
Tossing with tides of dark tempestuous wrath,
And now wild shouts and wailing dire,
And shrieking infants swell the dreadful choir.
Here sits in bloody robes the fury fell,
By night and day to watch the gates of hell."

The Rev. Mr. Emmons, who used to preach in Franklin, Mass., U. S. A., declares that—

The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these, it may be their own children, parents, husbands, wives, and friends, on earth. One part of the business of the blessed is, to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, "Amen, hallelujah, praise the Lord!"

The Rev. Mr. Ambrose, in a sermon on "doomsday," assures us—

When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames.

The Rev. Mr. Walworth, of New York, said—

The rich man, tormented in hell, "lifted up his eyes" and saw Lazarus in Abraham's bosom, and to his entreaties for succour and

intercession, Abraham had replied, "Between us and you there is a great gulf fixed." . . . Water boils at 212° Fahrenheit, but it requires 2,600° to melt rocks. This, therefore, was the *minimum* of the heat of hell, whose *frontiers*, therefore, lie twenty-one miles below the *surface* of the earth. . . . In these eternal fires every limb and member of our bodies, every nerve, and muscle, and tendon, every part of us, in fire, over which the sense of feeling predominated, would be for ever racked and tortured, and yet never consumed.

The Philadelphia "Evangelical Board of Publication" put forth one of President Edwards's tracts, from which the following paragraphs are samples:—

Natural men are held in the hand of God over the pit of hell. They have deserved the fiery pit, and are already sentenced to it, and God is dreadfully provoked; His anger is as great toward them as to those that are actually suffering the execution of the fierceness of His wrath in hell, &c., &c.—p. vi.

The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked. His wrath toward you burns like fire; He looks upon you as worthy of nothing else than to be cast into the fire.—p. ix.

It may be said that "such doctrines are not now preached." They are preached. They are embodied, too, in all the orthodox creeds of Christendom. Only a few Sundays since I heard the Rev. Dr. Cummings, famous for his false prophecies, preach the resurrection of the physical body and eternal torments in that "lake that burneth with fire and brimstone." Mr. Canon Farrar denies eternal punishment, and the greatest of American preachers, Henry Ward Beecher, recently said:—

The numbers of the human race were actually beyond computation, and for thousands and thousands and thousands of years they had been born into the world, had lived, and struggled, and finally died, and gone where—where? If you tell me that they have all gone to heaven, my answer will be that such a sweeping of mud into heaven would defile its purity, and I cannot accept that. If you tell me that they have gone to hell, then I swear by the Lord Jesus Christ that you will make an infidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in places where a vast population of those people are yet without that light, is to transform the Almighty into a monster more hideous than Satan himself, and I swear by all that is sacred that I will never worship Satan, though he should appear dressed in royal robes and seated on the throne of Jehovah. Men may say, "You will not go to heaven." A heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into hell, not like dead flies, but without taking the trouble even to kill them, and gloating and laughing over their eternal misery, is not such a heaven as I want to go to. The doctrine is too horrible. I cannot believe it, and I won't. I abhor and denounce it as the most hideous nightmare of theology.

But as neither two nor ten swallows make a summer, so Farrar, Beecher, and a few others do not constitute the Christian ministry. The great body of Protestant and Catholic Christendom believe firmly in future endless hell torments. Many of them do not—*dare* not preach it in the old-fashioned style. To this, however, the Rev. Dr. Cummings is an exception.

But says one, "the Bible teaches endless punishment." That is a mistake. The Bible teaches no such abominable and blasphemous dogmas. The strongest Biblical terms applied to punishment in the Scriptures is "everlasting" (*aionios*).

The substantive is *aion*; and, according to Parkhurst and other lexicographers, it generally signifies an "indefinite period of time." The adjective form, *aionios*, compounded, if memory serves me rightly (I have scarcely read a page of Greek since leaving my *alma mater*), of *ai* (always, or habitually) and *oon* (being). These terms certainly cannot signify an absolute eternity, because in the Bible they frequently occur in the plural; and to speak of two eternities would be nonsense. The phrase in Matt. xxv. 46, "everlasting punishment" (*aionios kolasis*), means age-lasting punishment or correction, and nothing more. The word everlasting is applied in the Bible to the priesthood of Aaron, the covenant of the circumcision, the possession of the land of Canaan, to the Temple gates, and even to hills and mountains; but who believes that the "everlasting hills" spoken of in the Bible will exist as such through all eternity?

Such Greek words as *akatalutos*, *apharsia*, *aidios*, *athanasia*, and others, reading, in the English, endless, immortal, incorruptible, &c., are never applied to death, hell, nor punishment in the Scriptures. On the contrary, it is plainly taught that "the Lord will not cast off for ever," but that "God will have all men to be saved."

The doctrine of endless punishment is irreconcilable with the divine attributes: it is unscriptural, it is illogical, it is unreasonable, it is blasphemous, it is the invention of priestcraft! Only an almighty devil could be infernal enough to inflict endless pains and torments upon beings he had voluntarily created.

The church dogma of endless hell torments has made more sceptics and scoffing atheists than all the Paines, Humes, Volneys, and Voltaires that ever lived; and clergymen that preach it should repent, should burn their heretical manuscripts, seek the baptism of Christ, and preach the Gospel—that is, the *good tidings* of angel ministry and eternal progression.

If the doctrine of endless sin and suffering be true, and if none can be saved except those who comply with the prescribed evangelical conditions of salvation, then Shakespeare, Bacon, Byron, Burns, Shelley, Poe, Thomas Jefferson, Benjamin Franklin, Charles Dickens, Baron Humboldt, and the martyred Abraham Lincoln are

in hell! Think of it—wailing with the damned in hell! President Lincoln in his earlier life was a freethinker, in his last years a Spiritualist. He made no pretensions to being a Christian; he belonged to no church; and yet, while in a theatre, was shot dead! and, if orthodox theology be true, his soul went down to that hell from which there is no redemption! On the contrary, John Wilkes Booth, the assassin, may be basking amid the glories of paradise. He expressed sorrow, he had time to repent and secure an "interest in the atoning blood of the Lamb."

"While the lamp holds out to burn,
The vilest sinner may return."

I am fond of good society, and I should rather be in hell—wherever and whatever that may be—with Franklin, Lincoln, Dickens, and Humboldt, than in the sectarist's heaven with a few solemn-visaged saints sitting upon softest sofas, waving palm-leaves, and thrumming Hebrew harps, to flatter and gratify the vanity of a tutelary Jehovah!

Shelly says:—

"The avenging God,
Who, prototype of human miracle, sits
High in Heaven's realm upon a golden throne,
Even like an earthly king; and whose dread work,
Hell, gapes for ever for the unhappy slaves
Of fate, whom he created in His sport
To triumph in their torments when they fell."

In elucidating the Scriptures, both the text and context should be taken into consideration. Mark xvi. v. 17 commences, "And these signs shall follow them that believe." What signs? "They shall lay hands on the sick," and heal them; "they shall speak with new tongues;" "they shall make the lame to walk, and the blind to see." Who, then, in the present day, according to the Scriptures, are believers? Certainly the Spiritualists. The apostles and disciples were Spiritualists, or susceptible to spiritual influences, and that is why Jesus chose them.

Since Christians denounce us as "infidels," and pretentiously style themselves "believers," I propose to try them—to test them by the standard of Jesus' own words. Said Jesus, "These signs shall follow them that believe," but do they "follow" orthodox Christians? Have they the gift of tongues? Do they make the lame to walk, as do Newton, Ashman, Mack, and others? Do they lay hands on their sick, and heal them? No; but instead, they send for an allopathic physician, take calomel and jalap, and shed their blood by the lancet, as did the late Victor Emmanuel. This is the way they show their faith—their belief in Christ.

Christianity, as it was uttered and lived by Jesus Christ, was divine; but modern Christianity, with its political intrigues, immense estates, aggressive wars, cramping creeds, ceremonies, and superstitions, is a sham—a cancerous blotch upon the civilisation of the nineteenth century.

The Christianity of the four evangelists, the Christianity of the ages spiritually understood and interpreted, is in perfect harmony with genuine Spiritualism. The two are one, and that one is *truth*.

You remember that John in a Patmos vision heard them sing the song of "Moses and the Lamb." Moses insisted upon physical cleanliness; the body first, then the "washing of regeneration"—that is, the purification of the mind and the affections, that the spiritual man may become healthy, full-orbed, and harmonious. It was to the credit of the Pharisees that they made clean the outside of the cup. And while the Mosaic law enjoined outward cleanness, Jesus, under the influence of the Christ-spirit, enjoined spiritual cleanliness and purity. Men should more effectually quit the region of sense for that of the spirit. The flesh is the yoke of bondage. It should be the aim, the paramount purpose, to live the perfect life, to get daily and hourly nearer to the fountain of inspiration. Angels are calling, "Come up higher." Love, guided by wisdom, leads the soul to the temple of ecstasy, while purity, stretching out its white hand, opens the gate of paradise itself.

While endless punishment is false, future punishment is true. I use punishment in the sense of cause and effect. The way of the transgressor is hard. Compensation is the law of all worlds. Death is not a saviour. Each, when laying aside the body, takes with him to the land of souls, conscience and memory. As there are malicious mortals, as there are evil-disposed men, scheming, and selfish, so are there evil spirits—demons! And though we denominate them demons, they are our brothers still, and God is their father.

Demons are not necessarily spirits peopling the spirit-world. The other day I hastily jumped into a third-class railway coach. It was crowded with men, excitedly engaged in talking war, in swearing and cursing—three of them were shamefully intoxicated. Listening to their babble, I wondered that so many good and beautiful things come to us from over the river of death. So long as men put such filthy and poisonous stuff into their bodies, as tobacco, and beer, and swine's flesh, so long will war continue on earth, and the dying swell the demon-sphere of existence. The body must be purified. The very atomic materials must be hyper-vitalised and spiritualised. Herbs, nuts, vegetables, precious grains, and delicious fruits, ripening in the sunlight, deposit such rich and refined tissues only, as can build up a pure bodily temple for the soul.

But how are the damned of the spirit-world redeemed?—the same as undeveloped demoniac men in this world. Love, guided by wisdom, is the great redemptive power. God's love spans all worlds. The work of education and redemption goes on in the spirit-world. Jesus preached to the spirits in prison. "For this cause," says Peter, "was the gospel preached to them that are

dead." "Aaron Knight," and other spirits with whom I have conversed, entered at death into the lower spheres. His sufferings were intense. Sorrowing, repenting, and lifting his soul in prayer, he saw a light—it seemed a star—approaching in brightness and splendour; it proved to be his angel-brother, clothed in spotless garments of white. Pure love never forgets; it is immortal. "Aaron Knight" now walks the angel-shores of the better land. All may progress. Light flows down into the hells, and the voice of love continually calls, Come, oh! come, ye prodigals, to the Father's house.

True and genuine Spiritualism is the gospel of Jesus Christ; and the good spirits come to us to demonstrate a future conscious existence; to guide our feet in the paths of virtue and wisdom; to comfort all that mourn, and lead us into the green pastures of purity and peace.

The light of their love is the sunshine of our souls. They call upon us to overcome the world—to create the heaven now that we hope to enjoy hereafter.

Spirit-life is an active life, a social life, a retributive life, a constructive life, and a progressive life. Reason and affection, conscience and memory, go with us into the future state of existence. It is *real* life.

There are green meadows in the spirit-land; there are deep, mossy banks; there are clear, meandering streams; there are stars of diamond beauty; there are harps of coral gems; there are schools and lyceums; fields and fountains, gardens and massive libraries—everything to charm, educate, and unfold the soul.

Prophets and apostles, martyrs and reformers continue their holy missions in the land of souls.

Spirits, remembering their own lives on earth, cherish deep and holy sympathies for humanity. In the morning-time and the gray of evening, down golden-tided rivers, sail these ministering spirits of God to catch the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms, their words the musical echoes of eternal life.

He that hath an ear, let him hear what the spirit saith unto the churches.

He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life; and he shall eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it. And I will give him the morning star.

PEACE OR WAR: A TEMPERANCE ADDRESS.

A Trance Lecture delivered by J. J. MORSE, I.O.G.T., in Albion Halls, Glasgow, on Sunday, February 17, 1878.

Philosophers, reformers, and the well-wishers of mankind generally, of every class and every shade of opinion, are confronted in this the nineteenth century with a problem as difficult as ever perplexed the world. We allude to the great vice of intemperance—that mighty sore which festers upon society, which shatters some of the giant intellects of the world, shivering them to their base; which, in fact, recognises no limit in its operations, but works its way into every section of society, and finds its prey among all conditions of mankind.

A vice so hideous in its character, so lamentable in the results it produces, may indeed call forth the efforts of the world's truest hearts and bravest men, if it is to be stayed, overmastered, and removed from the earth, and mankind relieved from its noxious influence. No matter what your belief may be, or to what section of the temperance cause you may belong, what you have to consider in this matter is how man's happiness may best be ministered to in the world. In this great question you can make common cause and strive to do your best to free society from the fell destroyer which holds so many in its grasp; and the best way this can be done is to proclaim a stern, unyielding warfare against everything that can degrade mankind. There can be no hesitation in a matter of this kind—no dallying with the enemy, but a stern, unyielding summons to surrender must be sent him; and, if he declines the challenge, and refuses to lay down his arms, to relinquish this hideous traffic, then war to the knife must be waged—a war which will lead to victory in the end.

Peace or War?—that is the subject of our address to-night. The questions are of no political complexion. They do not belong to a country thousands of miles away; but they do belong to a country, and that is your own. They belong to a land where you have been born and reared; and not only to that, but to some place dearer and nearer to you still—the spot which you call home.

The enemy is powerful and crafty. It enters into the sacred precincts of the home and destroys the fairest flower; leaves its hideous and slimy traces across the very threshold. A peace with such an enemy as this? A compromise with such a foe? Perish the thought. When men are recreant to their duty, and fail to contend with such a gigantic evil, they are traitors to the best interests of human kind.

Let us draw a picture. This is the nineteenth century, when Christian energy has reared its head thrice grander and greater than ever before in the world's history. The progress of to-day strides far ahead of the progress of the past. But could you see behind the scenes, you might there find the spirit of progress shedding tears of grief. Her heart is troubled indeed; and we ask her why. She replies: "The world is fair and beautiful, and full of the glories of God, who created it; mankind has attained to a height of greatness he has never before reached in all that is good, and true, and beautiful. Poetry, literature, science, mechanism, philosophy, are all marching on with grand strides, but the people

—those who make the means of life, the toilers, the travellers on the great pathways of human existence, these are now steeped to the chin in a hideous, an awful vice." "What vice?" we ask; and Progress responds, "The vice of intemperance."

The legions of the enemy are in every department of human ignominy. The names of its victims are found in every section of society; and the poet, the orator, the statesman, and even the divine are not free from the blighting influence of the fell destroyer. Well may progress flee, well may judges on their seats of justice proclaim the appalling fact that the largest proportion of the crime they have to deal with takes its rise and progress from drink. The fairest life suffers, the noblest intellect dwindles and pines away, and the little world of national life in these islands, that should be of the fairest and noblest character, has upon it a foul blot, spreading onwards and onwards; and, unless the disease be arrested by skillful physicians who shall know how to treat it, it is to be feared that the life of this island of yours shall pass away, a mass of festering sores. The vice of intemperance is a terrible enemy to fight, and it can only be conquered by a stern, unyielding warfare. Progress may indeed turn aside its head and weep; men's hearts may indeed grow heavy when they contemplate the vice and misery on every hand. You must pray for divine guidance to help you to exterminate this enemy of religion and progress, intemperance.

And who are the legions that you have to contend against? What generals do you need? What tactics ought you to pursue in a warfare of this kind?—a warfare that has been so craftily carried on. Men have been entrapped with their eyes wide open, and by the simplest means. "Kind friends," "good fellowship," "a social glass," all seem to be in themselves harmless enough. There may be no crime in people mingling and enjoying themselves at social festivals: true. Neither is there any sin, so far as the action is concerned, or as the results are concerned, perhaps, in taking a barrel of gunpowder into your house; but if a spark is set to it, you soon find your house blown down; and so, the spark of intemperance once having been kindled, the whole social fabric is shattered to its very base.

Blindly and ignorantly do men follow that great general called "custom," who leads them on. It is so in the drink traffic. "Our fathers did this before us," say they who are engaged in this trade. "These were honourable men; they were respectable, they were members of the Church, they paid their way, and they never did dishonest or dishonourable things themselves, and we, their sons, follow honourably in their footsteps, and think we are not doing wrong by dispensing these liquors to the world." So custom commends them, and urges them to go on. Habit and demand create a liking, they argue, and the demand must be supplied, but their arguments do not rise beyond that. They cannot reason or judge beyond the narrow spheres of their own selfish interests. They have a trade, and, being members of that trade, they think it is their duty to preserve their rights and maintain their interests, at all hazards, and at all costs. Those whose energies to a large extent minister to the drinking habits of the people, find their way even to the houses of government—yes, find their way to the House of Commons to legislate for the country. This trade spreads and flourishes like a green bay-tree—like a baleful upas-tree, rather—casting a blighting shadow over all the land. Knowing fully all the injury that has been working in your midst, why do people persist in sending such men to the House of Commons, where they can build up this hideous trade stronger than ever? They should not find their way to the seat of government. They should stand outside, and not be making laws for the people whom they have so grievously injured. Are we harsh? No. The sale of poison in your midst is restricted by severe penalties, and woe betide the unhappy dispenser who has given forth the deadly drug in mistake.

But let us take an illustration. Here stands the house of Bacchus, all glitter, all shine, all show. The street outside is cold and cheerless; the rain is pouring down; everything looks so uninviting. A man is passing, and he turns from the cold and chilly street into the warmth and light. He takes just a little drop to warm his heart, which brings to him the comfortable sensation that this is a far better place than the street outside. He takes another glass, and his spirits rise, and he gets goodnatured with everybody; he can shake hands with everybody; and now his brain begins to reel, and a wildly excitement and frenzy gradually steal upon him. But the fleeting time reminds him that he must again hasten home. He goes forth into the cold, cheerless street. This produces an irritability in his nature. He gets home past his usual time; his wife and children have gone to rest, not able to tarry longer for his coming. He is annoyed at this, and speaks angrily to his wife. She replies, knowing she has done no wrong. A quarrel unhappily ensues, and in a fit of drunken frenzy he does an action which leaves his wife cold and stark upon the bed. The facts are proven. The law says this is murder. You must be hung by the neck until you are dead. The man who supplied the drink is never called to account, but in the case of the man who has sold poison by mistake, although death in that case resulted from an accident, for him the law has little sympathy. Not so with him who sold this poor, cold, shivering man something hot to warm him, which resulted in the awful deed we have described. He who did this is never called in question. Society thinks he does no wrong. But every right-minded person must look with aversion and loathing upon the horrid system which offered such facilities to that man to get drunk, thus indirectly leading him to do what he did. A murdered wife cries to humanity to avenge the outrage. A man strangled on

the gallows rises up grim and ghastly before philanthropists, and asks them to stop such a system, and never to rest until, by a stern, unyielding warfare, it is driven for ever from the world.

But let us turn to the other side of the question, because we do not present the one side without the other. Some people will say this man had no necessity to go into the public-house; he should not have got drunk; he should have walked on as usual, and gone home. Yes; it is all very well to say what other people should have done, but we had better take the simple fact what other people did do. What this man ought to have done he clearly did not do. It is no use putting this forth as any extenuation on the part of the man who supplied him with the means that led him to do what he did. There are many men in this world of yours so weak, that the least thing in the way of temptation will turn them aside from their purpose, and nothing will restrain them from taking drink. We might as well go to the sea-beach and tell the billows not to rage, and storm, and dash against the shore. The only way you could keep the billows from dashing against the strand would be to erect a dam that they could not overpass, and the only way that you could keep a man from his doom would be to put up a strong barrier that nothing could overthrow.

Do not for a moment think that we would have you to believe that this man should not have tried and resisted temptation. The only thing that we are concerned to know is, that he was not strong enough, and so he fell, and that is the fact. You can find that there are in the world hundreds and thousands like him, and the question is whether any effort is to be made by the sapient legislators to prevent him, and such as him, from falling. It is very like this: a blind man walks down the street, and falls into a hole in the pavement and injures himself. A wise policeman (there are a few of them) takes the poor man before the magistrate, swears he was drunk and incapable, and the man is punished. There are many like the poor blind man whom the world punishes, not because they fell, but because they did not know they were going to fall.

We will take an illustration. There is the only son of the noble house he pertains to, the fit successor to a noble sire. In the grey gloaming of the night foul fiends are whispering together. They are conspiring to sack and mine the noble citadel, and to carry it by storm. The demons whisper low; with arched brows and with bated breath they lay their plot. A friend of the young man's has plighted his troth to some fair damsel, whose rosy cheek and sparkling eye bespeak health and happiness. They are to be married. This strong, manly youth is bidden to the festival. The good things of the world are brought forward, and the young man drinks health and happiness to the family. It is astonishing how many healths are drunk on such occasions. The young man sings a song. He is loudly applauded. The blood mounts to his face, and he enjoys the evening amazingly. He goes home, but he does not enjoy the morning. He feels somewhat unnerved, as if some tricky spirit in the night had unstrung all the wires of his nature. "I must put myself right," he says. He meets a friend. "How bad you look this morning," is his salutation.—"I was at a wedding last night." "Take my advice; just tone yourself up with something of the kind you had last night." The first downward step is taken. The hellish fiends chuckle to find their prey is almost within their grasp. He finds himself in good spirits, and thinks that a little drop of wine is not so bad after all. He again takes more, and on the following morning he requires more toning up, and so, the fatal step once taken, down he goes: the look of health on his face vanishes; the clear light of his eye has gone; his manly bearing is replaced by a staggering gait; and the noble son of the house, the successor of a noble sire, where is he now? The demon of intemperance has claimed him, and his father's grey hairs have gone down in sorrow to the grave. It is so easy to be involved in the hideous toils of intemperance; it is so hard for those who are once entangled to break the chain, and win back their manhood. How striking and how applicable are the words of Virgil:—

* * * * *
"Facilis decensus Averno."

Sed revocare gradum, superasque evadere ad auras,
Hoc opus, hic labor est."

It is with such conditions as these, it is with such foul enemies as we have described, it is with these grinning demons in the air round about you,—with all these that you have to fight. Therefore, friends, fathers of youths, all you that love your sons and daughters,—you that would behold them wise and virtuous, and would see them do well in the world; and you, sons and daughters that would see your fathers and mothers live to a green and happy old age, you must make no terms with such an enemy as this, but you must wage a bitter and exterminating war to the very end.

Yes, the war rages around you openly and covertly in a hundred various forms, but always directed to the one end, to win your children from that which demands their loves in this world and to present man a wreck before his fellows.

But, have we no God of justice, or is there any divine sympathy whatever for those who are in this vile trade itself? It has been written, we should not associate with, or have any lot with those who are sinners. But there are many people who are born to this particular trade, who had no right of selection or rejection in the matter whatever. They are not likely to listen to the advocacy of the principles we are advancing. They are likely only to see to the interests with which they are connected, and to uphold them at all hazards. But there comes a time to every man in the still watches of the night, when only the stars look down from the serene sky, and when one might almost fancy the angels of God were watching the

human-kind—there comes a time when man's heart is awakened, when it asks, "Is this legacy of human sorrow and misery never to be exhausted? Is there nothing that can uplift humanity and make it lead a fair and noble life? May not this trade in which I am engaged be the cause of much suffering in this world wherein I live?" Alas the pinions of sleep close the beautiful thought, and in the night these good intentions are forgotten, and he wakes again in the morning, a publican, to follow the same trade, and to lead the same life over again. We would ask (not as a question belonging to the various departments of temperance effort, but as a question belonging to the well-being of humanity at large), that whenever a man sees the evils of this foul trade, should he not do his best to counteract it in every possible way? We know that crimes and vices are prolific, and that nearly all the crimes and vices of to-day may be traced to the one source. You must send to the House of Commons honest and earnest men, who want to see the tide of wickedness stemmed. What are you about, to let this terrible tide of vice rise in your midst and do nothing to stay it? You, fathers and mothers who have an interest in the country, and have your children's happiness at stake, if you wish to see God's kingdom realised on earth, you must condemn and combat the drink traffic on every hand. The war is proclaimed. The enemy has carried on the war from time immemorial, subjugating your provinces, laying waste your towns, blighting many of the fairest and brightest places of earth, and now the battle cry has gone forth, and the great question is, how is the war to be prosecuted to a successful end and issue? In passing, let us give a word of tribute to every form of temperance effort, for in whichever way the war is carried on, the end is the same. We love you all, and we welcome you all as friends of humanity, striving to lay low one of the gigantic evils of the present day. To all honest efforts, then, in favour of the temperance cause, every true man should give a helping hand and wish every success, and by doing so perform so much true work in favour of the human race.

There are many important factors involved in this war. Some pursue the war in one way, some in another; and while we give you our own ideas how this war is to be prosecuted, we by no means ask you to bind yourselves to any particular form.

The first step to be taken is to look the evils of the case fairly and sternly in the face. You must not shrink from any examination, however disagreeable. When foul spots and festering sores exist, you must trace them to their lowest depths, so that you may realise truly and actually what intemperance really means.

There are many thousands of well-advised men and women who look upon temperance reformers as fanatics. These well-meaning people live in respectable homes and are surrounded by nice children—well-behaved people who never commit any social excess—they do not know the foulness that festers around them just where they live. They know nothing of the world outside. We would say to them, Go into the homes of families, and see what intemperance can really do; and when you see the havoc it has wrought, then you would join the temperance reformers, then you would take up the cry against the horrid drink traffic with all your heart. Temperance people are not fanatical, unless it be fanatical to work for the good of human kind. If to do this is to be a fanatic, then write us down a fanatic of the most desperate kind possible.

Look the evil fairly in the face. What are the causes of intemperance? The first, and, perhaps, the chief cause is the fact that the opportunities for the indulgence of this vice are well nigh universal. It would be rather an interesting matter to balance up in any given town the number of drinking places and the number of churches; and, without any disrespect in the matter, we are very much inclined to think public-houses are very much in excess of the churches. The next fact is the weakness of will we have before referred to. It is a great truth that there are thousands of people so weak-minded that the least temptation leads them down to the lowest depths of debauchery, from which they could never retrace their way; and another fact is that the love of drink is communicated from the parent to the child. This is the most startling and horrible fact of all; and, until it is successfully combated and the cause removed, the vice will thrive. The mother is weak; the wise physician says: "My dear madam, you must sustain the system or you will succumb entirely." So he does not prescribe any medicine, but he sends to the public-house and gets drunk. The woman leads a career of semi-intoxication. During the most critical period of its career the child also leads a half-intoxicated life—a half-stupified kind of existence—and the seeds of intemperance are sucked in literally with its mother's milk from its very earliest breath. These are facts, and not imagination. You have only to consult any intelligent physician, and he will fully bear out what we have said. How necessary is it, then, that when mothers are nursing infants they should be free from all that can contaminate, so that the child's life may be kept sweet and pure, and that it may grow up a sober citizen. Mark you here, although we lay this duty on the mother, we have a great duty yet to put upon the fathers, who, by their influence and by their presence, and who by their lives preach the gospel of liquor to their wives and children. We say to such: Beware; you stand on a dangerous eminence; you wield a deal of power, and your example and doctrine may produce great influence, both on the mother and child alike. Before laying the blame on the weaker sex, let you yourselves remember the absolute necessity of temperance, and then there is some chance of a healthy race being born into the world.

We have thus placed the three great causes of intemperance be-

fore you; and the best advice we can give you is that every man and every woman should forswear the cause of misery, and strive to abstain from the use of those things that are so deadly in their effects and so deleterious to the body and mind; but so long as you sustain the public-houses, so long will they exist; and until mankind is thoroughly educated up to it, the vice of intemperance will spread. Legislation may restrain it, and law place it within certain bounds, yet it will gain in volume and power, and every earth-work you have thrown up shall be broken down. Legislation without education will not gain the desired result, but legislation and education combined will be the successful means of warfare in the coming time that shall exterminate the enemy from your midst, and lead to the glorious and happy era when peace shall be established and all mankind rejoice therein for ever.

But for the present there is needed some help and agency. You have them, plenty of them in your midst, the very agency we have suggested. You must shrink from encouraging a traffic so vile in its results, every effort of temperance reformers must be strained to gain the desired end, and one word in behalf of our temperance brethren.

The labour you are engaged in is of the deepest moment to mankind at large. Lay aside for ever all your petty squabbles and disputes, and work hand in hand together. Humanity needs your services in the common warfare against the giant evil. United action shall lead you to the one greatly-to-be-desired result, the purifying of the body social, and making mankind truthful, happy, and good.

Little more remains to be said. Let it come to you in the form of two illustrations, and these will be sufficient to bring before you the gist of what we have been speaking about.

A gloomy leaden sky bends over a sullen, cheerless landscape. A few stunted, leafless trees and a ruined house are the most conspicuous objects in the scene. The house is foul and desolate. The very children have the character of the scene pictured in themselves. Their eyes look as though hope and health had been taken out of them for ever. The very stream that wends its way by the hillside, is dark and gloomy, and strange noisome things float on its bosom. Sullen despair and desolation are manifested in the life and employments of the people. Who are those poor, unfortunate, miserable, and degraded ones? Where are they? There are hundreds of them here in your city to-night. The great gloomy incubus of vice and misery hangs over them: they are the victims of intemperance.

Another picture. A blue sky bends over a lovely landscape. Trees of the fairest foliage, and bearing delicious fruit, abound. In their branches, sweet singing-birds pour forth the most thrilling music. Clear, blue, limpid streams wend their way through the valley, and everything is full of peace and joy. The homes are beautiful, and the children are like little angels sent from heaven to gladden this world of yours. Happiness, innocence, truth, moral and religious sentiment, all these belong to the life of these people, and hundreds of them are to be found here in this city of yours to-night, whose fair life and pure actions carry out to the letter what we have sketched. They are those who follow the golden rules of temperance, who render life glorious, and home happy, by their labours of self-denial, and love, and charity.

In conclusion. Let the war-note sound. Let the banners be unfurled. Let the cry to arms be heard. Let every son, daughter, father, mother, every worker for religious life, for hope, peace, and purity, join shoulder to shoulder. Let the banner of truth wave at your head, and let your unshaken trust be that you will be brought to victory in the end. Thus aided, let us hope that you will march forward, victors in the temperance cause. Yes, yours is a glorious cause. There is no limit to your effort. You are striving to turn evil into good; endeavouring to make the wise more wise, the virtuous more virtuous; lay not down your arms till the earth resounds with the glad cry of peace, and misery and vice are for ever banished, and mankind, with one heart and one soul, praises God that the world is for ever free from the curse which has blighted it, and earnestly we urge you never to rest till the great social vice of modern intemperance is banished from the world.

SUNDAY MEETINGS IN LONDON.

It was as long ago as the winter of 1870, just after Dr. Peebles returned from Turkey in Asia by way of Smyrna and Rome, that, accompanied by him, I sallied out under a kind of spiritual impulse to find a hall suitable for a series of spiritual meetings.

As in Jesus' time, "Man could not live by bread alone," so Spiritualists cannot live alone—cannot grow spiritual and harmonial—upon wonders and the physical phenomena incident to spiritual manifestations. The religio-spiritual nature must be fed, the emotional and devotional feelings must have their proper sustenance. To this end I secured the Cavendish Rooms, and Dr. Peebles commenced lecturing upon Spiritualism. He ministered each Sunday, save two or three when absent in the provinces, for about five months. These Sunday meetings were the first that took a religious form and had in them the element of permanence.

Thus established, they have continued ever since, with the exception of certain summer vacations and one interruption. These meetings have also formed a sort of fulcrum—a hive out of which several prosperous swarms have gone to work and builded for themselves. This is as gratifying to me as it must be to all who look upon Spiritualism as a fact—a momentous truth rather than a bit of merchandise.

These meetings are now in a highly successful state, and with

pleasure I refer to the letter of "M.A. (Oxon.)" in reference to what he witnessed at Doughty Hall on Sunday last. I wish to say that the last meeting is not by any means an exceptional one. During the last twelve months we have had an almost uninterrupted succession of crowded meetings addressed by Mr. Morse, Mr. Colville, Dr. Monck, and others less noted; and some of these meetings have been ovations of the most enthusiastic character.

The results, in one sense, have been so satisfactory that for three years they have met expenses, except in the case of a benefit seance by Mrs. Hardy and the balance of the Happy Evening contributions. It is at a time like the present, when extra accommodation has to be made and extra funds supplied to meet the expenses of speakers who have thousands of miles to travel to reach us, that some extra interest and assistance on the part of Spiritualists generally are urgently needed. The lessees of the hall have for months promised to seat the place properly, but they do not seem to be able to accomplish it; and, as it would never do for me to appear to stand in the way of what is necessary, I said on Sunday evening that I would be glad to see Spiritualists come forward and strengthen the weak points in the arrangements.

I with gratitude acknowledge the helpfulness of many friends during the last three years. Mr. Tilby, Mr. Maynard, Mr. C. White, Mr. and Mrs. Pearce, Mrs. Ward at the harmonium, and others, have laboured most diligently in the necessary duties connected with Doughty Hall on Sunday evenings, so that all the working elements of a committee have been at hand. The deficiency has been in kindly interest on the part of those friends of the Cause who can give means and influence to the support of the work. I shall gladly co-operate with any friends who will take part in the work in any way; and, if these should in the future fall away, I shall most certainly, as long as I am able, continue a Sunday meeting, either at Doughty Hall or elsewhere, unless the work be performed in a more useful manner by others. I have always regarded religious teaching on the spiritual plane as the essence of exoteric Spiritualism, of which the phenomena are the crude ore necessary as an earthly basis from which these teachings may be eliminated. Hence it is that I have not only continued these meetings in London, fostering and bringing out all our great speakers—Dr. Peebles, Mrs. Hardinge, Mrs. Tappan, Mr. Morse, Dr. Sexton, Dr. Monck, Mr. Colville, Mr. Wallis, and others—but I have travelled the length and breadth of the country opening up Sunday meetings in the important towns, and, through the MEDIUM, sustaining these meetings and encouraging onwards the various speakers to become useful thereat.

I am grateful to observe that this noble work is being taken up more earnestly by our London friends, who have grand opportunities of rendering valuable services to the Cause thereby.

Spiritual Institution, London.

J. BURNS.

CHAMPION HILL PARAGRAPHS.

By DR. PEEBLES.

The recitations of Mr. and Miss Dietz on Thursday evening last at Langham Hall, greatly delighted me. The selections were excellent; the conditions almost faultless; and the entertainment, as a whole, exceedingly enjoyable. The appreciative audience, alternately laughing and weeping, went away from the Hall happier and better. Reader, go and hear them.

Seldom, very seldom, do I attend spirit-seances. The phenomena I know occur; but why should I be always gazing at phenomena? What are the underlying forces and principles? And what is to be the practical outcome of these phenomenal phases? These are the ever-recurring inquiries.

And then the late hours, the often ill-ventilated rooms, the mixing of magnetic auras, the constant repetitions, and the threading one's way home through strange streets, are all counter incentives to attending seances.

But on Saturday evening last I attended the seance of Mr. C. E. Williams, 61, Lamb's Conduit Street. It was a complete success. The marvels were wonderful. Mr. Williams and Mr. Herbst were lifted up on the table, all were touched at different times, several voices were heard conversing at once; "John King" materialised, and walked about the room by the light of his own lamp. Mr. Ashman and others received excellent tests; and, looking into the cabinet by the light of "John King's" lamp, I distinctly saw Mr. Williams entranced, and "John King" bending over him—the one was quite as distinct as the other. It must have convinced anyone who could trust their own eyes. Mr. Williams has the bearing of a most candid and conscientious man. He holds his meetings on Monday, Thursday, and Saturday evenings.

Spiritualism settles three questions of momentous import:

- I. That man has a conscious existence beyond the grave.
- II. That all individuals commence that existence precisely as they leave this, mentally and morally, retaining their identity and memory.
- III. That this future existence is one of mental progress and spiritual unfoldment for all human intelligences.

"Scrutator Junior," referring in the last week's MEDIUM to the "Vermont farmers" the Eddys, says that "Dr. Peebles, during one of his lectures in Doughty Hall, testified emphatically to seeing the spirits at the Eddy seances, and named Madame Blavatsky as one of the witnesses." *All true*, and I still so testify. Madame Blavatsky stands recorded in Col. H. S. Olcott's "People from the other World." If she thinks she was then deceived; or if she has

come to the conclusion that those speaking, moving forms were "elementals," or "elementary spirits," it is her business, not mine. In all my investigations I have not received a particle of evidence that there are any "gnomes," "sylphs," "salamanders," "undines," or fragmentary spirits of any kind. And to convince me, I must have something besides imagination, tradition, or distorted clairvoyance.

Salvation is a process—a soul-growth—a blossoming and ripening up of the spiritual nature. It comes to nations and to individuals through the *Tau* of the Chinese; the *Buddha* of the Orientals; the *Logos* of John, and the *Christ* of the New Testament—comes as vegetation, flowers, and golden harvests come through the warmth and light of the sun. This Christ-principle is the "savor of life unto life."

WARNINGS.

To the Editor.—Dear Sir,—Whilst in conversation with an eminent engineer a few evenings ago, the subject of death warnings cropped up, and he related the following experiences. He said, "My mother, two brothers, and myself were one night sitting in a room lighted by a candle, which stood on the table. My mother said, 'I fear, boys, some evil has befallen your father.' We tried to persuade her that it was only fancy. While we talked, the flame left the candle, gradually and slowly ascended to the ceiling of the room, burnt there for a short time, and then expired. My mother said, 'Your father is dead'; and next morning we received intimation of his death in a distant town. We all saw the phenomenon, and were much impressed by it." Not having heard of a similar phenomenon related by an eye-witness, I forward it for insertion in the MEDIUM.—I am, yours truly,

26, Archbold Terrace, Newcastle-on-Tyne,
March 3rd.

J. P. BARKAS.

DR. SLADE IN RUSSIA.

The MEDIUM of the 22nd came to us last evening. Matters are going on in a satisfactory manner, and I hope the Leipzig Professors will be well sustained in the reports of what is being done here. We are pleased to see that Dr. Peebles and Mr. Forster were present at Doughty Hall, and would have been very glad if our party could have had the pleasure of being present also.

We expect to remain here until about the 1st of May, and then return to Berlin.

With best wishes to our friends, I remain, yours truly,
Hotel de la Paix, St. Petersburg, Feb. 27.

J. SIMMONS.

THE RECORDS IN THE GREAT PYRAMID.

Mr. Strudwick, like many others, is a thorough protestant,—protests against knowledge unless it suits his belief. My six lines in the MEDIUM of February 22nd, have caused him to manufacture some fifty lines of fable; and to make up for the dates not fitting, tells us the ancients were bad at dates. Why, the ancients, even they who built the Great Pyramid 4047 years ago, knew more of the exact sciences, than the scientists of our day. One proof is in the record of the sun's distance from the earth: they make it 91,837,497 miles; the moderns are boggling in the darkness recommended by Mr. Strudwick and have made it, first, 95,000,000, then 91,400,000, then 91,800,000, and now declare it to be 93,300,000!

The declarations of the then future outcome of two distinct mental religious eras—the Mosaic and the Christian—and also the exact number of years each was to last, as recorded in the oldest building on the earth, have no more to do with the "fee-fu-fum" statement of their being the record of the Sun-God, than with my old boot. J. ENMORE JONES.
Enmore Park, S.E.

EAST LONDON SPIRITUAL INSTITUTION.

Dear Mr. Burns,—Permit me to acknowledge the following contribution received since the list was closed: from the Rev. W. Miall, 10a. 6d.; to whom, as to all, I tender my sincere thanks for his recognition and appreciation of past effort, and trust that my actions may speak for themselves in the same way in the future.—Yours fraternally,

1, Englefield Road, Kingsland, N.

E. W. WALLIS.

THE VACCINE SUPERSTITION.

To the Editor.—Dear Sir,—In reference to a letter in the MEDIUM of this week, we shall have much pleasure in according the use of our hall (capable of holding some 70 or 80 persons) free, for any number of days or evenings, for the free discussion of the question.—Yours very truly,

NICHOLS & Co.

London Sanitary Depot, 429, Oxford Street, London, W.,

The *Olive Branch* quotes, "explosive slate writing,"—a fact in Dr. Monck's mediumship related by Rev. Thomas Colley. The *Voice of Truth* quotes Mr. J. Cain's account of domestic seances, also from this journal.

The first number of Pierce's *Magnetic Journal* (San Francisco) comes to us from the hand of Dr. Simms, the eminent physiognomist. It contains a paper on "Physiognomy of the Ear," by the Doctor, but the subject of this new monthly appears to be to advertise trusses, by means of which Dr. Simms was cured of hernia of fourteen years' standing, and after the usual methods of treatment had failed.

CIRCULARS.—The *Spiritual Scientist*, in alluding to the conduct of a London weekly, says:—"If we interpret its language correctly, it regards any information which it does not receive exclusively as 'a circular.' For example: if an earnest Spiritualist writes up an account of a seance and sends it to the MEDIUM AND DAYBREAK, as well as to the *Spiritualist*, the latter refuses to print it, if it knows that it has been duplicated, on the ground that it is 'a circular.' Such narrowness, is virtually an attempt to force Spiritualists to make an unworthy distinction between the journals—to oblige them to choose either the one or the other, as the medium for information. It is unworthy of any spiritualistic journal, much less one that owes its existence only to the bounty of generous Spiritualists, who annually contribute to a fund for its support."

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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, MARCH 8, 1878.

THE 30TH ANNIVERSARY OF SPIRITUALISM. A GRAND FESTIVAL AT DOUGHTY HALL.

For several weeks the forthcoming Anniversary of Modern Spiritualism has formed the theme of remark and proposal with those earnest and indefatigable Spiritualists who on former years have got up such worthy anniversary celebrations in London. On three Sundays the matter has been brought forward at the Conference at Doughty Hall, last Sunday more particularly, and these references have ripened opinion on the subject, so far that it has been determined to hold a grand Spiritual Festival at Doughty Hall, on Sunday, March 31, being the true anniversary day.

The services may begin at one or two o'clock in the day, allowing ample time for speakers to give utterance to thoughts, experiences, and historical facts, in relation to the Movement. In addition to well-known friends in London, there will be present Dr. Peebles, Major Forster, Mr. Morse, Mr. Herbst, and others, who will be mentioned next week. At 5 o'clock, or sooner, there could be an interval to allow friends from a distance to partake of refreshments, which will be provided in a room set apart for that purpose. At 6 o'clock, it is proposed that an evening service commence and continue till near 9.

This way of arranging the business of the anniversary will permit many friends to take part in the proceedings, and also allow valuable opportunity for social intercourse.

On a convenient day, after the 31st, a social gathering and entertainment will be held, also to commemorate the anniversary, but more particularly to do honour to Dr. Peebles, and allow his numerous friends and well-wishers to meet him, in a free and hearty manner, before he leaves us for his home in America.

These propositions will be brought before the Conference on Sunday evening, when steps will be taken to form such a combination of workers as will carry the arrangements to a successful issue.

Provincial friends are particularly invited to be present. For the benefit of those who cannot possibly attend, we shall issue an anniversary number of the MEDIUM, giving a full account of all proceedings.

GREAT SUCCESS OF DOUGHTY HALL MEETINGS.

On Sunday last the Hall was crowded in every part; many had to stand, and some had to leave altogether. Dr. Peebles spoke with extraordinary power. The spirit-influence was very appreciable, and all present seemed to participate in the feast offered by angel-hands. It would be utterly impossible for us to attempt to describe or report Dr. Peebles' oration. It was full of learning, broad in thought, spiritual in elevation, popular in style, and in every way acceptable. Such services must be witnessed to be at all understood or appreciated, as the mere repetition of the words uttered could not give the import which was so grandly manifest.

A similar interest was centred in the appearance and words of "M.A. (Oxon.)" If there is one man in Spiritualism more than another who is beloved and believed in, it is this gentleman. And he is valued and regarded for his noble work, his pure spiritual teachings, and not on account of any meretricious effort he makes to win applause. But few in that crowded hall had ever seen him. They knew the spirit, the mind of the man, but not the external form. He was received with that deep respect and calm attention which marks the high-toned spiritual love, in contradistinction to noisy, familiar demonstration. It was the words of this speaker, so calm, judicious, lucid, and fervent, that enchained the hearers, after listening to a lengthy and most eloquent oration by Dr. Peebles. There are not many who could have rivetted the atten-

tion of an audience after such a treat, and few could have had the courage to essay it. But the chairman of the evening chose that most critical time in the course of a service for his remarks, and the effort was a complete success.

As we listened to the deeply penetrative utterances of that speaker, we felt keenly aware of the vast power which is latent in the ranks of Spiritualism, all undreamed of at present by the many. Spiritualism, as a power in the hands of the preacher, is greater and more effective in every way than any other weapon. It was said of a Spiritual Teacher of old, that he spake as never man spake; and so, in a sense, it may be said of every Spiritual Teacher for as such, any man can by far exceed himself, devoid of spiritual knowledge and inspiration. "M.A. (Oxon.)" continued speaking, and we continued to think of what value such men would be to the world if they were placed in those spheres of usefulness which they are capable of filling. In no church or cathedral in Christendom, we venture to say, was there the free course for truth, the unaffected and hearty love of it, and the palpable spiritual influence to enlighten and comfort, as there was in Doughty Hall on Sunday evening.

But as yet the spring-time of spiritual growth has not come. Winter prevails on all sides. The sky is heavy with troublous elements, and the lower atmosphere is dank and cold with the inferior properties of undeveloped minds. The bud of promise is yet concealed within the maternal wood. But surely there are already indications of that brighter day when the full burst of spiritual power will manifest itself, and men will perceive of a truth that hitherto they have not lived, but existed miserably in coldness and darkness.

There was a good representation of old and well-known Spiritualists on Sunday evening, and the expressions of enthusiasm and earnestness were many. Only now, after two months' work, are the efforts of Dr. Peebles beginning to bear fruit. It will be a great loss to London when he is forced to leave us, and the day draws nigh when he will again say adieu to his London friends. It is hoped he will be able to give Doughty Hall every Sunday while he remains in England, for we are sure he can do more good there, than by solitary meetings in other places. When the Doctor leaves us, we hope the stand of the Teacher will be frequently occupied by the gentleman who so much delighted the Doughty Hall audience with his remarks from the chair on Sunday evening.

THE FUTURE OF DOUGHTY HALL MEETINGS.

On Sunday evening Mr. Burns expressed his regret that the seating of Doughty Hall afforded such meagre accommodation for the highly respectable audience, which had to make the best it could to sit, crouch, or stand through a very long evening's service. "Surely," said Mr. Burns, "when such eminent work is done on the platform as we have been favoured with this evening, an audience such as this can provide the few sticks necessary to give the hall a decent appearance and afford visitors an opportunity to hear the service with comfort." The remark was so appropriate that at the close of the service a subscription was opened, headed by Mrs. Makkdougall-Gregory and Mr. Tebb, with a promise of assistance from Mr. Swinburne and others.

On Sunday there will be additional seats in Doughty Hall, but a much larger sum must be raised to utilise the space to the fullest advantage.

The following letters have been received:—

Editor of the MEDIUM,—Sir,—I was astonished on Sunday evening to see so large and attentive an audience at Doughty Hall. These meetings are evidently a great fact, and are exercising a potent influence upon Spiritualists. But more room, or better provision in the existing hall, is sadly wanted; and nothing but the length to which the meeting had extended—nearly two hours and three-quarters—prevented me from taking immediate means to form a committee for the purpose of supplying the want, and at the same time of relieving Mr. Burns from the care and expense laid upon him in providing accommodation. Surely he has enough care without having that added to the load. Surely Spiritualists who attend the services can elect a representative committee, whose charge it shall be to take all pecuniary responsibility and to make all necessary provision for the comfort of those who attend. I never saw better material for a thoroughly successful "church." A little active organisation only is wanted. Why not elect two wardens—call them what you please—with two or more deputies? a committee of six, if it is preferred, and let them act as the responsible guardians and managers, discharging the duties of churchwarden in regularly organised churches. This might be well done at an early conference, and ought to be done at once.

"M.A. (Oxon.)"

Dear Mr. Burns,—I have been hoping someone taking a more active part in Spiritualism than I can do would come forward and propose what I feel could have been better done by them. I do not think it right that any responsibility respecting Doughty Hall should rest upon you; and I wish to propose that members should come forward who will be willing to pay a certain sum per annum towards its support, sufficient to pay all expenses, and that the collection at the door should be set aside for a time to furnish extra chairs for the accommodation of those who are weekly obliged to leave for want of seats. I shall be glad to help as I propose to the amount of ten or fifteen shillings a quarter, and I hope many others whom I see there constantly will do the same. You are quite at liberty to make any use of this letter.—I am, dear sir, yours truly,

SUSANNAH BREWERTON.

90, Great Russell Street, Bloomsbury,
Sunday night.

NEXT SUNDAY AT DOUGHTY HALL.

On Sunday next the service will be presided over by Mr. Desmond, G. Fitz-Gerald, M. S. Tel. E., and Dr. Peebles will discourse on the following theme:—

"DARWINISM AND SPIRITUALISM,"

"The Unity of the Race—Darwinism is Materialism—Are Insects and Animals Immortal?—Why do Spirits differ on this and other subjects relating to spirit-life?"

This discourse will be illustrated with a gallery of paintings representing varieties of the human family.

Mr. J. H. Herbst, of Cape Town, will also deliver a short address on "Eternal Punishment."

The service will commence at Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock. Conference at 6 o'clock.

THE LONDON RE-INSURANCE COMPANY.

The advertisement of this company has been repeated this week in consequence of the number of shares that have been taken up by the readers of the MEDIUM. On this account Mr. Pearce's offer yet holds good, that all who take shares through us entitle us to the commission on such shares, as stated in Mr. Pearce's letter, published two weeks ago. We will send a prospectus to any address on application.

FEATURES OF THE WEEK.

A few miners in a distressed district have clubbed together and sent seven penny stamps to secure *Human Nature* for February, containing Mr. Barkas's much-admired paper on his views of Spiritualism. We may say that the demand for *Human Nature* for this year is very great. We send the January and February numbers for thirteen stamps.

Mr. J. H. Herbst desires to say to his friends in Cape Town that he has had a sitting with Mr. Williams, as will appear from the report to be published next week. He has also attended a sitting, at which Mr. Eglinton was medium, at which he saw the spirits "Joey," "Abdullah," and "Ernest" materialised. "Joey" took away Mr. Herbst's card. It will give Cape Town friends pleasure to know that Mr. Eglinton intends leaving London for that distant part in July. Mr. Herbst will endeavour to establish a rapport with the circle when formed there.

Major Forster was unable to attend Doughty Hall on Sunday evening and take part in the service, as he had intended, on account of his health, much to the disappointment of the audience. He is still indisposed though much relieved. Major and Mrs. Forster reside at 37, Powis Square, Bayswater.

The Domestic Department is delayed because of the serious illness of Mrs. Burns. For a long time her sensitive, nervous system has been giving way under the fearful strain which the work of upholding the banner of truth unfortunately necessitates; and recently she completely broke down, and is at present in a very low condition. If Spiritualists who could help the Cause a little as well as not, only knew how much some suffer on account of it, surely they would not think so highly of their coin, but gladly take a share of the burden. Mrs. Burns can be put to much better use in being sustained in her work than by being prostrated with sickness. But so has the world at all times served the spiritual worker.

The state of Dr. Monck's health will not permit him to give seances for some time. He has given up his rooms, and resides with friends. Letters for him may be addressed 15, Southampton Row, W.C. The meetings at Ladbroke Hall, Ladbroke Grove, opposite Notting Hill Station (not Gate), continue to be crowded on Sunday evenings. The seances on Sunday mornings are more than ever successful. At last evening service Dr. Monck spoke on "Spiritualism as a Source of Mental Strength and Peace," and, though his health is in a critical state, having had an attack of bleeding of the lungs, yet on no former occasion did he so fully distinguish himself for eloquence and inspiration. A musical and elocutionary entertainment will be given at the hall by the Misses Lonsdale on Monday evening, March 25, in aid of the services. Tickets, 1s and 2s. each, on sale at the Spiritual Institution.

The *Voice of Truth* keeps on its weekly course. It is conducted by two ladies. Dr. Watson's *Spiritual Magazine* is now incorporated with it. Those who desire to help these noble women in their enterprise should remit a post-office order for 12s. as an annual subscription to Mrs. M. Hawks, 7, Munroe Street, Memphis, Tenn.

Mr. FAHRIG, Southampton, who makes the telephones (see his advertisement) had a large parcel of the MEDIUM containing his letter describing his visit to Mr. Williams, which he is busily engaged in distributing. Every MEDIUM containing matter by a local Spiritualist should be well circulated in that district. We shall be glad to hear of the results of Mr. Fahrigr's labours.

THE Countess Adelmä Von Vay-Wurmbrand takes a deep interest in the progress of Spiritualism in this country. She sent us a parcel of her works some time ago to sell for the benefit of the Spiritual Institution, and they were offered at a moderate price with *Human Nature*. She expects to visit London next year, and have longer time to spend with Spiritual friends. She says: "I admire greatly your good work, and your assiduity in all that is noble and good." Mr. Graf is busily engaged translating the Countess's works.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At the usual meeting last week, the Chief Monitor occupied the evening with a description of Mr. Birrell's oxy-hydrogen lime-light apparatus. This ingenious machine communicated from the spirit world to Mr. Birrell by "Joseph Priestley," discoverer of oxygen, was put into working order. The gas was generated before the School, and about 100 slides shown therewith in a powerful lantern. A very interesting evening was spent.

This new apparatus, manufactured by Mr. Birrell, 13, Chapel Street, Rutherglen, near Glasgow, is creating wide interest. Our description of it in the MEDIUM for January 23, has evoked letters from various parts of the world. A set of the apparatus is kept on view at the Spiritual Institution, and on one evening in the week exhibitions will be given with it to satisfy the numerous inquirers that desire to see it at work. Next week we will describe and give an engraving of another invention by Mr. Birrell.

MR. LAMBELLE'S CIRCLE.

A very pleasant audience met at the Spiritual Institution on the evening of Friday last. The sitters were again arranged in a careful manner and with the most successful results.

Mr. Lambelle was controlled quickly, and, rising to his feet, he seemed to be transformed into an attenuated old man, and proceeded to speak with a foreign accent and with some of the idioms peculiar to a Frenchman. The control purported to be "The Rabbi," who has so long controlled Mr. Lambelle, and during that time has become acquainted with the English language. He was a Jewish prophet or medium. We give some of his remarks.

He said many changes had taken place since he left earth, and much experience he had gained, which he hoped would be received. He had come to speak his thoughts on the spirit, for if men knew more of spirit, and met in spiritual harmony, the world would be free from pain and strife. In the time in which he lived men were more acquainted with the laws of spirit-communion, but since then the world had been undergoing a process of development that was necessary to bring conditions to man by means of which he might in a higher sense live out the spiritual principles. As he looked upon the world to-day he saw many improvements—the result of the law of progress which is engraven upon everything. Spiritualists were apt to think their views the only progressive ones; but in this respect they were equally prejudiced and bigoted with other denominations.

The savage and the barbarian, with their idolatrous practices, may be laughed at for their folly and superstition, yet these suit their standard of intelligence. It would be useless to attempt to reason them out of their rites, as they have not reached that point which would enable them to comprehend the reasoning. In like manner you are aiming at impossibilities when you try to carry a man away from his religion if that form of religion is adapted to his wants, or reaches his standard of intelligence or experience. If, by ridicule or force, you draw men away from those objects of their faith, you produce a curse rather than a blessing, and an injury to society. If unable to follow your reasoning, leave them to learn, and by careful effort, endeavour to prepare their minds for the reception of your principles. Progress is the path to eternity, and this can only be reached by adapting ourselves, body, mind, and soul, to our wants, and to the necessities of our fellow-beings; and pain is the inevitable result of a want of proper attention to these. Upon everything the hand of progress is seen. Men are now stronger, healthier, and longer-lived than in his day, and the poorest now enjoy blessings that a king could not then obtain. Formerly rich men required to have their food tasted by their servant, to see whether or not it was poisoned; now men have confidence in each other, and those in power place deep responsibilities on those around him. In religion the same is true, the different "isms" are all regulated to the aspirations and requirements of men; and now that a higher form of truth had come in Spiritualism, it had dawned in response to the cravings of the soul, and would only find its devotees among those minds who had risen to a more spiritual plane. As in the past, so will it be in the future; as we rise from our gross practices, from our indulgences and appetites, we would draw around a spiritual halo that would free us from the impurities of our present conditions. And by the aid of our inventive genius we would be able to dispense with the toils and necessities of life, and to eat so much gross food would no longer be a necessary law of our being. The earth was said to be too small for the inhabitants thereof, and unable to produce sufficient food to sustain the people; but this was an error, and when men partook only of that amount of food necessary, and

gluttony was less indulged in, there would be a plentiful supply, and human woes and suffering would be alleviated. The substance that would nourish we give to cattle, in order that we may have animal food, whereas, if properly cultivated, the earth would yield many times the amount of food, and that of a more agreeable nature. Before men can bring forth the fruits of the spirit, they must bring down their bodies to subjection, and crucify every passion. Prophets and others who have dwelt and preached on this earth have all led abstemious lives, or else their mission would never have been fulfilled.

The control concluded by answering many important questions on the spiritual ideas of the Jews, and other interesting matters.

The second control was the aunt of the medium, who spoke of her former existence on earth, and the fact of her still existing and retaining all that she formerly possessed; arguing that if she lived, others might live also. She referred to the death of her mother, and the effect that her father's tears had upon her spiritual life, saying that the sorrow of the bereaved one prevented her mother from rising to the full attainment of spiritual joy; and if we only knew how much these things affected the departed, we would cease to mourn after them. Spiritual knowledge would dry all tears, soothe the mourner's brow, and console the weary in heart. She thought a tract on this subject should be prepared. The Chairman suggested that the spirit write such a tract through her medium. To this she agreed.

The grandfather of the medium followed, and in his usual humorous style gave quite a relief to the circle, as the two preceding spirits had invoked a deep spiritual feeling. The circle then adjourned, all highly satisfied with the evening's proceedings, old sitters saying they never had partaken of such a treat.

MARVELS OF SPIRITUALISM AT MERTHYR.

(Contributed by request of the Editor.)

Mr. Editor.—So much has been done by professional Spiritualists in the character of "mediums," to bring Spiritualism into ridicule and contempt as a bare-faced and lying imposition,* that I feel considerable hesitation in responding to your request for an account of the phenomena witnessed by myself and others, at a seance held on Friday evening last, at the residence of a gentleman in Merthyr, lest I also may be put down as an "impostor." But, inasmuch, as I was neither a believer nor an unbeliever in the thing, but had my mind open without prejudice to the reception and examination of evidence, I think I may venture to say that what I am going to relate I can vouch for as conscientiously as anything I ever attested in my life.

It appears that advantage was taken of the presence in this town on business of the gentlemen who is the medium of the Cardiff Spiritualists, to hold a private seance of a strictly complimentary character at Merthyr, and I was favoured with the privilege of being present. I confess that I did not care much about it, though I appreciated the favour shown me by the friends who procured me the invitation, and having a couple of hours to spare I thought they would not be thrown away if I went to the seance.

The seance was held in a room large enough to contain twenty-two persons, sitting in the form of a horseshoe, the interior space being vacant, and the ends of the "circle"—if I may be pardoned the bull—resting upon a line over which a curtain was hung, which shut off a part of the room as a "cabinet" for the medium. Everybody having being seated, I was invited to examine the medium, and in company with another gentleman, also an "inquirer" like myself, I did so. I have no hesitation in saying this, that the portion of the room shut off by the curtain had no door or other opening communicating with places beyond; it contained only one article of furniture—a chair of ordinary manufacture; and the medium occupied it alone. He was subjected to a most inquisitive search—if we had been detectives, and he a most suspicious character, it could not have been more so—and we failed to discover the slightest item of paraphernalia for practising imposition. I candidly believe that he had no more means of doing so than I had myself. We then left him in the cabinet alone and resumed our seats. I sat at one end of the row next to the curtain. A portion of Scripture was read, then a prayer offered, and the feelings of the company having thus been harmonised with solemn ideas, the lights were lowered, and we sat in very subdued light, but not darkness, because we could dimly perceive ourselves and other objects.

We sat about half-an-hour and then manifestations began. The lights were gently raised so that we could see each other decidedly. Presently the curtains were drawn aside, and something of a light but indistinct nature was apparent. The curtains then closed. Immediately afterwards they were drawn aside, and I saw a figure in white drapery considerably larger than the medium. This figure stepped forward into the room, bowed, and returned. The curtains were closed for a moment, then reopened, and it walked forth again, making four steps into the room, going past me and the lady and gentleman who sat next me. It then turned about and walked back into the cabinet, and the curtains were drawn again. Now there was nothing impossible in this being a trick of the medium had he possessed the materials, but at the moment the figure was in the midst of the company, we could hear the heavy breathing—almost groaning—of the medium inside, and at one end of the "cabinet." I am satisfied in my own mind that it was no fraud of his. The face of this form was altogether indistinct and indefinite. We could make nothing of it; but the remainder of the form was manly, and I saw the shapes of limbs in the apparent motion of drapery.

Next the curtains drew aside, and a figure of medium height, appeared arrayed in drapery, and in this also the face was totally indistinct and undefined. But it saluted the company with an unmistakable eastern salaam, and on rising raised both hands above the head and turned the face upwards. There was then a signal for quick music, and it was supplied. Upon that the figure stepped gracefully out quite into the

middle of the space enclosed by the company and commenced a dance in the eastern fashion—waving what seemed to us a piece of drapery. The light was now so increased that we could see each other's faces plainly, and I myself to test it took out my watch and read the time. The figure continued to dance in the most graceful manner—the attitudes being such as one meets with only in a professional *danceuse*—and the motions so moved the apparel that the female form was as distinct and marked as anything I ever saw in my life. I never saw anything more graceful in my life, and to me it was perfectly astounding, because there was not a breath of sound except the music, and the form, whatever it was, while appearing to me in the most distinct manner as if a solid substance and perfectly opaque, moved quite noiselessly, like a thing of air. I don't pretend to offer an explanation. I relate without a word of exaggeration what I saw. After the dance one of the circle—the gentleman sitting next to me—asked whether she would shake hands. The reply came "I'll try." Thereupon he held forth his hand, and immediately a female hand was stretched forth which he took into his hand. He said he felt the hand precisely as if it were a solid substance. I did not feel it, but I saw the hand and fingers as clearly as I saw those of the gentleman. Some lady on the other side beckoned to the figure, which at once moved towards her and held out her hand, and to prove that I was not the only person who saw the movement and the hand, another lady pushed out her hand and took that of the figure before the one who had beckoned it had time to do so. The figure was then asked whether she would show her foot. She retired towards the curtain, and in the presence of all drew up her skirt and exhibited her foot and leg several inches above the ankle. It was as palpable to the sight as anything I ever saw in my life. This figure then withdrew.

The next was also a female form, but of very diminutive stature, and it walked around the room and retired without performing any such feats as that which preceded it.

After this there was a slight pause, and then the curtain was drawn and revealed the figure apparently of a man of very great stature and build, but here again the face was utterly incoherent. We could make nothing of it. The figure moved out, and in response to an invitation to give some decisive proof of its material nature slapped the chest with each hand, and the operation produced the usual hollow sound of such blows, as naturally as ever I heard anything substantial. After that another female form appeared, but, like the others, while everything else was decided enough in its outlines, the face was utterly indistinct, though there was the appearance of a mass of long wavy hair.

I give you these facts without note or comment. I state them as facts, because I am as convinced that I was a witness in the flesh of everything I have related, as I am of my own existence. How the phenomena were produced, or what their nature was, I don't pretend to know or to discuss; because I really am unable to form any conclusive opinion. I am perfectly satisfied, however, that they were not representations produced by the medium for the amusement and deception of the audience. I say without one word of reservation that at the time when these figures were moving amongst the company, and sweeping past us so closely that once or twice I involuntarily drew back, lest I should be brushed by the drapery, the medium was in the cabinet, as was evident by his deep breathing. Furthermore, these spirits, phantoms, or whatever they were, moved about as noiselessly as gossamer, and, in the case of the dancing figure, a substance could not have done what she did without making some noise, even if it were no more than the rustle of garments. But there are the facts, and I leave them in the hands of the unprejudiced reader to make what he can out of them. For myself, I am concerned simply to relate, at your request, truthfully and without a shadow of exaggeration, what took place. I don't pretend to account for it or offer any explanation beyond saying that I don't believe it was a fraudulent imposition of the medium.

"VERITY."

—Merthyr Express, Feb. 23.

SUNDAY EVENING WITH THE SPIRITUALISTS.

We abridge from the report of "Observer," in last week's *Christian World*:—"Dr. Monck, who, a little while ago, I believe, figured unpleasantly in the police courts, thereby giving the enemy an advantage, has come to London to conduct services, in connection with spiritualism, in Ladbroke Hall, a building evidently built for theatrical purposes, just opposite Notting Hill Station. On Sunday evening I formed one of the congregation. The Spiritualists in London, it seems, are very naturally making the best of their Sundays. Dr. Peebles is at Doughty Hall; and now, in the western quarter, Dr. Monck has put in an appearance. The attendance was quite equal to the capacity of the hall, and the audience was what we all love—perfectly respectable. It seems that the Doctor is in a state of health which excites the sincerest sympathies of his friends. Another thing which is equally to be regretted is that the collection made at the door for the expenses is smaller than could be wished. Last Sunday it was but £3, a sum which, I should imagine, would barely meet the cost of the hall, leaving the Doctor very much in the lurch—an undesirable consummation, as all the world over it is admitted that they who preach the Gospel should live by the Gospel. I was glad to see that Dr. Monck did not look so ill as I had reason to anticipate. He is a strong, healthy, youngish-looking man, and, as one of the audience informed me 'a wonderfully clever man.' He looked to me like one who perfectly well knew what he was about. As he sat on the stage, eyeing his hearers, he seemed keenly scrutinising the casuals, like myself, who had come there, attracted by the advertisement, and the regular supporters, who sat in the best places, and were evidently the chief corner-stones of the Spiritualist Church.

"After a young lady had been playing on an harmonium, the Doctor seated himself on the stage behind a table, on which was placed a bouquet of flowers, with two gentlemen by his side and a couple of ladies a little further off. First we sang a hymn out of the 'Spiritual Lyre,' a collection of songs for the use of Spiritualists.

"Dr. Monck prayed the briefest possible prayer, and called on a young lady to sing. Next he read a few verses from the fourteenth chapter of Mark, and when speaking of the appearance of Christ to Thomas, intimated that it was because of the weakness of our faith we did not see such sights now. Again the young lady came forward, and recited effectively a poem about starvation in this England of ours, flooded with Gospel light, which was received with subdued applause; after which another lady came forward, with her eyes shut, and gave us the utter

* The writer makes far too much of this, but he may be excused on that point as he writes thereon from popular rumour, which indeed is the chief impostor, and not from his own personal knowledge of these alleged impositions of mediums.

ances of the Rev. John Foreman, an ultra Hyper-Baptist, who had a great following in his day, when Hyper-Calvinism was more in vogue than it is at present. It is to be presumed that John Foreman was a very uneducated man, as his spirit talked in a most atrocious style, as about 'Where I am,' and referred to what he thought 'when I were in a material form,' and dwelt on the 'oliness' which he begged us all to cultivate.

"This kind of talk lasted some time, and the lady was led back with her eyes shut to her seat, while the spirit departed amidst hushed applause, leaving the audience in a state of intense and gratified excitement. I felt rather disappointed with John. I did think that all the time he had been in the heavenly state he had been gaining in grace and intelligence; but Dr. Monck told us that the spirit had reappeared, and acted precisely as John Foreman did himself. After that Dr. Monck came forward to answer the question, 'What kind of existence we shall have in the spirit-world, and how would it be influenced by our doings here?' He said we made a great mistake in regarding death as the enemy of mankind. The current theological opinions on the subject were rubbish; but Spiritualism lets brightness into the soul of man. We must all die; we must all pass through the gates of death; and it was their duty, as Spiritualists, to tell what there was in the future. I did not stop to hear the Doctor finish. He spoke well, like a gentleman of education, and in this respect was an immense improvement on John Foreman, whom I never heard preach, but whose funeral, which I attended at Kensal-green, made it clear to me that he must, in his way, have been a good and great man, or so many would not have followed him to his grave. But at nine I had to catch my train, and it was then nearly half-past eight."

MR. COLVILLE IN MANCHESTER.

Dear Mr. Burns,—I feel it is my pleasing duty to respond to the kindly inquiries of friends, and would also avail myself of this opportunity to endorse your remarks on marriage. I hope the subject will be more fully written upon, and think it would be a good one for the Domestic Department so ably commenced by Mrs. Burns.

If I were to be asked as to the cause of the "Fall" or the origin of evil, I think my reply would be that one great cause has been inharmonious marriages; and methinks if marriage could be entered upon as a sacred and holy ordinance, as it should ever be, the Eden would soon be realised when the angels would again walk and talk with us, even face to face.

The angels have declared that this shall be, and that they have been looking forward for ages for the state they now see is dawning upon the earth—the first streaks which shall burst into the fulness of millennial day.

It gives us great pleasure to watch the success of our friend and brother, Dr. Monck, in the higher work. We see in it the fulfilment of that which has often been affirmed in previous letters, and we trust he will go on in the good work.

It gives us encouragement in our work here, for we can see a great work that is about to be accomplished; and we believe it is in divine order that such a noble worker as our friend Mr. Colville has been brought amongst us at this crisis. We intend to make good use of him while he is here, so you must not expect him in London yet awhile.

The services at Grosvenor Street yesterday were very successful. There was a large and intelligent audience both afternoon and evening. The subjects were—in the afternoon, "Prayer;" evening, two subjects were chosen, as the votes were equal—1. "Religion: is it Beneficial to Mankind?" 2. "Evolution.—If Thought takes form from Love in the Spiritual World, how do the Invisible become Visible in the Natural World?"

The poems were "Guardian Angels" and "The sweet By-and-By." We regret much that the evening's oration was not reported. I cannot attempt to give you any idea of the sublime truths that poured forth from the lips of the gifted instrument; it seemed to me the very essence of the refined thoughts of exalted intelligences from the interior heavens, and clothed it in such choice and courteous language that they gained a courteous and respectful attention.

We purpose bringing Mr. Colville more before the Manchester public; our guides instruct us to do so, and it is probable we shall take the Hulme Town Hall for one or two Sunday evenings. We hope when we do so the Spiritualists in and around Manchester will support us by their presence.

Mr. Rowe unites with me in best wishes to yourself and Mrs. Burns; and with kindest greetings to friends, I remain, dear Mr. Burns, ever yours in the Cause,

CLARA ROWE.
80, Richmond Terrace, Hulme, Manchester, Feb. 25.

Dear Mr. Burns,—I find that my letter was too late for last week's issue, so with your kind permission will add a few lines, stating that I have engaged the Hulme Town Hall for Sunday evenings, March 24th and 31st.

I have entered this new sphere of work with much personal diffidence, but, supported by Mr. Rowe, and with a mighty faith in the aid of the angel-world, shall go forward, hoping that all interested in the Cause here will kindly co-operate to make the meetings a success.

March 4.

CLARA ROWE.

MR. W. J. COLVILLE IN PRESTON.

To the Editor.—Dear Sir,—According to the announcement which recently appeared in the MEDIUM, we had Mr. Colville on Friday evening last. We awaited his arrival at 3.5 p.m., and were glad to find him accompanied by our friend Mr. Stones, from Pleasington.

It has been suggested by Mr. Hartley, of Hyde, to invite none but friends of the Movement to hear the juvenile orator, so I ordered 250 tickets for gratuitous distribution, 100 copies of the "Juvenile Songster," 100 leaflets of "Spirit-Power: Is it True?" 100 of "The Religion of Spiritualism," and 100 of "The Application of Spiritualism to Every-day Life."

Having thus "cast" our "bread upon the waters," we may reasonably hope to "find it after many days." In addition to this, I wrote an advertisement to two local papers, published on a Wednesday, and sent the same for insertion in a neighbouring contemporary, inviting my

friends' attendance during the delivery, per Mr. W. J. Colville, of an inspirational discourse, at the time and place indicated in the advertisement enclosed.

The advertisements drew a larger number of applicants than I could supply with tickets, consequently many were admitted without one, which tended to some extent to destroy the harmony of the meeting that might have otherwise prevailed.

However, I doubt not that much good has been effected by the meeting we have had, and that some of the clouds of ignorance which popularly prevail respecting Modern Spiritualism have been effectually dissipated.

In one word the meeting has been by far the most satisfactory we have ever had in Preston. I doubt not—nay, I am certain, that an appetite has been created for another intellectual treat from the same source.

I may state, in conclusion, that the opinion expressed on the poem is founded upon what was advanced by the representatives of the Preston papers, and not the result of hearing the poem personally, for the writer of the report I have herewith enclosed had left the hall previously to the poem being delivered.

The conclusion of the poem was followed by a most extraordinary round of applause, which may be regarded as conclusive proof of its being appreciated.—I am, &c.,

E. FOSTER.

Preston, March 5th, 1878.

P.S.—The mistake in last week's MEDIUM respecting Mr. Colville's visit to Liverpool, caused much annoyance to some who were solicitous of hearing him, which mistake consisted in stating Camden Hall instead of Camden HOTEL.

E. F.

The *Liverpool and Southport Daily News* gives a long report of the above meeting, which was held in Temperance Hall, Preston, presided over by Mr. Foster. Some ridiculous subjects were proposed. The discourse was on "Who and What is God?" and the poem on "The Ribble Scheme," to which Mr. Colville at first demurred; but, learning that it related to a plan for improving the navigation of the river Ribble, he proceeded.

THE ACKNOWLEDGMENTS OF A NON-PROFESSIONAL MEDIUM.

Mr. Burns.—Dear Sir,—Having returned from Dresden, where I have been sojourning the last four weeks (through your and Mr. Wootton's kind recommendation), at the hospitable abode of Mr. and Mrs. De Vey, I thought I could do no less than return you my most sincere thanks, as I was quite unknown save amongst a few Spiritualists, and it was with great hesitation I accepted their kind offer. I went, and although an humble instrument of the spirits, I trust the results may be productive of good, and that the seed sown has not fallen on barren ground. I have reason to believe my kind friends, Mr. and Mrs. De Vey (if they will allow me to call them so) are not dissatisfied with the manifestations that took place. There was more than one hard-headed sceptic puzzled, and could not make out how it was done. Not being one of the Dr. Lynn fraternity, I couldn't enlighten them. I have no doubt you will have a report of the seances forthwith. Again accept my kind thanks, and I sincerely hope your valuable services to the Cause may soon be better appreciated, by being better supported.—Very truly,

A. RITA.

SPECIAL NOTICE.—Mr. C. E. Williams will not hold his usual sitting on Saturday and Monday, March 9 and 11.

MR. J. REGINALD OWEN is at 5, Tower Street, Harrogate, and would be glad to meet with Spiritualists in that locality. Would not object to lecture within a few miles.

SPIRITUALISM IN HOLLINWOOD.—Mr. Jabez Andrew Dove, in a letter communicated to the *Oldham Gazette*, descriptive of a seance he, along with others, had attended, when Mr. Schofield was the medium, gives an account of a remarkable manifestation of spirit power. After describing the room and other things, he says:—"The medium was then secured by a lady on his left hand and a gentleman on his right, each of them pressing firmly on the medium's foot, and holding his hands firmly. It was now that the phenomenon took place. 'Shall we gather at the river?' was sung in a low tone, and the largest bell was heard to be ringing; the sound increased, and soon it was going the rounds of the table, tapping each sitter in turn. The two who were holding the medium were requested to hold him fast, as something extraordinary was going to occur. The gentleman, to be sure, stood erect on the medium's foot; but ere a minute had passed the boots were on the floor, the two persons still having their feet on the boots, and the medium's feet were on the table, leaving his boots in the possession of those who held him." This was considered very satisfactory by the sitters, who were all sceptics except two.

ANNFIELD PLAIN, CO. DURHAM.—"Investigator" gives the following experiences, and desires information or assistance from local Spiritualists: "Some weeks ago, after all of us (our number is five) had carefully read the number of the MEDIUM which contained the report of the Dialectical Society, we determined to form a circle. None of us have had anything to do in the shape of investigating the subject before, and only one of us had seen tried, years before, what was then called table rapping. We commenced, all of us sitting round a table, our hands resting on it, and extended so that we were in contact with each other all round. After sitting patiently a considerable time, the table began to move, one side of it rising a few inches, and then falling back into its former position. We arranged that three of these motions, which I will call raps, should mean 'yes,' two 'doubtful,' and one 'no,' and that a continuous rapping from the first letter of the alphabet being spoken, to cease when the right one was called, should be the way in which we would receive replies and questions, and in this way we certainly got intelligence, but not reliable answers. The table was, all are positive, not moved by the physical force of any of us, we have full confidence in each other, and in accordance with requests made, it stood balanced on each leg in turn, in a way that could not, we think, have been done, had we all agreed to do it purposely. Now, this is certainly surprising, but it appears to be about as far as we can get, as every sitting after that has simply been a repetition of the same thing, and what we want, is to know how to proceed in order to have superior manifestations."

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

The anniversary tea meeting and *soirée*, in connection with this hall, took place on Sunday and Monday, Feb. 24th and 25th.

After tea on Sunday, Mr. Whitley took the chair, and the business of the association was then gone into. Mr. C. White, the secretary, gave his report, in which he showed a gain of £3 over the finances of the previous year, although a debt of £9 is still owing by the association. Total Receipts, £102 13s. 7½d. Expenditure, £101 11s. 8½d. The recommendations of a previous meeting as to the new officers and committee, and other business were then approved of. A proposition was made that the title of the association be altered to "The Marylebone Association of Spiritualists" and passed, but did not receive a proper share of discussion, owing to the lateness of the hour. Messrs. Ashman, White, Wallis, Reimers, Whitehorn, &c., having addressed the meeting, the proceedings closed. I must not omit to mention the very liberal promise by Mr. Whitley, of £2, Mr. Davis of 5s., and Mr. Abbott of 5s., towards purchasing the necessary tea-service, which hitherto have been hired. Contributions to this fund will be thankfully received by the secretary.

On Monday, 25th, the proceedings commenced with a concert at 8 o'clock, when the following ladies and gentlemen kindly gave their services. Miss Waite, Mrs. Tilby, Miss Dale, Mrs. Tindall, Mrs. Caleb Bull, Mr. Boyles, Mr. Cartwright, Mr. Stubbings, Mr. Dale and Mr. Tilby, Mr. Tindall presiding at the piano. At 10 o'clock the hall was cleared for dancing, which was kept up with great animation till a late hour, when the company dispersed, evidently well pleased with their evening's amusement.

JAS. WHITEHORN, Hon. Sec.

P.S.—Present list of Management Committee:—

President, Mrs. Hallock, Vice President, Mr. W. Aplin.

Treasurer, Mr. J. M. Dale.

Committee: Mesdames Lickfold and Handwerck, Messrs. John Ashman, Paul, G. White, Dale, Drake, Tindall, Hawkins, Handwerck and C. White.

Hon. Sec. James Whitehorn.

On Sunday afternoon, March 3, Mr. Lambelle delivered a trance address in this hall, his guides taking for their subject "The Spiritual Nature of Man." This is the first of a series of addresses to be delivered by Mr. Lambelle in this hall, and the occasion was the first on which he has appeared on a public platform in London. The subject was treated in a clear and intelligent manner, and several pertinent questions were ably answered at the close of the address. Mr. J. Burns, in his usual kindly and agreeable manner, officiated as chairman, although his somewhat apologetic remarks on behalf of Mr. Lambelle's inexperience proved to be quite superfluous, as the result showed. A unanimous vote of thanks closed the service.

The presence of a shorthand reporter at these addresses is much needed, and we might suggest to students of that art to attend the addresses and lectures given in this hall, and save to the world the many valuable utterances that are at present lost, except to those that receive them aurally, especially as it would greatly assist in developing their own talents.

On Tuesday evening, March 5, Mrs. Louisa Lowe gave an address on "Our Lunacy Laws and their danger to Public Liberty," Mrs. Hallock, president of the Association, in the chair. Resolutions were passed at the conclusion condemning the existing state of the laws on the matter, and a vote of thanks closed the proceedings.

On Sunday afternoon next Mr. Lambelle will deliver a trance address. 3 for 3.15.

On Sunday evening Miss Keeves will sit as trance and clairvoyant medium. Admission 6d., to defray expenses. Doors open at 7.30. No person admitted after 8.

On Tuesday, March 12, Mr. Iver MacDonnell will lecture on "The World 500 Years Hence." 8 for 8.30.

JAS. WHITEHORN, Hon. Sec.

MR. T. M. BROWN will reach home next week, after a most successful time in the North. All letters intended for him should be addressed Mr. T. M. Brown, Howden-le-Wear, R.S.O., Durham.

J. COATES, the mesmerist, is in Hull, and would be glad to attend seances, and form the acquaintance of any Spiritualist residing there. No fee for Sunday services. 29 Silver Street, Hull.

A FREE COPY OF THE "MEDIUM."—Dear Mr. Burns,—If you have any readers of the MEDIUM too poor to purchase a copy (as I presume you have), I will post mine two or three days after issue, to any deserving reader by their sending address to—J. W. Edge, Curzon Street, Derby.

CHelsea.—On Sunday evening, March 17th, 1878, Mr. W. Young will deliver a lecture on "Vaccination, evil in its principles, and deadly in its results," in the rooms of the Eleusis Club, 180 King's Road, Chelsea. Doors open at 7.30. Chair to be taken at 8 p.m. Admission free. Discussion at close.

COMMENDABLE EXAMPLE.—To the Editor,—Sir,—The last MEDIUM contains an account of a seance held at Mr. Alex. Thorn's, Wandsworth, and which was ably reported in the columns of the *Mid-Surrey Gazette*. This journal has taken a great interest in such matters, and has frequently quoted your valuable journal as an authority. As the *Mid-Surrey Gazette* is the foremost paper in the county, and is considered a powerful organ, I think the example it thus sets is commendable.—Yours, &c., A SPIRITUALIST, Wandsworth.

One Vol. 8vo, reduced to 10s. 6d., cloth.

LIGHTS AND SHADOWS OF SPIRITUALISM.

By D. D. HOME.

"Light—more Light!"—GOTHE.

London: VINTAGE & Co. (Limited), 26, Ivy Lane, Paternoster Row.

MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, March 10. Town Hall. Evening at 6.30. Subject: "Man's Religious Requirements, What are They." March 11, 12, 13, 14, and 15. Stuart Hall. Evenings at 8. Subjects of lectures to be chosen by the audience.

Sunday, March 17. Town Hall.

KEIGHLEY.—Sunday, March 24.

LONDON.—Sunday, March 31 and week following. Doughty Hall. Evening at 7.

NEWCASTLE-ON-TYNE.—April 7 and 8.

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

BIRMINGHAM.—Sunday and Monday, April 21 and 22.

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.

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

ROCHDALE.—Sunday, March 10. Regent Hall, Regent Street, at 2.30 and 6.30 p.m.

OLDHAM.—Sunday, March 17. Temperance Hall, Horsedgate Street, at 2.30 and 6.30 p.m.

MANCHESTER.—Sundays, March 24 and 31.

MACCLESFIELD.—Sundays, April 7 and 14. Spiritualists' Meeting Rooms, Derby Street, at 2.30 and 6.30 p.m. Intervening days at 8 p.m.

LONDON.—Langham Hall, 43, Great Portland Street, April 19, 23 and 30; and May 14 and 21, at 8 p.m.

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,

WEIR'S COURT, NEWGATE STREET.

Sunday, March 10. "A Brief Review of Materialism, Darwinism, Mesmerism, and Spiritualism." Mr. J. A. Rowe.

" " 17. "Social Ethics." ... Mr. John Hope, Jun.

" " 24. Trance Address ... Mrs. H. L. Batie

" " 31. " " ... Miss E. A. Brown.

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

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle-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:—

Rochdale ... Sunday, March 10, at 2.30 and 6.30.

Bury ... Monday, " 11, at 7.30.

Cockey Moor ... Tuesday, " 12, at 7.30.

Manchester ... Wednesday, " 13, at 7.30.

Wigan ... Thursday, " 14, at 7.30.

Ulverston ... Friday, " 15, at 7.30.

Oldham ... Sunday, " 17, at 2.30 and 6.30.

Manchester ... Monday, " 18, at 7.30.

Hyde ... Tuesday, " 19, at 7.30.

Hayfield ... Wednesday, " 20, at 7.30.

Mr. Johnson at

Manchester ... Sunday, " 10, at 2.30.

Hayfield ... " 17, at 2.30.

Manchester ... " 24, at 2.30.

Bolton ... " 31, at 2.30 and 6.30.

Mr. Jackson at

Manchester ... " 17, at 2.30.

Liverpool ... " 24, at 11 and 6.30.

Mr. Lithgow at

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

Macclesfield ... " 31, at 2.30 and 6.30.

Mr. Brown and Mr. Johnson at

Oldham ... Sunday, March 10, at 6.30.

Mr. Lamont at

Macclesfield ... " 10, at 2.30 and 6.39.

Mr. Sutcliffe at

Oldham ... " 31, 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.

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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, P. P. SELBY.
March 26.

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.

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

SUNDAY, MARCH 10.—Dr. J. M. Peebles, at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, MARCH 12.—Select meeting for the Exercise of Spiritual Gifts, at 8.
WEDNESDAY, MARCH 13.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, MARCH 14.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, MARCH 15.—Mr. Lambelle's Spirit-Guides, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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

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

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

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 10, KEIGHLEY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, MARCH 12, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, MARCH 13, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.
MIDDLEBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, MARCH 14, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLEBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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