



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

SPIRITUALISM.

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THE CONFERENCE AT DOUGHTY HALL.

On Sunday evening last there was again a very large company assembled, and there was a deep interest manifested in the whole proceedings.

It has been found from practical experience that the ordinary services and meetings in connection with the advocacy of Spiritualism, have failed in introducing a feeling of friendliness amongst the participators. Usually meetings commence in an icy-cold manner, and before that has been overcome, the time for the continuance of the meeting has expired. But with this plan of conference work, there is afforded an opportunity of commingling together, which induces a flow of harmonious influences, and creates an atmosphere wherein the spirit-world may more freely enter and instruct. And our friends in other places, profiting from the experiences of Doughty Hall meetings, cannot do better than accept the injunction, "Go thou and do likewise."

Mr. Burns presided, and in a lengthy speech, said the business of the conference consisted principally in the consideration of a festival to commemorate the 30th anniversary of the birth of Modern Spiritualism, which should be celebrated on the 31st of March. In previous years anniversary meetings had been held, in what might be called a more secular way, that is, by a tea-meeting, followed by an entertainment of songs, music, and recitations, interspersed with addresses; but this year the 31st of March falls on a Sunday, and as it is the beginning of a cycle in this mighty Movement, it seemed the more convenient to hold the celebration on the true day. They might have a full day, or at least from 2 o'clock, and have a series of speeches from the friends of the Cause, and arrangements could be made for a recess for refreshments, which could be provided in the ante-room. In the evening a similar programme might be followed, and the plan proposed is to have various speakers, rather than the few, and thus draw forth the inspirations of many persons on the present aspect of the Movement. Work of this kind is very necessary, inasmuch as it opens out thoughts which would otherwise be lost. There need be no fear of success; in previous years the best results had been attained, and many would perhaps remember that three years ago about 400 ladies and gentlemen sat down and partook of a substantial tea, after which came the entertainment, attended by many more. He hoped the conference would take the matter up and come to some definite arrangements therewith. Perhaps Dr. Peebles would kindly give his ideas upon the subject, and tell how they did in America, as they were in the habit of having meetings extending over several days or a week.

Dr. Peebles said he was not an organiser, but one of the organised. It was usual, in the first place, to appoint a committee, not authoritative, but suggestive; and to have in the afternoon two or three speeches, and something similar in the evening. On a week day the afternoon was spent in speeches, &c., and in the evening the lyceum children attended and went through their exercises, and he was heartily sorry that they had not in London a children's lyceum. He thought the suggestions of the chairman were very good, and if carried successfully through could not fail in producing an impression upon the minds of the public.

Mr. Ashman, in a practical speech, said he was willing to form one of the committee, and to assist in the work connected with the festival. He would also suggest that there be an exhibition of spirit-drawings, paintings, and of mediumistic art, so that by drawing in outsiders and talking to them we might probably make them friends instead of foes.

Ultimately a committee was formed, and appointed to meet on Sunday next, at 6 o'clock, at Doughty Hall, to consider the necessary arrangements. It was also agreed that the same committee should take into consideration the farewell meeting of Dr. Peebles, as he must shortly leave us on his journey homewards.

The time having now arrived for the commencement of the regular meeting, the conference was adjourned. Mr. Desmond Fitzgerald, M.S.T.E., then assumed the position of chairman for the evening. The hall was crowded with an intelligent and appreciative audience. The front of the hall was ranged with diagrams, portraits—real and imaginary—and paintings illustrative of the lecture of Dr. Peebles. And at the outset of his lecture Dr. Peebles briefly described several of the pictures, which had special reference to his remarks that evening.

MR. DESMOND FITZGERALD'S SPEECH.

The Chairman said that he had to congratulate Spiritualism upon the fact of so many of its votaries assembling together, to consider earnestly and prayerfully one of the great questions—propounded to the intellect by Nature herself—in connection with our existence. How many amongst those who would echo the thoughtless conclusion that Spiritualism is a "degrading superstition" were spending the evening in a better way? Could we please an all-wise Creator better than by seeking to know Him through the study of his own laws, and of his dealings with us now and with our progenitors in distant ages? He had also to congratulate the meeting upon their having so able an exponent of the evolution theory as Dr. Peebles; and he knew of no man who could give a better idea of it from the point of view of the Spiritualist. He could not help regretting the absence, from unavoidable causes, of that eminent naturalist and courageous Spiritualist, Alfred Russel Wallace, who would have been the best possible chairman on this occasion. He himself had given but comparatively little attention to the main subject-matter to be considered that evening. He had not studied it in detail, partly because his time was given to other branches of science, but partly also because he thought that, in connection with what is known as Darwinism, there had been an "atmosphere of bias," by which he meant a predisposition, by the effect of reaction or otherwise, to accept a particular conclusion on insufficient evidence. So far as he could perceive, species is intransigent; and "there is not a shadow of proof that one order of animals can pass into another in the way of ordinary generation." On the other hand, the proposition that man was created miraculously, out of the dust of the earth, was, in these days, scientifically untenable. Darwinism was based on the geological record, which shows us, first, sea plants and invertebrate marine animals; secondly, cartilaginous fishes; thirdly, osseous fishes; fourthly, reptiles; fifthly, birds; and, sixthly, mammals—culminating in the appearance of man.

A clue was wanting to explain the "missing link"; an immortal soul was required before the perfected animal could become man. The psychological factor of the product has been utterly neglected, and he thought that Spiritualism might supply the clue required. Those who had had the opportunity of observing "materialisation" phenomena, of witnessing the evolution from the body of a "medium" of a distinct living individuality, must sometimes have thought: "Is it not within the bounds of possibility that such a being might become permanently materialised amongst us?" In considering a theory which traces the descent of man from a marine ascidian, one need not be afraid of a somewhat startling hypothesis. If it be granted that such a materialisation might,

under certain conditions, become permanent, it may also be granted that it might result in the production of a being superior in some respect to the "medium," whom it would more or less resemble. Now, taking the case of the conversion of a silurian trilobite into the somewhat higher type of an oolitic *limulus*, or of an ichthyosaurus into a true crocodile, it is easy to conceive of an analogous result, due to the exercise of psychical power acting under a creative impulse, constituting a natural law. The absence of "missing links," the passage of one species into another, might perhaps be thus accounted for. Intelligent spiritual beings, the agents in the work of evolution, may have obtained psychical and animal substance from such organisms as then existed, and may have thus permanently materialised an improved type, previously ideal, rendered necessary by surrounding conditions or by the ultimate end in view.

He was sorry he had taken up so much of the time of the meeting, and would now at once introduce to them—if any introduction were necessary—a thinker, one of the true leaders of the Spiritual Movement, whom he was proud to call a friend—Dr. Peebles.

Dr. Peebles then delivered a short but brilliant address on his views of Darwinism. He should have reserved the whole evening, for the audience was deeply interested in his remarks. For a fuller statement of his views we must refer all inquirers to his little work, "Darwinianism v. Spiritualism," price one shilling, and the discussion between Dr. Peebles and Mr. Hudson Tuttle, in *Human Nature* for February, which also gives Mr. A. R. Wallace's latest views on the subject.

Introduced by Dr. Peebles—who kindly gave up part of the evening on purpose—Mr. J. H. Herbst, of Cape Town, read an essay on "Eternal Punishment," which was characterised by much originality of treatment. We hope to place some of these views before our readers at an early opportunity, as they contain valuable food for thought.

Major Forster concluded the long evening with some observations on the origin of man, and promised that when he returns to London later in the season he will deliver a lecture on the subject, if the state of his health enable him to do so. Major Forster concluded with an inspirational poem—quite a finished composition, replete with lofty thought.

Dr. Peebles, in conclusion, alluded to the kindness of the chairman in presiding that evening, and spoke appreciatively of what has been said by other speakers.

HISTORICAL CONTROLS.

By A. T. T. P.

At a sitting on Sunday evening, the 24th of February, the medium, in a sort of half trance, said, "I see a figure; he is dressed in canvas, and his right hand is all scorched to the bone, and so is all his dress, black and white. Behind him I see a figure all dressed in steel; he is of a brown countenance, with a full beard. He is broad across his breast, and covered all over with shining steel. They are talking to each other. I see the first figure before me changing from a leaden dullness to a beautiful brightness; the hand, that was scorched and burnt, now seems the same as the other. They are still talking together."

"Will you not ask who they are?" I asked.

"One, having heard your voice, though he pays no attention to mine, has come nearer to us. He says, 'I am sent for; three hundred years and more of earth's time I have been seeking for the spirit that accompanies me. His name is Panthera, and mine on earth was Ridley, Bishop of London. We will endeavour to dispossess the body of the sensitive of its own spirit, and control it with our own. We have succeeded, by the aid of some of your surroundings, in inducing a state of semi-unconsciousness, and are controlling him clairaudiently and clairvoyantly; for he hears and sees us, while as yet we have not the power of hearing the words with which we inspire him. Do you understand what he says, perfectly? We give you greeting, and God's blessing. We restore the medium to his normal state.'"

Shortly after this the medium went under complete trance, and broke out as follows:—

"JOAN OF ARC."

"Hark, and I will tell you what happened to me in earth-life. I, but a poor peasant's daughter, and a slave in a low public-house—a maid of all manner of work most derogatory to the female character: bedding down horses, taking them to the brook-side to drink, morning and evening—a kitchen-slave, working for people that were in a state of semi-barbarism, not able to treat even their own with kindness or love; how far less were they able to treat me, their hireling? My father had a batch of us—near a dozen—to provide for. I left home with pleasurable feelings to be servant of all work at a country inn, and yet my father was well respected, and his name known quite through the province of Lorraine. His name was 'Jacques d'Arc,' and mine 'Joan.' These were influences which would seemingly have rendered impossible the possession of receiving a high spirit-control. I was praying for relief from part of my labours when in the stable, and an answer came to my prayer; for sometimes prayer is answered directly—instantaneously, as witness the answer to your prayer."

I may here state, that on the 12th of the month a very curious thing did happen, and which I shall some day publish, when I did pray, and I did get an answer to my prayer.

"The whole stable was in a blaze with light, and a form, grand in its beautiful proportions and its kind and beneficent expressions, stood before me, and said, 'I will give you a noble in lieu of an

ignoble task. You have been sent to follow a vocation considered outside the limits of your sex. You can ride easily and gracefully a bare-backed steed. These qualifications have been lessons given by me and received by you, and for a purpose. Be not filled with fear, but look up to me.' For I had cast my eyes on the stable floor, and I looked up into his face, beaming with love for me. He said, 'Child, I am an angel of a dispensation. I am known in the spheres as "Michael." I have been recognised by mortals before this, child. I lived on earth in a much earlier age than you can imagine, but, be well assured, I have been mortal the same as yourself. It hath pleased, and hath been by solemn conclave assented to, the council having been held by the heads of our sphere that Orleans should be relieved now, being closely besieged. It hath also been commanded that I, "Michael," should find on earth a fitting substitute to raise to the highest pitch of enthusiasm the flagging courage of the soldiers and officers, even up to the highest grade, for they are despairing, child. We want efficiency and courage where to the eyes of men all seems weakness, approaching to imbecility. I, "Michael," have found in you, "Joan," the first in whom I can rely fully in obeying the orders transmitted to me by the council. But I warn you, let not love of ambition or glory keep you one moment in the army after the purpose has been accomplished; for if you do, child, it will be under other influence than that of your own sphere, and disobedience might cause death, child, upon earth, death for all uses your body can be put to.' He then blessed me, and again repeated his blessing, and again continued. 'Go to the Court, child, and speak face to face with the king. Go in your peasant's attire; speak freely, as before your own father, the *patois* of your native province. You will not be ridiculed, for I shall attend the interview unseen by all, unfelt by surrounding influences, by all except yourself. You will not see me on that night as you see me now, but I shall be near you.' I went and solicited an interview with my country's king, nearly dispossessed of his country. He refused me an audience—laughed at my pretensions, which I had communicated to him. But he that assured me in that lonely place was still working for me, for my father received a communication that his daughter was to attend a meeting of France's proudest at one of the greatest gatherings. There were forty, or between thirty-five and forty, laughing and jeering, who faced me as I entered that saloon dressed as a peasant. A voice in my ear said, 'Go to him that stands nearest that column entwined round with ivy leaves. He stands reclining against that column, he whom you should address as Sire, for he is your king.' He was one of the many who were all dressed alike.

"I approached him, to the astonishment of himself and of all that surrounded him, and fell on my knees and addressed him as my king. The jeers in their faces were not so well marked, the expression of their faces not so mocking. He raised me by my hand from the lowering posture and said: 'So you are Joan of Arc; we have heard of you. How knew you I was your king?' A voice in my ear said: 'Repeat word by word after me—How comes it, sire, that none surrounding you know the reason of your great sorrows? How is it none around you, sire, know that a daughter's lips had kissed you half an hour before you entered this room—a daughter unacknowledged and unrecognised by all. How knew I, sire, that in the solitude of your chamber you hold converse with the dead? Nay, if you speak of my knowledge, it comes from heaven, where God is king.' Had you seen him then, trembling from head to foot, with pallid countenance and pale lips, when he murmured: 'The very secrets of my heart are known to this peasant girl. What would you name?'—meaning what did I require. Controlling myself with a great effort, looking and feeling no doubt more serious than when the interview commenced, and the surrounding courtiers followed their master's looks, I said, 'A steed and armour.' The king said: 'Madame, these you can have, though I cannot promise you a very favourable reception by my general, Dunois.' But I made for myself a favourable reception; I visited the soldiers' camp; I prayed at the bedside of the dead and the dying; I purged the camp of those given to licentious habits, and drove from within its precincts the harlots that infested it. I relied fully on the power of him who had assured to me. My faith could not be shaken. No difficulties I met with were so great as to deter me from one single action I had determined on. History records the rest: why should I speak of it? Cavillers and sceptics could tell that just as well as myself, though they could not appreciate the fact which actuated me during that fight—that glorious victory.

"The king's courtiers during my interview had asked for a miracle. The voice of 'Michael' sounding in my ear told me to answer, 'Wait for a miracle at Orleans.' And it was a miracle to see at any time English soldiers turn their backs to their enemies. For, sir, you are as a nation hardy and courageous; but the *fiat* of a greater power than man had gone forth, and I, a poor peasant girl, was the only one convinced of it. Oh! that I had remembered the warnings—'Once this purpose accomplished, child, be not led away by ambitious thoughts or love of fame, or you will die—meet with death as far as your body is concerned.'

"You, sir, have tasted the effects of notoriety—not in a great way—but still you have found it sweet and palatable to self. I had that feeling too. I remember as I stood at the coronation of him I had served so well, and he had returned these services in a grateful manner by ennobling my family, rendering the d'Arcs by the Du Lys, and as I waved my sacred banner, clad in a complete suit of armour, I thought that the cup of sweetness was tinged

with the first bitter drop that the friendship of an angel had administered; but there was the command again to retire from a glory that had been pleasurable, from a position that had become needful; and when I mentioned to the proud and happy king my intention of retiring, the whisper was heard by him who loved me—aye, who fain would have given me his name. I mean General Dunois. Yes; General Dunois told me that if I retired, the newly-born enthusiasm of the troops would die away. 'Beware, child,' was the voice in my ear. 'Earth and earth's belongings fade away. Back again to your humble home; for there is happiness, not here.'

"Love and ambition—who has not felt their power, separated or united! I then felt that retirement meant despondency. Compiegne was closely besieged by the Regent, Duke of Bedford, and his ally the Duke of Burgundy. I, by the influence of the spirits, intended to relieve it. Aided only by the glory I had obtained, with a few hundred soldiers I flung myself into the city for the purpose of relieving it. Sir, though none surrounding me could see the difference in the troops, I could. They began to take notice of my little faults and failings, and to jeer and ridicule at my *patois*. I found in a sally—the last I ever made from Compiegne—myself surrounded by your countrymen, and unaided by a single arm of my own countrymen. I became the cause of barter between my own countrymen and the Regent of England. He approached me like the Nazarene. His life was purchased by the intermediate Judas for services rendered the Nazarene, the purchasers being the Jewish law-givers; so I was purchased for one sole purpose, a public prosecution, my purchaser finding no other way to retaliate the ignominy and shame I had so often made him suffer, in consequence of his numerous defeats at the hands of his government at home. The charges he made against me were sorcery, impiety, and imposture, and he commenced a criminal prosecution against me. Sir, you are a man, well versed in the world's ways; astute and reasoning, you can see failings, and judge of consequences and causes, from which those failings have arisen. The Regent wanted some excuse to make for the ill-success of his arms. He did not hunger for my death, but the clergy, the Christian ministers of the University of Paris, did. They hungered for my death, which alone would satisfy them. By the influence of the Regent of England, who was startled when he heard I was condemned to be burnt, was obtained for me the privilege of recanting what I had continuously asserted, the Divine revelation I had received. When I said previously you could *overlook*, I pointed to the very point to which I am now coming. I owned myself an impostor; I owned that I had received no spiritual information; I owned that I had no knowledge of the unseen world other than what was asserted by the Holy Roman Catholic Church. They gave me life, and in its place perpetual imprisonment, and this only through using great influence with the secular party. You have not known what it is to be imprisoned within four bare walls, pacing, day after day, backwards and forwards, knowing well not only the size and number of paces necessary to traverse the cell, but the number even of the bricks of the brickwork of the flooring, which knowledge did not stop there; the very defects of the brickwork of the cell were known—for, God knows, you have time enough for all. Days succeeded by weeks, weeks by months, and months by years, else I should have gone mad. No more that holy vision. How I prayed for it then, but I had denied it, and in doing so I had denied my God; I had forfeited my place in his affection.

"The Church still lingered for my death. They were afraid something plain and palpable would be the result of another visit. Although I had recanted, they believed, indeed, that I had been spirit-guided. Without a word of explanation, one day, aroused from a reverie, I saw in the corner of my cell the armour which I had worn at Rheims—the armour in which I had fulfilled God's purpose by the relief of Orleans; the armour which, during midnight hours, I had watched on bended knees in prayerful supplication to God in his holy capitol—an armour which had shed round me such a halo of glory. I stooped towards it, and enclosed myself in it. I had no sooner fixed it on me than the door opened. Three servants of Christ had opened it, and he that was the palest and most hypocritical, the cruellest and the most hard-hearted of these, made use of these words: 'Did I not tell you, brothers, that her recantation was but a mockery? See the proof on her. What, clad in these proofs, do you not consider they are of sufficient importance to prove a relapse into heresy?' So I was condemned to death, and looked for it with pleasure, and not with fear. I heard the voice of 'Michael,' saying to me, 'Thy troubles have been great, child; God has forgiven you for the past, beware of the future. It will not be long for you, child; it is hastening to its close. Be faithful unto death.' Your countrymen at Rouen cried like children as the flames sprung round me, giving liberty to my soul. I am approaching directly into the sphere under that of your guide. 'St. Michael' is one in his sphere. There is one here now, of whom I am but a forerunner, who has brought to you now one whom he has been seeking since he was in spirit-life; I am speaking of Ridley, Bishop of London. The spirit I am speaking of is 'Panthera,' the husband of Mary, mother of the Nazarene. She was separated from her husband, Joseph, by death, and then married 'Panthera.' I have never controlled before. Some influences experience exceptional difficulties; with a trained mind the task is easier."

"RIDLEY, BISHOP OF LONDON."

"You do not like the clergy, and whether your grounds for your dislike are good or not I shall not ask you. I shall, perhaps, surprise you when I tell you the name I bore on earth. I, too, have had good reasons to say, with yourself, that I have good

grounds for my dislike of the clergy. Yet I was one of the cloth; I was Bishop of London. I have had, during my spirit career, several acts of my life on earth to congratulate myself upon. I have also, on the other hand, several acts to deplore. But amongst the brightest of my acts on earth, and which, during my spirit career, has been to my spirit a rich, unfailing source of comfort, was my advice to the monarch on his death-bed—I mean Edward the Sixth, king of England. When he was asking from me sources from which he could derive comfort in his dying hours, he said, 'Ridley, we are two of the Great God's creatures. I ask you, between man and man, what must I do to enjoy the favour of the God I am going to meet? Must I believe in the incarnation of God in man, and in redemption by his Son?'

"I was a liberal Christian; my death at the stake proved that.

"I answered my king according to the dictates of my heart, not according to the dictates of my church. I told him that his life had not been marked by special vices, or by any great beneficent actions; that faith in Christ, or in God, or in any state hereafter was useless without the resolution kept of keeping together, with faith, good works. 'I am seeking a source of comfort from you, Ridley. Give it me if you can.'

"Then, said I, let us speak of what I consider the greatest service he can render his God—brightening the close of his earth's journey. I have, since its erection, looked on the outcome of my advice three hundred years ago, that noble range of buildings, the site furnished by the country, standing opposite the Houses of Parliament, the river dividing them; I mean St. Thomas's Hospital. It was one of the closing acts which brightened his fast closing life. Bartholomew's Hospital for the maimed was another. The Bridewell was also founded for the helpless and desolate, and I advised him to be like God, who would have all of us to be thoughtful and charitable one to another.

"My day was a day of absolute darkness to thousands in this country, more especially under the rule of that malformed, though conceited and vain sovereign Mary, the wife of the swarthy Spaniard, Philip." I here interposed, and said his (Ridley's) spirit must have instilled into Englishmen a hatred of that powerful foe, Spain. "Yes; Spain was a powerful foe. At that time the priesthood jealously guarding and chaining to their desks the Bible, with all the explanations of the primitive fathers, for the purpose of surrounding the Book with a halo of mysteries. But we that had enjoyed the benefits of an university career, had read this volume, so famous for historical relations and their truths, but our reasons rejected that part which we knew had only to be made thoroughly public to be ridiculed and ignored. But we also had the consciousness that even with the publication of the volume, and from inward convictions, that death would be the consequence of denying any truths deemed essential to the interest of the Church. There were many amongst us who had those convictions, and determined, at every hazard, to let those hungering after a knowledge of God, have the opportunity by studying the Book itself, thoroughly setting aside the pretensions of the Church, that mighty foe to any one individual or body of individuals that dissented from her. But it would not do to run our heads into danger unnecessarily. It was a tower armed at all points that we were about to attack—this Roman Catholic Church, in the tenets of which I had been instructed at Cambridge. Our first act was to dissent from the power of absolution from sin, having arrived at the conclusion that man is answerable only to God for his own actions. You may think this a small beginning. It was commenced in 1551, and I was then Bishop of London. So active was I in getting away this corner-stone from their round tower, that I became suspected and charged with heresy. In those days, even as now, to represent a bishop of London as guilty of heresy would seem impossible. But they did so, being fully armed with proofs. Had I said all I dared to say, I would have told them that this was but a single stone from their building—but a speck in the vast bulk of my dissent from their doctrines. I would have told them that reason had obtained her legitimate sway and importance, and that even the very foundation of the Church—the very primal belief was, in my own heart, *doomed*. That reason bid me disclaim against assenting to God's power being limited to a human being. That, in point of fact, I looked on that Book as necessary to be given to the masses, so that they might judge for themselves the importance of its historical facts—the beautiful vein of spiritual-communication which runs through its pages—the fallacy of Mary's claim, and of the claims of the disciples to the divinity of Jesus. I also published and issued a tract upon the reasons why the mother of Jesus, and the followers of Jesus, had claimed the fabulous position for their master. I could have told them all this when I was charged with heresy, but the time had not yet come. The fruit was there, but it was green, and Liberty's sun had not yet ripened it. It is now getting a beautiful bloom on it—that self-same fruit. And so, in company with honest, plain-spoken, gentlemanly Latimer, in Oxford's venerable city, they burnt his body and mine, giving liberty to both our spirits, and, at the stake, I heard a voice saying to me, 'Be faithful unto death.' I sung under the influence of this voice, under the painful torture caused by the flames; I passed away, singing praises to my God.

"I have found out in spirit-life one who has watched the career of his wife's son; one who has rested his head on the same pillow as the mother of Jesus had rested on. He will speak to you even as he has spoken to me—of handsome men on earth, dignified in every way, and yet he a heathen barbarian—so handsome that in his legion he was called the highly-favoured of the gods. He

married the widow Mary, the mother of Jesus. He is not in the same sphere that his wife is in, though they communicate as often as they wish, but there are memories and recollections which act as impulses to keep them apart, one being in a higher sphere than the other, and both higher than myself, for I have had expiations to go through; but I am being led onwards, even as I strived to lead on earth, and particularly and earnestly following and obeying the will of those who act as teachers. May He whose servants we all are bless, preserve, and keep you in this world as free from cares as in his great and wise purpose He may think necessary; and in that higher state of life, when the spirit has passed its boundary walls, may He then still retain you under his gracious and protecting care! God in heaven bless and keep you!"

I here asked why I had so many communications from the spirits of so many men who have had reputations on earth. Reasons were given, but which I think it better not to publish *in extenso*. I have no wish to make myself out either better or worse than I am, but these communications are attributed to something personal in my constitution and to the fact that I have found a common ground favourable to my particular bent of mind.

This control, however, concluded with these words:—"You are carrying onwards a purpose for which you are set apart, and up to the present filling up all the results designed in the future; the results by-and-bye will be greater and more marked—results which shall become the talk of many, unattended by any inconveniences in your part unless it is caused by unadvised desire of fame. God bless you!"

In conclusion, I would fain remark that I trust in God I shall not be actuated by any unadvised, or any, desire of fame. It has been that unadvised desire of fame, and with it lust of power, which has caused so much mischief in olden times, and which, in my opinion, has so long prevented the spread of Spiritualism. The sorcerer, the adept, the magian, the priest, have all claimed a peculiar power to themselves and made that power so intolerable that human reason rebelled and rejected the whole without separating the good from the evil. The fact of spirit-communication is once more progressing, and will progress onwards and onwards, unless those more favoured than others arrogate to themselves a special mission from God. God requires none of these special aids which man is for ever inventing for the Deity. As far as I can understand, God requires every living being to exercise the reason with which he has endowed him, and to act upon it.

A PRIZE ESSAY AGAINST SPIRITUALISM.

(From the *Ghost Review*.)

"A COMMON-SENSE VIEW OF THE GHOST HUMBUG, AND OF MODERN SPIRITUALISM."

[This is the Essay to which the Committee have awarded CYMRO's gold medal as the first prize: and why? Because there was no other Essay in accordance with the conditions to come into competition with it. This writer, being the only one, was bound to win.]

Modern Spiritualism is a subject which is occupying the attention of millions of the inhabitants of this world at the present day; hence the paramount importance of viewing the subject from a common-sense point of view.

People in general seem to have vague notions as to what spirit really is. In books on natural philosophy we learn a great deal about the properties of matter; but no one can tell us what is the essence of matter. In books of a different kind, and from the operations of our own minds, we learn a great deal about the properties of spirit; but no one can tell us what is the essence of spirit. It is not necessary to define the essence of a thing in order to prove its existence. If we know something about the properties of a thing, we may know for certain that that thing exists. A nonentity cannot possess properties of any kind; so that that which does possess properties must be a real existence. Spirit is essence distinct from matter. The one is as real as the other. It is conceivable then, and quite rational to conclude, that a spiritual world could be formed out of spiritual substances, just as the material world has been formed out of material substances. We know sufficient about both matter and spirit to convince us that they are both real existences. A man's body is composed entirely of matter; but the man himself who exists in that body is really a spirit, because he is made of the substance we call spirit. When man leaves the body, which he does when he is said to die, he is then really a disembodied spirit, and an inhabitant of a spiritual world. That world is no doubt a real world. It may be nearer to us than many suspect. Well, then, as people are continually dying, that is to say passing from a natural to a spiritual world, that world must be well stocked with inhabitants. Those inhabitants are from the human race, and are consequently men and women. We call them spirits; but a spirit is a man who inhabits a spiritual world. The very form of man belongs to his spirit. The body has its form by being the covering of the true human form, which is the spirit. This form when out of the body must certainly be the same as when in the body. Hence we most rationally conclude that the inhabitants of the spiritual world exist in the human form, which is of all forms the most beautiful.

I do not think any Modern Spiritualist can find fault with what precedes. What follows must be left to the judgment of the thinking public.

Spiritualists teach that certain spirits have the power to materialise themselves; that is to say, to cover themselves over with small particles of matter to such an extent as to become visible to

men on earth. I myself have never seen such a materialised spirit. If I were to see one I should not be more convinced of the existence of spirits than I am at present. It does seem strange, however, that a spirit can cover himself or herself over with particles of matter that are floating in a room, or from the body of anyone present. If these particles could be collected during the time of a seance and their weight ascertained, it would be found that that weight was exceedingly small; yet Spiritualists make it out that these particles of matter are sufficient to cover a spirit the size of a man and make him visible. Why, what could be visible in this case? Certainly only the matter thus collected about the spirit. A spirit cannot be seen by the bodily eye. In order to see a spirit the spiritual sight must be opened. The natural organ of vision can only show us material things. When the spirit thus covered with material particles disappears, there is nothing but airy nothingness left. What becomes, then, of these particles of matter that seemed to cohere so well as actually to produce a human form, visible to all present at the seance? Is that form destroyed immediately the spirit takes its flight? If there is really a human form produced by matter collected over the spirit, surely that form ought to remain at least a minute or two after the spirit has taken its departure, and not be dispersed in an instant.

Can Spiritualists communicate to the world any higher truth than that already in its possession? Can they give to the world a purer morality than is yet known to it? If they can do this they will be entitled to the gratitude of mankind. All the philosophers that have existed on this earth have not been able to give to the world higher truth and purer morality than what is alluded to above; so that if Spiritualists can do so they will surpass all the philosophers that have ever been in the world. If they can do this we will say, "You are the friends of the human race; your system is calculated to make the world better than it has ever been; and you are entitled to our esteem because you have brought something into the world which is purer, holier, and higher than anything that we have yet seen." But if you cannot do this, do not attempt to draw us away from what we know to be good. Every right-minded man ought to respect truth wherever he may find it. Truth, conjoined with good, would make this world a paradise. There are various systems in the world that contain a mixture of truth and error. A wise man will cull the truth from each and leave the error. I could not say that there is absolutely no truth in Modern Spiritualism; but I would say, deal with that system as you would with any other—abstract all the truth you can get out of it, and make that truth a part of your intellectual mind.

There is only one fountain of truth. Modern Spiritualists seem to prefer to receive what they conceive to be truth direct from the spirit-world. But may not some of the spirits from whom they profess to receive their information be spirits whose minds are not much enlightened? Are they sure that knowledge in any case is ever communicated to them from the most enlightened spirits of the other world? If they are not sure of this, how do they know that they are receiving the highest truth, which is calculated to put in the shade all we know. Speaking from experience, I have as yet learned no truth from any Modern Spiritualist calculated to make my mind more enlightened than it was before I ever heard of table-rappings and seances. There are already in existence abundant sources of information on almost every conceivable subject independent of anything that can be learned at seances or from trance lecturers. With these means of improvement at our disposal, and which are continually increasing, it appears to me that we ought to be perfectly satisfied.

However, it is a fact that Modern Spiritualism has got such a hold on the world that it will be clung to notwithstanding what either I or anyone else may write about it. It is for us to try the spirits; that is, to test what comes from them, and to reject whatever is opposed to known truth. Of course, whatever is in accordance with that truth we ought to accept, as well as any new truth that may be communicated.

I am inclined to believe, however, that we shall never get from Modern Spiritualism any higher truth than what we already possess. We may have trance lecturers who may move and please us by their powers of oratory, but on a calm and candid consideration of what comes from them, it will be found that that was not a pure stream of truth. These men are said to be under the control of spirits whilst they are lecturing. If this be so it is quite possible that a trance lecturer may be under the control of a spirit who may entertain some notions that are not in accordance with truth. I believe a trance lecturer has not the power to choose the spirit that shall control him. If he had, the case would be different. Possessed of such power as that, he would naturally select the wisest and best spirit he could find to speak through him; but not having such power, we must really be on our guard and judge for ourselves as to what he may come out with—not accepting all that he may say to be true simply because a spirit is speaking through him, but only what we honestly believe to be the truth.

What is here said in reference to trance lectures is equally applicable to spirit-communications of all kinds. It does not follow that what comes from a spirit must be necessarily true. There are degrees of perfection amongst spirits just as there are amongst men, and it may be that those that attend at seances are not the most perfect spirits. If they are not, the truth they communicate is not the most perfect truth; and it is quite possible that what they do communicate is mixed up with a great deal of error. It is necessary, then, to judge of what is thus communicated, and not to

accept it without the most serious consideration. Anything opposed to known truth ought to be rejected as false; and whatever may be put forth as new truth ought to be carefully sifted.

In short, the freedom and reason of man ought to be carefully exercised, not only in reference to spirit-communications, but also in order to find out whether it is really good for him or not to put himself in communication with those spirits. If a man, by attending seances and spirit-circles, comes at length into a state of mind which induces him to accept all as truth which is communicated from the spirit-world, such a state of mind cannot be good for that man. There seems to be in spirit-teaching a tendency to produce that state of mind. A man in such a state would be apt to disregard some of the most sublime truths that have been known to mankind for ages, if, indeed, he did not do worse.

It behoves every man, then, to hold fast to liberty and rationality, and not to allow these in any way to be interfered with. It is better to be satisfied with the light we have, and which really shines bright enough for all good and useful purposes, than to take up with that which may do us much harm, and which is not likely to do us much good. It ought ever to be borne in mind that there is true light and false light. In a true proposition there is the light of truth, and this light is true spiritual light; but in the arguments made use of to make that proposition false, the light is false. Some men will argue for hours, in order to make a true proposition appear to be false; but the light that is in their arguments is a false light, and the proposition remains true, no matter how they may have captivated their audiences. Of course we ought to respect truth wherever we find it; but it is not likely that we shall ever get from Modern Spiritualism higher truth than that which we already possess.

As to the table-rapping, table-moving, slate-writing, and the various other pranks that are said to be performed by the action of spirits, it appears to me that, granting that these pranks are well authenticated, and that they really could not take place without such spiritual action, if they are for the purpose of producing a belief in the existence of a spiritual world and of spirits, that belief, if actually produced by such means, cannot be such a genuine belief as that which is produced by evidence of a different character, because the former is a sort of forced belief. If the pranks referred to are for the purpose of demonstrating the power of spirit over matter, the answer to that is, that we need no such demonstration. We have only to look at the movements of our own bodies and we shall see in these ample demonstration of the power of spirit over matter. A man cannot take a single step, nor lift his arm, without exerting a spiritual power which overcomes the force of gravity. Then, again, look at the animal, the vegetable, and the mineral kingdoms with a scrutinising gaze, and you will see evidences of the power of spirit over matter in comparison with which the evidences produced at seances are as nothing.

With all due deference to those who may sincerely differ from anything advanced in this article I conclude, being precluded from saying more for want of space.

JAMES COWELL.

Laburnum Villa, The Walk, Cardiff,
February, 1878.

VACCINATION DIRECT FROM THE CALF.

(From the *Newcastle Daily Chronicle*, March 4, 1878.)

Sir,—Drs. Wilson and Wyld have done a service to truth, which I wish all their medical brethren were as free to acknowledge as are many anti-vaccinators. But unfortunately they only wish to displace a discredited practice with one only less discredited because less known. Having been in correspondence with Dr. Martin, quoted by Drs. Wilson and Wyld, I am perhaps able, as few are hereaway, to put the contrary view with some authority.

As to the amount of legitimate cause for complaint which anti-vaccinators are yielded by the profession, Drs. Wilson and Wyld acknowledge the just ground for "reasonable" objection. But Dr. Martin, writing to me under date Sept. 11, 1877, says, "If physicians were all honest, it is not at all probable that one vaccination in a hundred would be made with anything but lymph from the animal." And medical reports sent me by Dr. Martin go much further, and declare that syphilisations have been so frequent as to, in some places, quite discredit the "arm-to-arm" practice. Dr. Warlomont, quoted by the doctors, said that in 1869 "the air was filled with rumours" of this dire contamination, and that the "world ran trembling to the heifer."

When we come, then, to declare that human lymph conveys dire contagion to the children operated on, Drs. Wilson and Wyld assent.

But when we say it does not protect from small-pox, and is thus useless and injurious, these English doctors are distinct in their denial. Here they are at variance with the authorities they quote; for Dr. Martin and Dr. Warlomont both assert an absence of protection in the vaccinations with arm-to-arm lymph.

Dr. Martin, writing on Nov. 5, 1877, says that in an epidemic of small-pox occurring in San Francisco 1868-9:—"A general vaccination and re-vaccination with such virus as you use in England was without the slightest effect on the epidemic, indeed with the effect of apparently increasing the liability of those vaccinated and re-vaccinated to take the disease. Such was the testimony of Dr. Rowell." Dr. Warlomont also explains that large numbers of those vaccinated with arm-to-arm lymph falling victims to small-pox, further induced him to go to the calf. This is put very much more strongly in a medical report of Dr. Meares now before me. We have, then, a very authoritative confession that the recourse to animal vaccine is not necessitated simply by syphilisations with arm-to-arm lymph; but is also largely a result of the failure of protection afforded by humanised virus.

As to the nurses. Drs. Wilson and Wyld would almost lead an uninformed person to the conclusion that the small-pox hospital nurses have not had small-pox. Large numbers of them have been first of all patients, and then become nurses on recovery.

The letter quoted asserts that small-pox appearing "among any savage people in perfect hygienic condition, but unvaccinated, it kills them in thousands." In the first place, I do not think the doctors can point to any such savages in history, or now living; and secondly, it proves nothing, until you prove that it does not kill them when they are vaccinated. Scientific men should be the last to resort to absolutely worthless negative testimony. As to the metropolitan hospitals, an equal number of patients die out of every hundred admitted, as did before vaccination was thought of. There cannot be, therefore, any modification. In Mr. Marson's report, 1836-51, thirty-five out of every hundred confluent vaccinated cases died. If there is no reduction of deaths in the whole cases, any supposed modification must be a delusion.

Now, let me notice Drs. Wilson and Wyld's statements as to the protection afforded by Jenner's vaccinations. Jenner's first vaccination was performed in May, 1796. Less than six years afterwards, 1802, he declared on oath that vaccination protected "for life," and got his £10,000 reward. In 1804 several cases of small-pox occurred in the case of persons vaccinated by him; and in 1811 they began to be notorious, and Jenner abandoned his declaration that vaccination protected for life. In 1818, a very severe epidemic further exposed the want of protection, and Jenner became quite restive and vulgar in his treatment of unbelievers, and just after he died, a further serious epidemic proved the failure of Jenner's vaccinations. And yet Drs. Wilson and Wyld can pen these words; that Jenner's lymph "was so good that its use [in Jenner's days] almost entirely stamped out small-pox in these islands."

I cannot understand how such authorities can make such an assertion. At any rate it is not correct.

Now, Sir, as to calf lymph. From the statements of Drs. Wilson and Wyld, one would gather that there were few who vaccinated in America and Belgium, unless direct from the animal. The profession, he says, in Belgium and the States, are "perfectly satisfied with the results." I cannot corroborate this from the inquiries I have made. Indeed it is pretty clear that, however large a number are satisfied, there is a division of opinion in the profession upon the subject, which is also found to operate in practice, so that in both countries large numbers of medical men disbelieve in the calf lymph, and use the old stock.

Dr. Martin firmly and most zealously applies himself to spread the animal practice; so does Dr. Warlomont; so now do Drs. Wilson and Wyld. Animal vaccine has been many years in use; in Naples since 1815, and largely on the Continent since 1869. Nothing but negative testimony supports it. It is as great a delusion as the other practice. It is supported only by assertions. Jenner said if vaccination were general, small-pox would disappear from the world; Drs. Wilson and Wyld say the same words of their pet practice. But both statements are unsupported by the force of facts, and rest only on vague and unfounded beliefs. No population vaccinated with calf lymph, and with calf lymph only, has as yet been exposed to the contagion of epidemic small-pox. And until there has been an instance of a population protected solely in that manner, resisting the contagion entirely, it is unscientific and ridiculously rash to assert that no one so vaccinated can die of small-pox.

To sum up, Jenner's lymph, say these doctors, contaminates with syphilis. Although it extirpated—or nearly so—small-pox in Jenner's days, yet it has become "weaker and weaker, as is witnessed by recurring epidemics." And yet it is "untrue" that there "is no protection from small-pox."

Calf lymph does not convey disease, other than vaccine, so they say, and is a real protection, because a large number of persons have been so operated on, without contracting small-pox. But the vaccination of many more millions in Great Britain did not operate as a charm against the before quoted "recurring epidemics." Nor will this practice.

Do not let us lay down one delusion, only to take up another, but abandon both like reasonable men.—I am, &c.,
ALEX. WHEELER.
Darlington, March 1, 1878.

AMENITIES OF THE MARYLEBONE POLICE COURT.

(To the Editor of the *Marylebone Mercury*.)

Sir,—At the hearing of the case, *Jones v. Tebb*, as contained in your issue of the 16th February, the sitting magistrate is reported to have said, "The false statistics and lying statements of the anti-vaccinators could not be believed in." May I respectfully inquire what are the statements and statistics here so vaguely referred to, and in such gross and offensive terms? This insolence of office appears to be characteristic of Mr. Mansfield in dealing with non-vaccinators and their counsel. Such language as he employs is neither calculated to inspire confidence in his decisions, nor respect for the dignity of the Bench. Nor can we reasonably be expected to accept sweeping and unsupported assertions from so prejudiced a quarter, and where no means of verification are afforded. The public have surely a right to expect from a magistrate the courtesy of an English gentleman, and not the rudeness and "rowdy rhetoric" of a Hyde Park orator. I enclose my card, and remain, your obedient servant,
"A ST. PANCRAS RATEPAYER."

March 8.

The above letter was sent to the *Marylebone Mercury* but not inserted.

VACCINATION PROSECUTIONS.

MARYLEBONE.—William Tebb, of 7, Albert Road, Regent's Park, was summoned by William Thomas Jones, the vaccination officer for the St. Pancras Board of Guardians, for not having had his child, Beatrice Hewitson, successfully vaccinated, notwithstanding notice having been served upon him. Mr. Tebb did not appear, but was represented by one of his employees. It appeared that the defendant had been many times summoned in respect to the same child, and on the last occasion Mr. Mansfield granted a case, the defendant contending that he could not be repeatedly fined for the same child. On the hearing of the appeal Mr. Mansfield's decision was upheld, and leading articles on the case appeared during the next few days in the columns of the press. Mr. Mansfield made an order that the child be vaccinated within fourteen days, with 4s. costs.

The above report, which we copy from the *Daily News* of the 9th inst., omits to state that no defence was allowed by Mr. Mansfield, the presiding magistrate. Mr. Phillips, who attended on behalf of Mr. Tebb, essayed to speak, but was peremptorily stopped; he thereupon handed a paper into the reporter's box, which was thrown on the floor; and there

it remained. The paper briefly stated that Mr. Tebb, after having examined all the statistics available as to the effects of vaccination, is of the opinion that the operation is not in the smallest degree a preventive of small-pox, but is a frequent cause of syphilis, erysipelas, scrofula, eczema, and other terrible diseases in children, and is occasionally the cause of death. Mr. Tebb cannot therefore submit his child to so serious a risk as the law tries to impose upon him.

This is the eighth time Mr. Tebb has been summoned for the above alleged offence, under a statute which the Right Hon. John Bright has characterised as "monstrous."

We earnestly hope that our readers, who respect "liberty of conscience," and are opposed to legal tyranny, whatever their views may be on the vaccination question, will get up petitions, and write to their respective members of Parliament, and urge them to vote in favour of Mr. Pease's Vaccination Acts Amendment Bill, which will be read a second time on the 3rd of April. A form of petition can be had gratis on application to Mr. W. Young, 8, Neeld Terrace, Harrow Road, London.

FORM OF PETITION in favour of Mr. Pease's Bill, for limiting the Cumulative Penalties imposed under the Vaccination Acts.
To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The Petition of the undersigned inhabitants of.....

Humbly Sheweth,

That a Bill is now before your Honourable House having for its object, the mitigation of the penalties provided for under the Vaccination Acts.

That repeated penalties greatly harass and oppress many of the most upright and conscientious of Her Majesty's liege subjects.

That Her Majesty's Ministers have repeatedly expressed an official opinion, that such cumulative penalties should not be enforced.

Your Petitioners therefore pray your Honourable House to pass the said Bill into Law.

And your Petitioners will ever pray.

N.B.—The petition and signatures must only be written on one side of the paper, and one name at least must be upon the first sheet. Petitions to Parliament addressed to Members at the House of Commons, go through the post free, if they are open at the ends, and marked plainly on the outside, "Petition."

LUNACY LAW REFORM.

To the Editor.—Sir,—The Spiritualists of Marylebone have set a good example to their co-religionists throughout the kingdom. Let us hope it will be extensively followed. At a crowded meeting in the Quebec Hall on Tuesday last, they passed the following petition to the House of Commons:—

The humble petition, &c., sheweth "That your Honourable House, in the session of 1877, appointed a select Committee to inquire into the operation of the Lunacy Law as regards the security afforded by it against violations of personal liberty.

"That very grave charges of untruth and misconduct were brought before the said Committee by Alfred Aspland, Esq., F.R.C.S., and County Magistrate, and by Louisa Lowe, Hon. Sec. of the Lunacy Law Reform Association, against certain of the Lunacy Commissioners; and that the security of personal liberty requires perfect efficiency and uprightness in these gentlemen.

"Wherefore your petitioners humbly pray your Honourable House to order a judicial inquiry into the truth of the said charges. And your petitioners will ever pray," &c.

As the above petition commits the petitioners to no opinion whatever, but merely states a fact recorded in pars 4,741, 5,617, and others of the Parliamentary Blue Book, it is to be earnestly hoped that the various Spiritualistic associations through the country will take the matter up, and forward petitions continually till these Lunacy Commissioners are properly brought to book. While the matter of their purity concerns the whole nation, it has a special interest for Spiritualists, since these men have declared Spiritualism to be *ipso facto* lunacy, and will therefore never object to a Spiritualist's incarceration. Literature on the subject may be had gratuitously by application to this office, and, where possible, a Lunacy Law lecturer would attend on invitation.—I am, Sir, yours faithfully,

LOUISA LOWE, Hon. Sec.

Central Office L.L.R. Assoc., 64, Berners Street, W.,
London, March 7.

WHAT A DEVONSHIRE SPIRITUALIST SAW IN LONDON.

Dear Mr. Burns,—As I promised you an account and description of my sittings with Dr. Monck and Mr. Willie Eglinton, I regret I have not done so before; but since I returned from London my time has been so fully occupied, that I must ask you to excuse my seeming neglect, and to take this as my first opportunity of thanking those gentlemen and yourself for the uniform kindness I received from you all whilst on my visit, which made my holiday quite an intellectual treat. I may say I called on Dr. Monck quite unexpected, early in the morning, 15th January, and found he was agreeable to give me a sitting for writing. I requested him to show me the class of slates he had, and I also told him I should like to bring my own slates, which he at once readily agreed for me to do. Consequently I left him for Oxford Street, where I purchased a double slate, hinged with brass hinges, and a neat wooden back on each outside cover, also a drawing slate, with a ground-glass front, a common wooden back, with two slide fasteners, and three sets of drawing sketches, with four copies in each. These I took to Dr. Monck, at the time appointed for my meeting him. I then showed him what I had brought, but carefully kept them both in my possession, not allowing him even to touch them.

I asked him to allow me to wash them myself with water, and was shown to another room, where I carefully washed them both, and cleaned them free from any mark that might have been on them. On returning, Dr. Monck suggested my marking either of the plates I pleased to have copied; he left the room while I did so. I selected one and marked it, "Please to draw this one," and placing another copy next the glass, marked it as "No. 1 uppermost"; the next copy I marked "No. 2 uppermost," and it contained the picture I requested

to be copied, the last down, with copy facing the back, and the eighth from the glass. Then I put in the third set, and marked it "No. 3 uppermost," and having secured the back, I called on Dr. Monck to re-enter the room, which he did.

I forgot to mention that the gentleman who showed me where to get the water to wash my slates, was a member of Dr. Monck's inner circle.

I thought it would add to conditions to get him to sit with me, and, at my request, he joined us. Dr. Monck and this Mr. Arnsby now came in, but neither of them had seen the drawing, or knew the one marked.

We then took our seats at a heavy round table, five feet in diameter, Dr. Monck sitting facing us, and three large front windows in full daylight, about 3 p.m.; our backs to the windows, and in full view of Dr. Monck's hands and body above the table.

Dr. Monck now called for his spirit-guide "Samuel" who very soon made his presence known, saying he had been to see a sick lady-friend of Dr. Monck's. After the explanation, Dr. Monck said, "Samuel, I have a friend here who wishes to know if you can draw on this slate on the table the copy he has marked." Here three knocks were given, and very distinctly heard, as if from the floor. "Shall I do anything to the slates before I give them to you?" Answer: "Yes!" "What?" "Breathe on the slate." For the first time now Dr. Monck touched the slate by putting his two middle fingers on each side of the slate, and with the tips lifted the slate to his mouth, and after breathing about six or seven times on the back, the slate was then put on the floor. Dr. Monck, after a few minutes, left his chair, as he said he felt they were going to control him, and came and stood at the back of the chair I was sitting on, holding my right hand in his, and his left hand on my left shoulder. "Samuel" here called me by name, said he knew me well, had often seen me at Mr. B——'s, and inquired for many friends I knew well in Plymouth, giving me a good history of what took place at some of my own sittings, and when his medium visited Plymouth.

After talking somewhat over a quarter of an hour the medium left me to go to his own chair, and before he was fairly seated my slate was thrown on the table by an unseen hand, just in front of me and directly opposite to where it was laid on the floor, falling with such a crash and noise that made us all start, and I expected to find it broken. On my examining it I could not tell what to think of the cross lines and contrary view of the facing picture, I could not decipher how or what was done before I took it out and compared it, and to my astonishment the true picture I had marked, and my "Please to draw this one," were correctly done.

We now placed the double slate down on the floor with a crumb of slate-pencil enclosed between, and being closely folded was left in the same place as the other; Dr. Monck coming over and standing at my back as before. I again entered into conversation with the control "Samuel." After some time we were again told the writing was finished. Dr. Monck had again left me, but was under control, and, going to his chair, stood at the back of it, and calling to me to take the slate, which was held up above the table quite out of the reach of either of us. I stretched over as far as I possibly could to do so, but found I had to go nearer; and Mr. Arnsby, whose hand held my left hand during the entire sitting, here released his hold of mine, and the slate now fell on the floor. We were told after that we should not have loosed hands, as they wished to have reached the slate to myself. The writing contained statements of certain spirit-friends and acquaintances that attend circles with myself in Torquay who were present; and without my allowing up to the present any members of those circles to know the names before they were truly verified and names given; and the truthfulness or apparent truthfulness that all should first hear from the Circle and read for themselves after.

I may here state that I carefully examined Dr. Monck's carpet, rug, and floor; as for myself, I cannot believe he could have by any possible means of his own personally had anything to do with the slates beyond that which I have described. I never lost sight of his hands; they were either on my shoulder or within my hands the whole time. I have both slates now as they were handed and thrown on the table for my several friends to see. I also took them, by the Rev. Thos. Colley's invitation, to the Psychological Society's meeting, this being the first specimen of drawing obtained under such conditions. Of that meeting doubtless you have already given a full report. I would here thank the Rev. Mr. Colley for his invitation, and any Spiritualist from the country would be well rewarded by obtaining a similar introduction.

I next day also received an invitation from Mr. Willie Eglinton to attend a sitting of his Inner Circle, which I think almost needless to say I gladly accepted.

On the morning of Sunday, Jan. 20th, I went with a friend to Lad-broke Hall, to meet Dr. Monck and other friends. The services were opened by singing and by prayer, after which a chapter was read from St. John; then some conversation, and a young lady sang a beautiful solo, entitled "Angels ever bright and fair," which was finely rendered. After which, a lady sitting in one of the front seats became under control, and spoke. I am glad to hear the services conducted there every Sunday are so well attended, and heartily do I wish all connected with them "God's speed."

The evening found me at Mr. Willie Eglinton's, and at the appointed time I think seven other friends met. The circle was at once formed, and before we had all taken our seats, the table was lifted directly off the floor, and on it was placed two musical boxes (the largest, I was informed, weighed above ten pounds), and some other things. Presently the large musical box commenced playing a few notes, and stopping at intervals; then it was floated above the table, and carried about the room, near the ceiling apparently, the small one also playing in another part of the room, or resting at times on the sitters' heads, shoulders, hands, or on the table; but repeatedly they were playing together, sometimes taken as if at a long distance, then the sound would gradually become louder and stronger. We were often touched by spirit-hands on the heads, hands, or arms, each sitter being requested to call instantly where he felt himself or herself touched. The glass globes on the chandelier were now taken off, one of them being put on the table, and afterwards removed and placed on the floor. The medium was floated nearly up to the ceiling, his foot at one time being placed on Dr. Nicholl's head, and then again after on his shoulder; he was then floated up to the two next sitters, whose hands were held together. The

speaking trumpet placed for the control "Ernest" was often used to touch and strike the sitters; the gentleman sitting on my right receiving a good share, as he was told it was his first and introductory sitting. I must not forget to mention "Joey" brought out and showed a beautifully illuminated cross about five inches long, and about an inch wide. "Joey" brought his card, as he called it, with very bright letters "JOEY," about an inch long, which was taken to all parts of the room, and held quite close to each one of us.

We soon after this broke our circle, and sat around the room, spreading ourselves into a kind of half-circle for materialisation. The medium was here taken into the cabinet fitted up at the end of the room, and presently "Ernest" showed himself, after coming out of the cabinet each time nearer the sitters, carrying in his hands something beautifully bright and light, his hands and fingers being distinctly visible in holding this light; and at times taking it up to the ceiling and down to the floor, and gradually dissolving itself into nothingness before us. But a great many other interesting things were witnessed this evening, and I am sure all must have felt pleased at such a successful meeting.

I have given as full an account to you as possible, that many of my friends in Devon may know the results of some of my inquiries, which I promised to make known to them, and hope they may be also led to search for the truth. Thanking you for your kindness to me, I am yours truly,

W. T. ROSSITER.

Torquay.

SPIRITUALISM AND A SEANCE WITH MR. WILLIAMS v. MASKELYNE AND COOKE.

Dear Mr. Editor,—I have great pleasure in writing this letter, for it gives me an opportunity to show that Spiritualism is a very different theory from the imitations of Messrs. Maskelyne and Cooke; that if there are mediums so foolish as to attempt to simulate or assist manifestations they are bound to be discovered, as Spiritualists are not such fools as not to detect the difference; and to assure those who believe Maskelyne and Cooke to be wonderful mediums assisted by evil spirits, that such is not the case. "Honour to whom honour is due." I say that everything that takes place at the Egyptian Hall is entirely due to their clever trickery, which they do not deny, but, on the contrary, publicly affirm.

On Saturday, Feb. 23, at 8 p.m., I went to Mr. Williams, 61, Lamb's Conduit Street; I was shown into a room on the first floor, where several gentlemen were already assembled. I had an opportunity of making a minute inspection of the room, and saw that if any trickery were to take place it would be without mechanical assistance and depend entirely upon the medium and what he had about him.

At about a quarter past the hour Mr. Williams came in, accompanied by two or three gentlemen, whom he requested to be seated; he then commenced to clear the table of books and magazines which lay upon it, and placed thereon a musical box, the fairy-bells, a small hand-bell, a tambourine, and two paper tubes. We sat around this table all joining hands. The lights were then extinguished and we were immediately touched on the hands, the musical box was wound up and played, and the fairy-bells were made to vibrate; and a squeaking voice was heard to address a gentleman on the opposite side of the table through one of the paper tubes, which was at once recognised as that of "Charlie."

By this time the power manifesting seemed at its height, the instruments were all going, and the fairy-bells were lifted up and a solo played upon them. The musical box was carried about the room playing the while, denoting its location also; the rapidity of its movements made me fear that if it should strike against someone's head, the shock would not be pleasant; as if in answer to my thoughts, the box immediately alighted on my head, and so gently, that I defy any man living to do the same in the dark, for it would be impossible to so accurately calculate distances, and so instantaneously overcome the velocity. Shortly afterwards the hand-bell was floated and rung violently, having a light attached to it to indicate its movements, and the tambourine being next set going made quite a concert.

Suddenly we beheld an outline of a figure, indistinct at first, but gradually increasing in size, and which proved to be the spirit, "John King," who greeted me in a clear and bold voice, stronger than any other person present was possessed of; and those of your readers who understand ventriloquism well know that the voice most difficult to imitate is a clear baritone or deep bass. I felt convinced that what I saw was no imposition: that black-beard and that face belonged to no mask of earthly making, and that hand could not be a machine, for its actions were too natural.

While talking with "John King," five other voices spoke at the same time to the various sitters, and the medium was also speaking, and had never for a single instant left the table. I requested "John King" to let me shake his hand, to which he assented, and shortly afterwards a hand, soft, warm, and velvety, yet unlike any human hand I ever touched, was presented, and a voice, as if proceeding from my vest, said, "Stand up, and follow my hand." This hand rose into the air, holding mine, and pulling me up, again saying, "Now on the chair, and now on the table."

By this time my hand was stretched far above my head, and I almost touched the ceiling, yet the hand altered not its position, nor did the voice cease until I could raise myself no higher, and it then said, "Are you satisfied, sir?" I said, "Certainly, and thank you very much."

During the evening a sweet perfume pervaded the room; a hat was placed on my head and left there; and so terminated our successful meeting, with a "Good night, and God bless you all."

Now for Maskelyne and Cooke's seance. On Tuesday following I visited their entertainment, and was pleased with what I saw. "Psycho" and "Zoe" are the marvels of London. But I do not like the emphatic denouncement of everything spiritual by Mr. Maskelyne; he has no right to utter one word against that of which he knows so little, nor to call all mediums impostors. If it can be proved that one medium is genuine, the fact of Spiritualism is established, and there are thousands of such. And I evidently took him by surprise when, in answer to his question, "Whether we had seances in Africa?" I replied, "Yes, and manifestations also."

I heartily agree with Mr. Maskelyne that those Spiritualists who believe that himself and Mr. Cooke are powerful mediums, assisted by

either high or low spirits, are superstitious indeed and easily imposed upon. For my part, I will say that everything relating to the entertainment is due to their cleverness, and that spirits have nothing to do with the subject. I will give my reasons for saying this.

If Mr. Maskelyne would allow me to cover with boards the roof of his cabinet, and allow me to tie and inspect Mr. Cooke as I did when I visited the Egyptian Hall, I will place myself on the top of the cabinet and guarantee that the chair, tambourine, and bell will not play unless Mr. Cooke disengages himself from the seat, which I am sure he did not do when I was present. My reasons are—that I believe, by means of the effect of the protean light being thrown on to the cabinet between the ceiling and the opening, any object or body may, through a trap-door (which I saw in the ceiling over the cabinet), be lowered into it without being visible. Secondly, I believe that the extinguishing of the lights is not for the purpose of allowing the would-be spirit of "John King" to appear, but to hide the suspenders and ropes by which Mr. Maskelyne and Mr. Cooke are floated and those to which are attached the tambourines. If Mr. Maskelyne denies this, will he allow me to swing a sword or stick over his head while he is suspended, and if I do not come in contact with the wire or rope which is attached either to his braces or something at his back, I will confess I am wrong. Further, the hand I shook belongs to a human being, and not to a spirit; it was very badly cooled, for, though the fingers were cold, the hand was in a state of gentle perspiration. That Mr. Cooke plays the smallest part is quite clear, and I do not envy him half an hour in that cramped position. The drum beats by electricity, and the lights are produced by rubbing phosphorus on the tambourines, as the smell would indicate.

If after this Mr. Maskelyne insists that Spiritualism is all trickery, then all I can say is that Mr. Williams is a far cleverer and more expert conjurer than him; for where I can account for the whole of Mr. Maskelyne's tricks, I am wholly at a loss to understand those of Mr. Williams, and I saw things, if they were tricks, that are far more wonderful than "Psycho" or "Zoe," which I call the marvels of London. With this, Mr. Editor, I conclude, remaining as strong and as staunch an advocate now as before the "exposure." By kindly inserting this you will oblige, yours truly,

J. H. HERBST.

(From Cape Town, South Africa.)

"THE ORAL DISCUSSION; OR, BUDDHISM AND CHRISTIANITY FACE TO FACE."

This handsome and voluminous pamphlet of over one hundred pages has just been published, price one shilling.

The twelve pages of introduction by Dr. Peebles treat of the origin and progress of Buddhism, the meaning of Nirvana, the disrelish of Buddhists to atonements, the moral influence of Buddhism, the ten commandments of the Buddhists, what Buddhists eat and drink, and where and how Guatama Buddha died. "This introduction, with the comments," as was remarked the other day, "are worth twice the price of the book."

The discussion was held in a Ceylon grove of palm and coconut trees near Pantura, with from five to seven thousand present. The subjects debated by the Buddhist priest, the Rev. Migettuwatte, and the Rev. D. Silva, the Wesleyan missionary, related to the soul, the nature of God, the future existence, and the general differences that separate so widely Buddhism and Christianity. Each of the speakers seemed quite as apt at pulling down the other's structure as at building up his own.

The following are among the closing paragraphs of the Buddhist priest's last speech:—

"But as for Buddhism, the most eminent had in all ages given their testimony in favour of it. The great doctors of the science of medicine, of the efficacy of which there can be only one opinion, the originators of ethics, the propounders of that important and wonderful science, astrology, by which even the date of the death of a man could be accurately foretold, not to mention details, and the names of learned men, always invoked the aid of Buddha and extolled the praises of him and of his religion, in every one of their works.

"Buddhism inculcated the purest morality and urged the necessity of self-denial, self-sacrifice, and charity. It encouraged peace. It tolerated all religions in its midst. It had nothing to fear. It pleaded for men to follow the example of holy Buddha, and pointed the sick and the sorrowing to the blissful state of Nirvana. Quantities of books could be adduced in proof of these teachings, but it was needless to do so, as he had, he hoped, to the complete satisfaction of his auditory, proved the truth of Buddhism and the falsity of Christianity. He also trusted that they had not forgotten the nature of the answers adduced by the opposite side, to meet the objections raised by him; and lastly, he would now earnestly beg of them to bear these things in mind, and always take refuge in holy Buddha."

No. 1. INSTITUTION SEANCES.

On Tuesday evening, March 5th, there were present twenty-three persons who, according to rule, formed an outer and inner circle. After the usual opening ceremonies, Mr. Towns was controlled by "Mother Shipton," and delivered a fervent address, finishing with some very appropriate verses. The control was evidently much pleased with the harmonious influences of the sitters. Many tests were given by this control and acknowledged to be truthful. One visitor, a stranger who had just arrived in England from a sea voyage, was invited by the control to join the inner circle. Mr. Towns then gave a description of a scene he then saw, which was a ship at sea, and there appeared to be some disturbance on board of the ship, as he saw three men fighting and blood streaming from one of their heads. This, the stranger admitted, was true, and that a mutiny had broken out on board of the vessel he had been with. The men engaged were accurately described, and tests of a private nature were also given to our visitor and other members of the circle. Lights were seen and stars appeared on the breasts of many of the sitters. The writer was repeatedly touched by spirits, and when afterwards referred to, the table, which is a large one, gave three affirmative tilts in response. A most satisfactory evening was spent, which was due to the harmonising conditions of the sitters.

JAMES KING, O.S.T.

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THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 15, 1878.

THE FORTHCOMING ANNIVERSARY FESTIVAL.

Our readers will observe from the report of last Sunday's Conference, published elsewhere, that a committee has been formed for carrying out the arrangements of the anniversary meetings of the advent of Modern Spiritualism. It is proposed this year to make a greater effort than has been made in preceding years, and the date (March 31) falling on a Sunday, offers special advantages for that object. The ideas of the promoters of this festival are to testify, by sincerity of purpose and freedom of speech, to the truths that dawned on mankind thirty years ago.

It is proposed to commence the day's proceedings about two o'clock in the afternoon, and to continue in session until five, when there will be a recess for refreshments; the programme will be again resumed at six p.m. and remain in operation until nine.

It has been found that there are many earnest and devoted friends who would like to contribute their drop to this ocean of truth, but who, from circumstances, have been unable to bear testimony to their convictions, and the suggestion of a long and varied programme will meet the desires of friends thus situated.

The teachings of Spiritualism advocate a broad and general principle, that of every man thinking and acting for himself and according to the inner promptings, causing him to cast forth the light of his experience for the encouragement of others. And if the suggestions be carried into practice, the 30th anniversary will witness such an array of talent as not been seen in connection with any other movement. The time is fully ripe for these demonstrations and attestations, and, with the presence of Dr. Peebles, Major Foster, "M.A. (Oxon.)," and a host of others, we may safely look with joyous anticipations on this approaching event.

Thus, opportunity will be afforded for Spiritualists, recent and advanced, to meet together to confer upon the best means of consolidating the Movement, and of the best methods to pursue, in order to achieve the highest possible good. Where the inspirations of friends may be called forth, and with short speeches from the many, the whole may take courage and work seriously and earnestly for the diffusion of these immortal truths, that are scattered so profusely among the "lowly in spirit" and "the pure in heart."

The festival committee are respectfully requested to meet on Sunday evening, at Doughty Hall, at 6 p.m. prompt, to consider the general arrangements for the forthcoming anniversary. As the time is fast approaching, it is necessary, if we wish for success, to be up and doing, and at once.

FEATURES OF THE WEEK.

We printed extra numbers of last week's MEDIUM, containing the admirable address of "M.A. (Oxon.);" the discourse of Dr. Peebles upon "Unbelief, Baptism, the Holy Ghost, and Eternal Punishment;" the lecture of J. J. Morse upon Temperance; and much other interesting matter. Send for these extra copies. Send for them, and give them away. Twelve copies will be supplied for one shilling; postage, threepence extra.

Gold, while heavier and occupying much less space than copper, is far more valuable. Is not the hint plain? Condense your articles for the MEDIUM. Study to state your facts, and elucidate your theories in as few words as possible.

Major T. G. Forster and Mrs. Forster, whose visit to London we have so much enjoyed, and whom Spiritualists generally were so much pleased to welcome, are preparing to visit Paris, and other portions of the Continent. We hope the Major will remain in our city, however, till after the anniversary of Modern Spiritualism, so close at hand. He has promised, on returning from the Continent, to give a course of lectures in Doughty Hall.

While a striking proof that Spiritualists and visitors enjoy the reading of the *Religio-Philosophical Journal*, laid weekly upon our reading-room table, it is not desirable that those borrowing copies should forget to return them. It breaks the file, and causes many inconveniences. This journal, so vigorous, sturdy, and out-spoken, is rapidly growing into increasing favour. It is individualised in style, and has a definite purpose. It opposed the Free Love doctrines at the time of their greatest popularity; it has uttered a loud voice against strolling impostors pretending to be mediums, and has ably advocated Spiritualism proper.

Mrs. Hawkes, one of the conductors of that excellent Spiritualist journal, *The Voice of Truth*, published in Memphis, Tenn., U.S.A., inquires, "Why have so few of Dr. Peebles' pamphlets, 'Christ the Corner-Stone of Spiritualism,' reached America? As we are publishing it revised and enlarged, we are in a position to say that it was published last year in Australia, the edition being 2,000. The few hundred copies that reached us were quickly disposed of, and there has been a constant demand for more. This persistent demand has induced us to republish it. In a very few days it will be in the market. Dr. Peebles will take the plates to America next month, for publication there, but at whose office, or where, we have not learned.

A more earnest meeting than that which filled Doughty Hall to overflowing on Sunday evening last could scarcely be seen anywhere. Each speaker seemed full of purpose to throw light on the question brought up. Had there been fewer speeches, more justice would have been accorded to each, but that was their misfortune, while the facts, as they stand, were to the benefit of all who heard.

Friends are thanked for kind inquiries respecting Mrs. Burns's health. She is passing through a dangerous crisis, but has, it is hoped, seen the worst of it. She is still very low. Want of rest and anxiety has very much weakened our hands. All spiritual pioneers have to suffer, so we must be content to bear our share. The kind co-operation of some friends has been opportune, but till we have more hearty, devoted, working Spiritualists, the centre will continue to suffer from an unequal share of the burden.

Mrs. Bassett's seance on Wednesday evening, at the Spiritual Institution, is always a success, because it is well managed and attended by choice sitters. At the last meeting, the spirit-voice was in good condition, and the spirit "Charlie" walked round, spoke, and touched the sitters.

Some persons have failed to understand the statement of Dr. Peebles in his lecture on the seance at Jerusalem, when he says that the meeting in question was the first time that Jesus and the apostles had come together since their earthly parting. It does not mean that they had not met together in spirit, but that they had not been all of them assembled in the same way on earth since their last farewell with their Master. Through Mr. Lambelle, "Saul of Tarsus," confirmed the report of Dr. Peebles, as to that spirit being present at the seance.

"The Conflict between Darwinianism and Spiritualism."—Mr. Everitt writes: "I have read Dr. Peebles' pamphlet on 'Darwinianism and Spiritualism,' with very great interest. His theory is more beautiful by far than the others." Price 1s.

DR. PEEBLES' NEXT LECTURE AT DOUGHTY HALL.

On Sunday evening Dr. Peebles will take for his subject—

"THE DEVIL OF THE SCRIPTURES AND THE DEVIL OF THE EAST,

"The Origin of Evil—The Freedom of Choice—The Blessings of Suffering—Love the Victor—Life Here and Hereafter a continuous School."

This lecture will be illustrated with some very curious drawings, expressive of the theological passages under discussion.

Mr. E. Dawson Rogers will preside.

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

Soon after 6 o'clock the Conference will be held, to be preceded by the Festival Committee, at 6 prompt.

It has been suggested that the following be an appropriate subject for the Conference:—"Which phase of Mediumship—looking to the higher interests of Spiritualism—should be the most cultivated?" It is hoped that mediums themselves will take part in the Conference.

LADBROKE HALL.

The meetings at this place continue to be well attended by appreciative audiences, and last Sunday morning and evening the hall was filled. Dr. Monck delivered an address in the evening, which many say is the best he has ever delivered; but we are sorry to say his health being so very bad he will be obliged to rest for a while, during which time the platform will be occupied by other speakers. He will speak for the last time previous to his recess on Sunday, March 24; and on Monday evening, the 25th inst., Miss Lonsdale will give her celebrated elocutionary entertainment in this hall on behalf of the work of Dr. Monck, when we hope a full company will attend to assist in this work and to bid Dr. Monck a pleasant adieu. Tickets for entertainment 2s. and 1s., and sofa stalls 3s., which may be had of Miss Lonsdale, 40, Addison Road, Kensington; or at Ladbroke, Doughty, or Quebec Halls.

CHAMPION HILL PARAGRAPHS.

By J. M. PEEBLES, M.D.

A gentleman informed me the other day, that out of "the 21,000 clergymen and preachers in the United Kingdom, only about 1,500 signed the petition," urging Parliament to put forth every laudable effort to keep England out of the war and restore peace in the East. One would naturally think that every clergyman would have gladly signed such a petition.

I insist that no practical follower of Jesus Christ can fight. Those who do fight, or engage in the international methods of killing their fellow-men upon battle-fields, are living back under the barbarism of the Mosaic dispensation. When they become true Christians, they understand the *animus* of those passages, "Return good for evil," "Put up thy sword," "Peace on earth, and good-will towards men."

A recent American newspaper records the death of the Hon. Benjamin F. Wade, a prominent ex-senator of Ohio. This gentleman, at one time President of the United States senate, would, had President Johnson been impeached, been the president of the country. While esteemed for his honesty and sterling integrity, he was known to be a firm, unwavering Spiritualist. I frequently attended seances with him in Washington. All honour to this great, and brave, and good man.

William Lloyd Garrison, who so zealously and successfully contended and toiled for the overthrow of American slavery, is an avowed Spiritualist. Only age and declining health prevent his public advocacy of Spiritualism. Whenever it was announced, a few years since, that Lloyd Garrison and the English orator George Thompson were to address an anti-slavery meeting in America, seldom could a hall be found sufficiently capacious to hold the multitude. They both became Spiritualists about the same time.

In the superstitious past Calvinists preached that unbaptised infants could not be saved. Others went further, expressing the belief that "Hades was paved with skulls of infants not a span long." How changed! A stanza in one of their hymn-books now runs thus:—

"The angels have need of these infant buds
In their gardens so fair;
They graft them on immortal stems,
To bloom for ever there."

Optimism is far-seeing, beautiful, grand, while pessimism is right the reverse. It lacks scope of thought and faith. It sees no sublime mission for humanity, and acknowledges no sympathising Divine presence. A late writer says:—

Fed on the mere husks of external phenomena, our spirits pine and languish; and the loftier our capacities the greater is our hunger and dissatisfaction when the bread of spiritual life is taken away. Men of refined tastes will, it is true, find some little satisfaction in art and literature, while minds of a coarser texture may ward off pessimistic moods by the eager pursuit of material wealth or of the sweets of applause and power. . . . In the history of nations, as well as of individuals, we regard pessimism as a morbid experience arising from a temporary eclipse of faith; an experience, therefore, which will vanish with a revival of that God-consciousness which gives the needful impulse and a satisfying object to our higher life.

The *Religio-Philosophical Journal* of Chicago, in noticing kindly and courteously my "Christ the Corner-Stone of Spiritualism," says:—

As Spiritualism existed before the appearance of Christ on this planet, we do not quite see what Dr. Peebles is driving at in this title.

"Driving at," or "striving to" get at the truth, of course! This is the great purpose of my life, and, probably, will be through the eternal ages. The following paragraph, from page 17, gives a clue to one section of the pamphlet:—

Christ, from *Kristos*, in the Greek, and this from *Krio*, to anoint, signifies anointed, enlightened, divinely illumined. Remember, therefore, that Christ is a principle—an impersonal principle—and a *title*, rather than so much avoidupois in the form of man. . . . Jesus, born of Mary, grew, hungered, ate, drank, slept; but Christ never. Jesus was circumcised; but Christ never. Jesus died upon Calvary; but Christ never. A principle cannot die!

On Thursday evening last I attended a most interesting seance of the Everitts, at the residence of Mr. E. Dawson Rogers, Finchley. There were some twenty or fifteen present; and the sitting was not only attractive and spiritually profitable, but eminently satisfactory. The seance commenced by Scriptural readings, invocation, and the singing of a hymn. Then came the gentle tapings, the spirit-lights, and the spirit-voices through the trumpet. Favoured with a seat next to Mrs. Everitt, the medium, I could but say to myself, "How convincing! how wonderful this is!" "John Watt's" teachings, on these occasions, are not only beautiful, but intellectual and a-fire with the religious sentiments of love and truth. While Mrs. Everitt was conversing with us in the ordinary tone of voice, the spirit of "John Watt's" voice was ringing out clearly above hers, forward of me, behind me; now in my ear, and then over our heads. No candid, conscientious person can attend this sort of seance without being convinced of the truth of spirit-ministry and angel guardianship.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

Last meeting was of a holiday character, Miss Dietz having invited the whole school to attend her pleasant entertainment at Langham Hall,—for which she has the grateful thanks of all. The tickets thus bestowed were taken up eagerly, and the School formed part of a most respectable audience, which contained not a few distinguished visitors. We noticed quite a number of Spiritualists present besides the O.S.T.'s. The crowded state of the hall would not permit of the writer obtaining a favourable seat, so that the expressive features of the reciters were not at all times visible. The facial expression of Miss Dietz is a rich part of the entertainment; no portrait or description could do it justice.

MR. LAMBELLE'S CIRCLE.

On Friday last a full attendance gathered round Mr. Lambelle, at the Spiritual Institution, 15, Southampton Row. The visitors were arranged in an inner and an outer circle and a fair degree of harmony prevailed; but the many strangers present no doubt proved some obstacle to control.

After passing under influence, the medium sat with his eyes closed, as if the spirit were taking a survey of his surroundings; then the medium rose, with somewhat of a self-reliant attitude, and with that expressive manner which characterises those who are used to addressing large audiences. The spirit then commenced a long address, of which we offer a condensation.

It had always been his duty to teach, both in earth-life and in spirit-life. Though many ages had passed away since he worked and taught in the body material, he had still looked with interest upon the efforts of the spirit, and hoped these meetings would elucidate some of the matters connected with ancient religions. There is a want of unity at the present time, which causes a response from the spirit-world. The reason is plain. We have imbibed unwholesome doctrines and suffer in consequence. We are all children of one common father, and have the same essentials, composed of the same spiritual substances, and bear the same relations the one to the other. The various religions have in like manner descended from one common source. Men have in all times experienced an inability to comprehend the principle of creation—a God; they could form no conception of Him, but embodied their ideas in a form or substance emblematic of their thoughts. The chosen emblem was the sun, because they found in it a life-sustaining principle. They did not worship the sun as their god, but used it simply as an emblem by which they might comprehend in a more direct way the attributes of their creator. This idea has been taken up by the peoples on other planets, and has been universally adopted. Abraham, the father of the faithful, recognised it in his ministrations; and the Persians claim Ibrahim or Abraham for their founder, as well as the Jews.

Abraham was at the head of the magicians, or the priesthood, as the Persian kings always were, and as the Roman emperors afterwards became. His descendants continued to occupy the same position. To be skilled in magic was not, as we in later days supposed, to have intimacy with the evil principle, or devil, and to work mischief, but was that order of priests who were afterwards known under the title of the Order of Melchizedek. This notion of their God descended into all other religions, and from it rose the sublime science of astrology. In after-years it descended through man's invention into idolatry and Sabiism, from which the mythic Zoroaster endeavoured to elevate religion when he wrote in the cavern the wonderful book, the greater part of which you call Sacred Scripture, and which, in its present imperfect state is no reliable authority on points of spiritual existence. It contains a mass of inconsistencies imparted by the monks, into whose hands the original manuscripts fell. Your religious observances are but a perversion of the ancient forms of worship. You exalt one name above all others and call him your Saviour, in imitation of those you have been pleased to call "heathens." The trinity is an old form of belief, and formerly represented the Monad, the fire or active principle; the Duad, the passive principle; and the Triad, the world proceeding from the union. These were afterwards named the Creator, the Redeemer or Preserver, and the Regenerator or Destroyer. The reproductive principle was named the Holy Ghost, and the destroyer the devil. The idea of a saviour was known to all ancients, and originated in the Cristna principle of Buddha. Thus your present system is rotten, requires purging and remodelling, and then spiritual life will be imparted to it.

With the present system of thought it is impossible to acquire

spiritual light. Unlearn, and cast off all your preconceived notions, and seek patiently for the knowledge of immortality. The earth is covered with spiritual beings, seeking opportunity to impart information; some of earth's inhabitants are responding to their invitations, and others seek for scientific knowledge from the spirit-world, but these will fail in their searches, as it is the mission of spirits only to give forth spiritual truths, without reference to scientific facts. See, then, that all work worthy of this great end, and run the race cheerfully, fearless of results, or the contumely of the ignorant. The haven of rest is before you, and the world will, in time, learn to appreciate the worth of that prize set before them—life immortal. The world may laugh you to scorn, may lay upon you many stripes, and bitterly persecute you. But has this not been the fate of all the world's reformers? And we may feel sure, from the records of past ages, that the same measure will be meted out to us again. The principles of the spirit may become objects of detestation to the religious denominations of our day, and the advocates of reform may be held up to public odium, but this is only in consequence of the supposed opposition that Spiritualists offer to them in their worship and practices of devotion; into this darkness a light will descend which will enable them to see the harmony of all religions, and the spirit as the base of all faiths.

The control of the spirit deepened as he went on, and ultimately he spoke with clearness and force, and in a manner quite foreign to the thoughts of his medium. An interesting conversation ensued between the chairman and the spirit, in which ideas were given which savoured strongly of Judaism. This peculiarity the chairman pointed out, asking the spirit if he had not strong Jewish tendencies. "Yes," he replied, with emotion, "and Roman also." "Jewish and Roman!" exclaimed the chairman; "what a curious combination." The spirit was then requested to favour the circle with his name. This caused him considerable embarrassment, and he seemed to be moved by strong feelings, which, indeed, had been coming on during the whole of the conversation. The medium now appeared quite a different character, and, with force and warmth, discussed the points brought up as those dear to his deepest emotions.

In reply to the request for his name, the spirit said he did not desire any words of his to be taken on authority. He would rather speak truth, as he had opportunity, and let the hearers take it for what it was worth to them. It was replied that for convenience the circle would be glad of a name, as in the case of the "Rabbi," that the spirits might be recognised when they communicated. Any name would do, as it was not the custom of the circle to worship names, but to discover truth. "Well," said the control, "if you will have a name, call me 'Saul of Tarsus.'" This was spoken with a manner which it would be hard to describe. It was given with the air of a candid mind, which sacrificed its own pleasure that others might be gratified. The conversation then became of a more direct kind, and ended with the promise that the spirit would endeavour to state more fully the question of the origin of religions.

"W. Prynne" was the next control, who commenced by saying he was a notorious character; that he had at one time been one of the strictest of the Puritan faith, and his scrupulous care to have the world free from wickedness in his earth-life had been rewarded by the honour of standing twice in the pillory, and by having his ears cut off, besides long terms of imprisonment; and he now embraced every opportunity to circulate juster notions with respect to the world beyond. After a short stay he left control, and the circle separated, much impressed with the evening's proceedings.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

15. "N. P." writes:—"Mr. Emore Jones, in your last number, intimates that in one of the pyramids is recorded the number of years the Mosaic and Christian systems were to last. Can he inform me of the number of each there stated? Some spirits have computed the Christian era in force will end with the two thousand years; if so, of course to be succeeded by some other form of human experience not looked forward to by divines of the various Christian churches, who believe it is to last until the end of the world. The Spiritualists who chiefly fill Doughty Hall I opine are of the old-fashioned sort who believe the manifestations and communications are made mostly on the part of departed spirits."

16. It will be conceded that there is little chance of a person living a good physical life under the present social system, spirituality almost being out of the question. Would not the best remedy for this be for progressive minds to live in communities. What arguments can be given against it?

17. WHENCE THE SOUL?

In Dr. Peebles' wonderful account of the East and his experiences there, and as he believes in the presence of the great spiritual teacher of the Christian religion, he alludes to the soul, and on which I would that he had been a little more explanatory. He says: "The term 'creation' is gradually giving place to evolution. This is right and rational. Parents do not create souls; they merely give the conditions for the incarnation of pre-existent souls. To say that a new soul is created and put into the body of an infant at birth is only excelled in silliness by

the notion of pseudo-Spiritualists that the conscious, immortal soul grows up out of matter."

No doubt such-like fanciful ideas are silly enough. Then let me pray of Dr. Peebles to enlighten us as to the real state of the case, that we may put away childish notions and think of this matter—so fundamental in spiritual belief—as reasonable men, able to show some basis for the faith that is in them.

Now, a few lines further on Dr. Peebles says: "I seriously doubt the existence of matter at all, and am inclined to think that there is nothing in the measureless universe except God and spiritual substance. This latter projected far enough from the divine centre of force and light, and, becoming condensed, constitutes what is called 'matter.'" But if matter is spirit, then it seems to do away with the objection of "matter" (so called) giving existence to the soul, of the soul being a birth of the spiritual body, spirit conditioning spirit; and, matter being now regarded as condensed spirit, the contemptuous expressions in respect to it must be hushed for ever; and again, if matter be spirit, and mystical, and transcendental, as Tyndall says, who shall limit its capacity? And we shall side with Milton, "One first matter all"; and with Shakespeare, "Common mother thou," as we have it in the fine utterance of old Timon of Athens.

HENRY G. ATKINSON.

FREE WILL AND RESPONSIBILITY.—To the Editor.—Sir,—In your issue of March 1st, there is a letter by J. Reedman, on the "Responsibility of Man," in the latter part of which, he endeavours to show the force of his argument, by criticising the man of the free agency and responsibility doctrine, and exclaims, "Where is your free will, your free agency and responsibility, when the cause of the acts and deeds of your life lie deeper than the comprehension of the human mind?" I agree with the writer so far. But may there not be a measure of freedom of the human mind, into the laws of which we cannot penetrate at present? Mr. Reedman, in his analogy of the water-wheel to the will of man, claims to know where the involuntary thoughts, motives, and desires originate, which are ever arising from the well-spring of the soul. I think it is generally conceded among Spiritualists that the human soul is perfect, and not a source from which both good and evil emanate; that we must seek in the realm of the external mind (which is often but an imperfect expression of the soul) for the causes of human frailty. Those involuntary thoughts, motives, and desires, may be said to be the cause of the acts and deeds of our life, the cause of which, he before said was incomprehensible. Again, Mr. Reedman compares man to the seed we deposit in the earth, which is acted upon by the forces of nature which cause the germ to expand and grow. The germ has no power to resist these forces or laws which act upon it, nor has man the power to resist the influences which are incessantly springing up from the centre of his soul. I think this theory is very similar to the doctrine of human depravity: that we are born in sin and shapen in iniquity, and that from the crown of our head to the soles of our feet we are full of wounds and bruises, and putrifying sores.—Yours, ROBERT ASHWORTH, *Green Square, New Pellon.*

MORE CHRISTIAN PERSECUTION.

Dear Mr. Editor.—Pardon the intrusion of reverting to the instance of social persecution recorded in the last issue of your invaluable MEDIUM AND DAYBREAK, alluding to the case of that excellent family, the Everitts whose children were expelled from school for the simple reason therein stated.

How little are some of the teachings of Jesus of Nazareth heeded by some of the sects who profess to be guided solely by his precepts. A case in point, somewhat analogous to the above, was given to the writer by the persons themselves. Two accomplished ladies, proprietors of an educational establishment in the south-eastern district of London, had succeeded, by dint of perseverance and superior abilities, in raising their establishment to a state of great proficiency, which drew forth the encomiums of the parents of those children entrusted to their care.

About twelve months back, among the many inscrutable ways of Providence, these ladies were mysteriously brought in contact with the teachings of Spiritualism, which found in their hearts and intellects a fertile soil wherein to strike its roots, the which it accomplished in a surprisingly rapid manner. I might add, these ladies had long been honourable and consistent members of the church of the most popular Nonconformist minister on the Surrey side; and many of the leading members considered it a privilege for their children to be connected with the school. As a matter of course it became noised abroad that the Misses ——— had imbibed the so-called pernicious tenets of Spiritualism. This coming to the knowledge of one of the parents, who was a fellow member of the same Dissenting cause, holding a high and influential position in the church, at once withdrew his children from the school.

When waited upon by the elder to ascertain the reason of the withdrawal, this disciple of the meek and lowly Jesus retorted, with rage depicted on his countenance and expressed in his voice, that it was reported they, the teachers, had imbibed the Spiritualist theory; for that reason alone he had removed his children; and moreover he remarked, "I am in communication with the other members of the church whose children are under your care, and will use all my influence to have them at once removed;" adding, he did not consider anyone holding the abominable doctrine of Spiritualism as a fit and proper person to be entrusted with the education of the children of any respectable parents. Thus you will see, Mr. Editor, to what extent Orthodox charity will carry its votaries; and those old and tried friends of the Cause Mr. and Mrs. Everitt are not alone in the fire of persecution. Apologising for thus intruding on your space, by inserting this you will oblige,

"ANOTHER LOVER OF FREE INQUIRY."

PROGRESS AT BURNLEY.

To the Editor.—Dear Sir,—On Sunday evening, February 17th, I had the pleasure of attending a seance at the house of Dr. Brown, 40, Standish Street, Burnley, where that gentleman was the medium. A short time ago the spirit of my dear wife left its tenement of clay; the burning and withering disease of consumption had so far emaciated her body that her hands almost became transparent and her fingers so thin that her ring would no longer remain on her finger, and at her request I placed

the ring in a small box. She was extremely anxious to recover, and often when we were alone she would ask me to bring her the ring so that she might try it on her finger, believing if it would fit a little better, it was a true sign that she was gaining flesh and likely to recover. Nature, however, continued to relax until her human machine ceased to act. My anxiety to have some communication from her was intense, but until the kind invitation of our friend Dr. Brown, I never had any opportunity of receiving such. On the night in question the circle was composed of a few highly respectable, intelligent, and confidential friends. The Doctor was soon controlled by a spirit who did not give his name, but who delivered one of the most elaborate and argumentative discourses I have ever listened to. The next control gave the name of "John," and I presume was, in earth-life, a negro, who entertained us with some quaint common-sense remarks to the no small delight of the company. Then my dear wife took control. After giving me several signs by which I could easily recognise her, the medium took hold of the third finger of my left hand, and by his movements represented the act of putting on a ring; afterwards he raised the lid of a box, near to hand; I took this as a proof that my dear wife was present in spirit. She could not speak, but gave me such unmistakable signs that I could not fail to recognise her, and these signs were only known to herself and me. As I have always been doubtful as to the truth and reality of communication with spirits, I accept this as a proof and a strong link in the chain of evidence that spirits can and do communicate with mortals. Allow me also to say that I have had many sittings with professional mediums and others, but none ever proved half so satisfactory or interesting as the one here recorded with Dr. Brown, for whose services and kindness I am truly grateful. By inserting this in your next issue you will oblige—Yours respectfully,

INVESTIGATOR.

MR. MORSE IN NEWCASTLE-ON-TYNE.

On Sunday and Monday, March 3rd and 4th, Mr. Morse brought to a conclusion his second yearly engagement for monthly lectures to the friends in Newcastle. On Sunday evening the hall as usual was full to the door; the subject of the lecture was "Society," being the concluding one of a series of twelve lectures under the general head of "Elements of Cosmic Philosophy." It is needless to say that it was treated in "Tien's" well-known masterly manner, and won the plaudits of the entire audience. On the Monday evening Mr. John Mould presided, and the company assembled was one of the largest for a Monday evening that has been seen for a very long time, being very nearly as numerous as on the preceding evening. The subject for discourse was "Is the Devil Dead?" In dealing with this question, whilst the intense earnestness and intellectual acumen peculiar to Mr. Morse's guides was paramount, yet there was a vein of humour woven therein, which, like a silken thread running throughout, relieved and enlightened the whole; suffice it to say that his sable majesty was vigorously attacked and killed only to be resurrected some half-dozen times to undergo the same ordeal from as many different standpoints, and when at last he fell to rise no more he was carefully placed in his coffin, duly screwed down, and decently buried, let us hope never more to trouble the minds of those present. The conclusion was greeted with well-merited applause, after which, Mr. H. A. Kersey briefly addressed the meeting, and, considering the occasion, moved a hearty vote of thanks to Mr. Morse and his "guides" for their past ministrations, together with a cordial wish that the harmonious relations of the past may be continued in the future to their mutual respect and esteem; this was seconded by Mr. John Hare, and ably supported by Mr. Jos. Urwin; on being put to the meeting by the chairman it was carried with acclamation. Mr. Morse returned thanks in very feeling terms, and the meeting shortly terminated.

A LETTER FROM A PIONEER IN SOUTH AFRICA.

To the Editor.—Dear Friend Burns,—I cannot let this year go entirely past without writing to you—first, to express my sympathy with you in your toils and difficulties, and to congratulate you on your late recovery from a severe illness. May God spare you yet many years with health and strength to carry out your great undertaking.

It is eight and a half years ago since I bade you good-bye; you had just entered on the new premises, which you now occupy. I think I can still see your two sons erecting in that tree in the yard, their youthful gymnasium. Neither have I forgotten the last kind service that you rendered me, viz., the cashing of the £100 cheque, and forwarding the money to Wolverhampton; and when I took my last look at those large premises, 15, Southampton Row, I wondered where you would ever get the money from to meet your expenses. Still year after year has rolled on, and the amount of work accomplished has been something enormous, although at one time threatened with death, and at another bowed down under the burden (borne not for yourself) of expenses that would have crushed to the earth most men. But such seems to be the fate of all pioneers. My experience in this country has been that of an up-hill fight. What with the bitter opposition of the priests, especially the so-called High Church, the scowls of the bigot, and fears of the ignorant, the path of progress has been anything but a path of roses. Notwithstanding all this, I have snatched the people out of their churches, developed a number of mediums, and have been rewarded with splendid physical manifestations, to the discomfort and dismay of my opponents. My preaching-place, the market-square, answering questions, cutting and slashing on all sides, until I could obtain a fair hearing. When sarcasm and sneers could do no more, then came reason, and with reason came conviction. All alone, with only one solitary friend in the whole country from whom to receive a cheering word, and that friend one thousand miles distant (I mean our dear brother Berks T. Hutchinson, of Cape Town). He has been a kind friend to me in my labours; sending me books and papers whenever I ordered them, and waiting sometimes months for his money, besides sending me "Seed Corn," "Defence of Spiritualism," and other books. And now, at this period of my letter, let me say a word or two to our friends in Holland.

There are thousands of people here who cannot read English, but who can read Dutch. Do you Hollanders wish to do a little missionary work in the Cause of Spiritualism? If so, will you send to me works and pamphlets in the Hollander's *taal*, that I may distribute them amongst the people. If you will put your shoulder to the wheel, a

great work may be done here. I am working here unaided and alone, and whilst I have but my own two hands to support my family, I have heavy postage to pay upon all my books as well as their original cost. For the last year I have been healing the sick free of charge. If any of the friends have good works on homœopathy, hydropathy, psychopathy, or any other that would assist a healing medium, they would be of service here, as my books were all destroyed by fire.

Now a word to Dr. Slade. Dear old friend,—Though eighteen years are passed and gone, and I, like many more, have passed from your mind, I beg to return you my sincere thanks for the blessings I have received through your instrumentality. It was through your mediumship that I became convinced of the truths of Spiritualism. Do you remember curing a son of Mr. Welling, justice of the peace in Jackson, Michigan, in 1858? Do you remember holding a circle at the house of Mr. Curtis, near to the freight depot, Jackson, on or about the 6th of March, 1859, when there were present Mr. Edward Whitmore, Mr. and Mrs. Hoyt, Lawyer Wood, and, among a number of others, myself, C. M. Cugin, for years employed at J. R. Lewis's machine shop, nearly opposite to Mr. Curtis's house. Well, it was there that I first saw the light. Therefore, through all your trials, persecutions, and sufferings, you have had in this country one bold and fearless witness in your defence, as an honest and upright medium, possessed of wonderful power, even so far back as the time of my conversion. If our friends in Jackson should see these remarks, I hope that they will respond to them.

And now a word to my old friends at Wolverhampton. My first greeting is to my old co-worker, friend, gentleman, and scholar, T. M. Simkiss, his wife and family (may his shadow never grow less), Mr. Stanley, Mr. Joseph Bevan, Mr. Petty, Mr. Glover, Mr. Bowkley, Mr. Bowden, and all the others who assisted us in the work during the four years that I remained at Wolverhampton. I have not forgotten the parting gift that I received, nor the well-wishes that I enjoyed at our last meeting. If any of my friends who are still in the flesh wish to write to me, I shall be glad to hear from them.

If any of the friends of the Cause have any literature in Spanish or Portuguese, they would confer a great boon by sending me a few copies, as in those languages I am getting quite rusty. I would still wish to say something to my friends in Jamaica and the Brazils, but I am afraid that my letter is already too long; so I shall conclude with calling upon every soldier in the Cause to rally round the flag and support you like men.

Now, my dear friend Burns, I shall conclude by wishing you and yours and all my friends a glorious future and a happy new year.

Lady Brand, Orange Free State, South Africa.

C. M. CUGIN.

Dec. 31, 1877.

"THE PSYCHOLOGICAL REVIEW."

This is the title of a new magazine, to be published quarterly, price 2s. 6d.; subscription 10s. per annum, post free, in England and America, and throughout the Postal Union. (E. W. Allen, 11, Ave Maria Lane).

The prospectus says:—

"The remarkable development of psychical phenomena during the past quarter of a century is widely recognised, and the time seems to have arrived when the results attained should be set forth in such form as may commend them to the attention of the general public. The literature of Spiritualism is sufficiently copious, but to keep pace with it a reader requires to be technically instructed; and there are many inquirers who reasonably desire more compendious information.

"For such inquirers the *Psychological Review* is chiefly established. The assistance of many of the best writers on psychological subjects has been secured, and an attempt will be made to state the facts and philosophy of Spiritualism with such clearness and efficiency as may at once satisfy thoughtful readers and stimulate investigation.

"The *Review* will be a register of what is saying and doing among those who are, with varied success, opening up modes of intercourse between the outer and the inner worlds; and who are thereby striving to confer upon mankind a wider and richer experience than even Columbus achieved when he rolled aside the curtain of the Atlantic and revealed a new hemisphere.

"Especial attention will be given to experiments in physics which have a bearing upon Spiritualism; and also to current literature so far as it affects spiritual science.

"The first number of the *Psychological Review* will be published in April, and will consist of about one hundred pages of the same size and type as the *Edinburgh* or the *North American Review*."

ASTON.—Mr. J. W. Mahony will give dramatic recitals at the Clifton Road School-room, on Monday, March 25. The 3rd Act of *Othello*, and the last Act of *Hamlet* will be included in the programme. Tickets, 1s. and 6d. To commence at 8 o'clock.

PHONOGRAPHY.—Mr. John Rutherford, who is one of the most successful and experienced teachers of this art in Sunderland, yesterday afternoon addressed the students attending Mr. Abbot's Academy, North Bridge Street, on the advantages to be derived from a knowledge of shorthand. At the outset, he briefly sketched the early history of writing from the use of ideography or symbolism down to phonetism, and held that with the gradual development of mind there was a corresponding advance in the methods of representing thought by written signs. As civilisation progressed the necessity naturally arose for shorthand. After glancing at the early systems, which were, as might be expected, crude and unscientific, he explained and illustrated by means of the black board the peculiar beauty and extreme brevity of Mr. Pitman's phonography, and pointed out the benefits obtained from its employment. Mr. Abbot, the principal of the academy, in a short but able address, gave many cogent arguments why all young people should learn such a useful and time-saving art. A class was then formed. We understand that Mr. Rutherford contemplates holding an evening class at the academy for ladies.—*Sunderland Daily Echo*. [There is a growing interest amongst Spiritualists in the study of shorthand, from the desire to secure the many beautiful remarks that fall from the lips of entranced mediums. To all students, even at a distance the advantage of Mr. Rutherford's aid may be secured by addressing him as to terms, &c., at 6, Salem Street South, Sunderland.]

TRANSFERENCE OF CAPITAL.

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

15, Southampton Row, London, W.C.

J. BURNS.

To save correspondence, we may state that special security is offered for this amount in one sum. Small sums may also be devoted to this purpose, but it would be much less trouble to confine it to one. We are willing to treat with all who have the desire and ability to take part in this work. Looking back on the past sixteen years, great progress has been made, and there is everything to encourage our friends to take up a winning and growing Cause which has God's truth and the angel-world on its side.

PARAGRAPHS FROM THE BOSTON SUNDAY HERALD.

An article in the *Revue Spirite* of Paris, states that healing mediums are multiplying everywhere, and one of them was called from France to Constantinople, to attend there a person of great distinction, who had been given up by some of the most renowned physicians.

In a work published in Amsterdam in 1708, entitled "A New Voyage in the Northern Lands," it is stated that the people of Iceland were nearly all mediums, who had familiar spirits. These familiars acted as servants, warned them of accidents and sickness, gave them favourable times to go fishing, &c.

The phenomenon of a slate exploding in England under the force of direct-writing, previously reported in this department, [Dr. Monck's mediumship reported in *MEDIUM* by Mr. Colley] is not an exceptional case. The writer, while in New York last week, was told by a lady whose testimony can be accepted as reliable, that some months ago she purchased two slates, caused them to be locked together with screws, a piece of pencil being placed between. In this condition she took them to Slade who did not even take them in his hand, but merely placed his thumb and finger on one corner. In a few seconds the explosion occurred, completely shattering the frame as well as the slate. [Slates were shattered by spirit-power at Dr. Slade's seances while he was in London.]

"FRUTARIAN."—You must give us your name. It is impossible to assist in any way one who is entirely unknown to us.

W. EDWIN PARNABY.—We cannot find any trace of the order being received from the gentleman you mention.

MANCHESTER.—The Spiritualists of this place intend having their annual meeting on Sunday, March 24th, 1878, to elect officers and transact other business. All Spiritualists interested are cordially invited.

MR. W. WALLACE, missionary medium, is at present in Leeds, and will be glad to receive invitations from circles or investigators in the district. Address him, care of Mr. George Hudson, 5, Spencer Terrace, Louis Street, Leeds.

MR. T. M. BROWN will visit Sunderland, West Pelton, and other places next week, on his way through the provinces southward. Letters for him may be addressed Mr. T. M. Brown, Howden-le-Wear, R. S. O. Durham.

MR. MORSE is having a very successful time at Cardiff. It extends to a whole week, including Sunday next. On Sunday last the opening meeting was a great success. The Cardiff friends have buckled on the armour in good style, and that they may win we most fervently pray.

In a small portion of our issue of last week, the matter of page 147 and 148 was transposed, causing a page of Mr. Morse's lecture to read into that of Dr. Peebles. In those copies, page 148 must be read before 147.

CROOK.—Mr. Thomas M. Brown, of Howden-le-Wear, will hold a meeting and deliver an address at the house of Mr. Henry Taylor, Bridge Street, Crook, on Sunday evening next, March 17th, at 6 o'clock. All friends are invited. A collection at the close.

CARPENTER'S "New Year's Gifts" have been sent to several friends in London, also to Northamptonshire, Peterborough, and Liverpool, since the last notice in the *MEDIUM*. These "Gifts" consist of pamphlets, to the value of 2s. 6d., and may be had by Spiritualists who forward six stamps to Mr. William Carpenter, Ladywell Park, Lewisham, S.E., accompanied with name and address. They should be sent for at once.

BIRMINGHAM.—On Sunday next, March 17, Mr. J. W. Mahony will deliver his lecture, on "Shakespeare," at the Baskerville Hall, the Crescent, Cambridge Street. Chair taken at 7. On Sunday, March 24, Mr. J. W. Mahony will deliver an oration at the Athenaeum, Temple Street. Subject: "If a man die, shall he live again?" The Athenaeum, so long identified with Spiritualism in Birmingham is coming down shortly, and the above meeting will probably be the last that will be held there. Admission, front seats 6d., body of the hall free. Commence at 7.

ASHTON-UNDER-LYNE.—The Spiritualists of this place have formed themselves into a society, to be called the Ashton Society of Spiritualists, and hold their meetings in the house of Mr. W. Avery, 28, Bentinck Street, and the room used is capable of accommodating thirty or forty persons. The meetings of this society are held on Sunday evenings at 6 p.m., for trance-speaking and development, and on Thursday evenings at 8 p.m., for physical manifestations. Already there have been good results, and very strong phenomena have taken place. Bells have been rung in answer to questions, and the dulcimer played upon, and we are informed that on the occasion of their last meeting a bell was lifted from the floor under the table, and placed on the top of the table. Two of the number are under development, and the indications are very good. One of them, the trance-medium, gives short addresses and imparts advice, and the other, the physical medium, promises to be very powerful. They would be happy to receive a visit from any medium passing, or near at hand, to give them a help in their development. Their appeal is, "Come over and help us." The officers of the society are—Mr. J. Heaton, President; Mr. W. Avery, Secretary; and Mr. J. Knight, Treasurer.

MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, March 17. Town Hall. Evening at 6.30. Subject: "God: a Criticism and a Definition."

KEIGHLEY.—Sunday, March 24. Temperance Hall. Afternoon at 2.30. Evening at 6.

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

NEWCASTLE-ON-TYNE.—Sunday and Monday, April 7 and 8.

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

BIRMINGHAM.—Arrangements pending.

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.

OLDHAM.—Sunday, March 17. Temperance Hall, Horsedog 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 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.

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Mr. Colville will speak at the following places:—

Oldham ... Sunday, March 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

Hayfield ... Sunday " 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

Macclesfield " " 31, at 2.30 and 6.30.

Mr. Sutcliffe at

Oldham " " 31, at 6.30.

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

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MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, March 10, Mr. Lambelle's guides resumed their address on the "Spirituality of Man" to a rather small audience, who, however, seemed to thoroughly appreciate the subject treated.

On Sunday, March 17, Mr. Lambelle will deliver a trance-address; the subject, if so desired, to be chosen by the audience. All seats free. Commence at 3.15.

In the evening Miss Keeses, trance and clairvoyant medium, will attend the seance. Admission 6d. to defray expenses. 7.30 for 8.

On Tuesday, March 19, Mr. Lambelle will deliver an address on any subject chosen by the audience. Admission free. 8 for 8.30.

A gentleman skilled in the science of astrology, is desirous of forming a class on Friday evenings at the above hall. Any lady or gentleman wishing to join the above can obtain further particulars by communicating with the secretary.

JAMES WHITEHORN, Hon. Sec.

Miss Brown will deliver trance addresses in Newcastle, Choppington, and other places in the counties of Durham and Northumberland, afterwards visiting some of the Midland Counties. Letters for her may be addressed Miss Brown, Howden-le-Wear, R. S. O. Durham.

HULL.—On Sunday next, March 17, Mr. Coates, of Liverpool, will deliver a lecture in the Foresters' Hall, 3, Charlotte Street, at 7 p.m. A good attendance is desired, and all friends in the district are cordially invited to assist in inaugurating a course of meetings on behalf of Spiritualism in that town.

DALSTON.—On Monday next, March 18th, Herr Christian Reimers will read a paper on the "Objections to Teachings in connection with Spiritualism," in the rooms of the Dalston Association, 53, Sigdon Road, Dalston Lane, Hackney Downs, at 8.30 p.m. All friends interested are cordially invited.

BIRTLEY.—Mrs. H. Batie, of Pelaw Grange, has kindly volunteered to deliver an inspirational address in the Co-operative Hall, Birtley, which has been kindly lent for the occasion, on Wednesday, March 20, at seven p.m. Subject: "Where are the Dead?" The proceeds are to go in aid of the widow of the late John English, of Birtley, when it is hoped all will aid in this benevolent cause. Chair to be taken by John Mould, Esq., President of the Newcastle Psychological Society. Admission—front seats, sixpence; back seats, threepence.

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SUNDAY, MARCH 17.—Dr. J. M. Peebles, at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, MARCH 19.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, MARCH 20.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, MARCH 21.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, MARCH 22.—Mr. Lambelle's Spirit-Guides, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MARCH 17, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.
 TUESDAY, MARCH 19, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
 WEDNESDAY, MARCH 20, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, MARCH 21, 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 22, Mr. J. Brain's Tests and Clairvoyance, 23, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 17, 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.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, 186, Union Street, at 6.
 OSSETT 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 19, 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 20, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, MARCH 21, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
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