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DR. PEEBLES ON THE DEVIL AND EVIL.

A DISCOURSE AT DOUGHTY HALL.

On Sunday evening last there was again a large and respectable audience gathered together to listen to the address of Dr. Peebles, on "The Devil of the Scriptures and the Devil of the East." Through the kindness and liberality of a few ladies and gentlemen a number of seats have been provided for the use of those attending the services. The lessees of the hall have also introduced other seats, so that we hope in the future to see these arrangements obviate the necessity of persons either standing during the whole of the service, or having to leave the premises altogether, which has so frequently been the case of late. Mr. Dawson Rogers occupied the chair and conducted the service. Miss Waite recited in good style "The Changed Cross," and Mr. Dale sang a solo from the "Messiah," all being charmed with his splendid voice. These preliminaries considerably improved the conditions of the meeting, by introducing more of the spiritual element, that had in part been neutralised by the formalities of business, caused by the preceding meeting of the Anniversary Committee. After the usual opening ceremonies the Chairman delivered the following address.

MR. E. DAWSON ROGERS' SPEECH.

I am here to-night, friends, in the position in which I now find myself, at the urgent request of Dr. Peebles and Mr. Burns. It is not a position which I should myself have sought; indeed it is one from which I should rather have shrunk; but I have, nevertheless, accepted it, because, in the first place, I esteem it as an honour to be thus associated with my old friend Dr. Peebles, and because, in the second place, I regard it as a favourable opportunity of showing my good-will to Mr. Burns. It is impossible to over-estimate the value of Mr. Burns's services to the splendid Cause, the interests of which we have all so much at heart. For many long years, through evil as well as through good report, often in the face of untold difficulties which would have brought men of less energy and honesty to the dust, Mr. Burns has sustained the cause of Spiritualism with an unfailing assiduity and an unflinching devotion which justly demand our highest admiration and esteem.

Dr. Peebles is going to talk to you to-night about the devil. I do not for a moment venture to hope that I could deal with the subject with the same ability as the Doctor—perhaps because he knows a good deal more about the devil than I can pretend to do. Still I will bespeak your patience for a few minutes while I tell you some of the thoughts that have occurred to me, and which may possibly afford material for useful reflection on your part.

There is in the world a wide-spread, an almost universal, belief in the existence of a malignant spirit, sharing with God himself the divine qualities of omniscience and ubiquity, dividing with Him the government of the universe, intriguing ever against the rightful sovereign, and hitherto having for the most part got the best of it. It would be an interesting problem for solution, how this debasing and superstitious idea originated, why it found such universal credence, and how it is that so many good Christian men yet cling to it with a tenacity which seems to indicate that it is the most precious article of their faith. I have not time now to discuss these interesting questions, and will therefore content myself with the suggestion that perhaps the idea arose and still receives favour, from the fact that men—recognising the duty of allegiance to the good and the true, and finding themselves so often preferring the evil and the false—have eagerly sought for

some imaginary being to whom they could transfer the blame. Many a poor wretch seeks yet to quiet his guilty conscience by laying all the fault on the broad shoulders of an imaginary devil!

Do I not then believe in a devil? Verily yes, in a good many, just as I believe in a good many angels. Thank Heaven, we have a good many angels in this life. Have we not all seen, when sickness comes, or when distress arises in one of its multitudinous forms, kind and tender-hearted men and women, especially women, rushing to the rescue, anxious in a thousand ways to evince their loving sympathy and to administer help and consolation, weeping sometimes for very sorrow that their efforts are so feeble and so futile? Have we not all witnessed such touching scenes again and again, and with irrepressible tears of gratitude thanked Heaven for the blessed discovery that there are more angels in the world than we had thought? Yes! and who can doubt that these kind and loving men and women, when they have done their noble work in this world, will be ministering angels still? So, too, there are devils innumerable—those whose ruling delight is in sensuality and vice, and who, when they wake up in the other world, will still find their gratification in inciting to evil.

And yet the popular idea of a devil, like many other superstitions, may have its uses to some classes of mind, and so I would not have you recklessly shake the faith of those who honestly feel the need of it. Never rudely shock, never scoff at, another man's convictions of truth, which are as sacred to him as yours are to you. Sedulously sow the seed of the *higher* truth, by all means,—some of it will assuredly fall into the good ground of yearning and appreciative hearts,—but do not be uncharitably impatient if you discover that there are men who find, or think they find, that the belief in a devil is a wholesome restraint on the one hand, or, on the other hand, a solution of the mystery of their own imperfection.

For my own part I think that, instead of seeking thus far for a speculative devil, we can find devils in plenty nearer home. There are many and varied theories as to the source and origin of evil, and I do not know what Dr. Peebles may give you as his opinion; but my own conviction is, that the essence of all evil lies in the inordinate love of self to the injury of others. When this is our ruling love we have the arch-fiend himself in our hearts; and envy, hatred, malice, and all forms of uncharitableness that spring from it, are so many lesser fiends whom we cherish in our bosoms, to the destruction of all moral and spiritual life.

All these things must be clean swept out before we can become completely fit for the companionship of the pure and holy in the life beyond. Do not yield to temptations to evil, and then think that you are to be saved by the merits of another. I give place to none in high and reverent esteem for the character of Jesus—but if you have sinned you cannot be saved because he did not sin. The popular theology is, it *must* be, wrong, because it is at variance with justice and truth. The work of Jesus was not to save men *in* their sins, or from the consequence of their sins—but from sin itself. "His name shall be called Jesus for he shall save his people *from* their sins," by his life and death, and by the divine and gracious help, which comes to all who seek it, by influx into the open heart from Christ and the Christ-like in the spirit-world. Evil comes of the very possibility which we have of rejecting what we believe and know to be good and heavenly—without which possibility we could not appreciate and really love purity and holiness.

And in no other sense than being saved from sin should you

make yourselves anxious about being saved at all. The effect of the popular theology—which teaches that the first *object*, after man has perhaps indulged his love of self, and has injured or neglected his neighbours for years, is to save himself from hell, and the threatened consequence of his misdeeds—is to encourage self-love in its extremest form. I sometimes wonder at the pertinacity with which Christians urge the necessity of being saved, that is, being saved from the dreaded hell.

Dr. Peebles is about to tell you that life is a school. It is so—a school in which we have to learn that the interests and well-being of our fellows are as important as our own, and that these can only be secured by loving them as we love ourselves. Try and imagine what this life would be if, on waking into the world's duties tomorrow morning, your first and only thought and desire were, "What good can I do to-day, and whom can I help materially, morally, and spiritually?" And if the thought and endeavour of everybody else were the same, where would the devil be then? Why, there would be no room for him—we should be saved, sure enough, without seeking it—for we should have made a heaven upon earth. Think of this, and try to find in it a practical lesson. Yes, this life is indeed a school in which the lesson should be learned. If we do not learn it here, it may be that we shall have to go to a severer school hereafter; for depend upon it the lesson will have to be learned if ever the human race is to become one happy heavenly family, such as we must believe to be the beneficent design of our heavenly Father God.

I have now much pleasure in introducing our excellent friend Dr. Peebles.

Dr. Peebles then delivered an impressive discourse, of which we present but a brief synopsis.

DR. PEEBLES' DISCOURSE.

It pleased God to originally form man in his own divine image, and to endow him with exalted powers of mind, with noble spiritual aspirations prophetic of his eternal destiny. The image did not consist in physical form or shape, but in those divine principles that relate to conscious immortality, and the process of this and all external manifestations, called creation, were not by miracles, but by evolution—the law of ceaseless unfoldment. The old Saxons called the Divine Presence "good," that is, the absolute good of the universe. But as there are curved lines as well as straight—as there is heat as well as cold, and death as well as life—so is there also evil in the universe. And if we ascribe goodness to God, "must we not"—say the theologians of the olden time—"must we not ascribe evil to the devil?" Must not the contrast run through all the realms of existence—the contrast of opposites? Could there be a perfect picture without a darker background?

Are there not the same proofs, say theologians, of a semi-omnipotent personal devil that there are of a personal God? Quite possible—but neither is true. God is not a human-shaped personal being of the size and appearance of man, but the incarnate Life-Principle of the universe. To speak of God as a personality merely implies shape, form, dimensions; and then whatever we personalise we localise, and whatever is local is limited, and that which is limited is imperfect; consequently the personality of God implies limitation and imperfection.

If there is a personal devil in this measureless universe, God must have made him, or he must have created himself. But if he created himself, the Bible is emphatically false; for Paul distinctly says:—"For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him."

Again, if the devil of sectarian theology is in existence, who made him? We ask, Why was he made? Who is he? Where is he? How does he travel? Does he "crawl," as in Genesis, or walk up and down the earth, as recorded in Job? Scientists and the thinkers of all schools are asking, "Is there a personal devil? If so, did he make himself or did God make him? If God, 'foreseeing the end from the beginning,' made him, and if he exists by the power of God, is not God responsible for his deeds? Is this devil the 'dragon' that with his 'tail drew a third part of the stars?'—Rev. xii. 4. It is said, 'He was once an angel and fell?' Then may not other angels fall? May it not be the case with all angels and saints in glory? Were the 'seven devils' cast out of Mary Magdalene fallen angels? And, further, if the devil is really ruining immortal souls, why does not God at once destroy him?"

The sacred books of religionists, the poems of poets, and the fiery sermons of revivalists abound in the most fanciful illustrations of his Satanic Majesty. The Persians had their devil, called *Ahriman*. The Hindoos have their satans and devils; and different poets speak of the devil in this wise:—

"Satan, so call him now, his former name
Is heard no more in heaven; he of the first,
If not the first archangel, great in power,
In favour and pre-eminence."—MILTON.

"Bad as he is, the devil may be abus'd,
Be falsely charg'd, and causelessly accus'd,
When men, unwilling to be blam'd alone,
Shift off those crimes on him which are their own."

—DEFOE, 1726.

"From his brimstone bed at break of day,
A-walking the devil is gone,
To visit his snug little farm, the earth,
And see how his stock goes on."

"Good people all, who deal with the devil,
Be warn'd now, by what I say!

His credit's long, and his tongue is civil,
But you'll have the devil to pay."—W. HONE.

"The devil was sick, the devil a monk would be:
The devil was well, the devil a monk was he."—RABELAIS.

"We paint the devil black, yet he
Hath some good in him, all agree."—HERBERT.

"Where God builds a church, there the devil builds a chapel."

"Satan" "is not what he seems"—i. e., to "finite minds"—
who think him

"that fallen angel who seduced
From their allegiance the bright hosts of heaven
And men."

And who now reigns

"The lord of doom."

He never, indeed, fell, strictly speaking, at all—

"But ever was and ever shall be thus—
Nor worse, nor better, than the Eternal planned.
I am the Retribution, not the Curse;
I am the shadow and reverse of God;
The type of mixed and interrupted good;
The clod of sense, without whose earthly base
You spirit-flowers can never grow and bloom."

The common notion of the devil is this: He was once an angel of God in heaven, and when called upon, with all the seraphic hosts, to worship Jesus Christ, the second person in the adorable Trinity, he refused, and more, he rebelled, and secession rang out through the interstellar spaces of the heavens. This angel, now diabolic in his purposes, fought against Christ and his angels, was conquered, defeated, and hurled over the battlements of heaven into hell, and nine days, according to the poet, was occupied in the falling. In hell he was chained; precisely how he escaped theologians have not informed us, but he made a very abrupt appearance in the garden of Eden some 6,000 years ago, which father Watts commenting upon, wrote thus:—

"Almighty God, cut short his power,
And let him in darkness dwell;
And that he vex the earth no more,
Confine him again in hell."

Though the revelator John speaks of this adversary as the "dragon" and "Apollyon"; though he vexed poor Job; though he tempted Jesus; though Martin Luther threw his inkstand at his head; and though he is called in the Bible Serpent, the Old Serpent, Satan, Devil, Lying Spirit, Lucifer, Son of the Morning, Prince of Darkness, Prince of the Power of the Air, the Adversary, the Tempter, the Accuser, Angel of the Bottomless Pit, Mammon, Belial, Beelzebub, the Enemy, the Evil One, Legion, the Foul Spirit, the Unclean Spirit, the God of this World, the Great Red Dragon, Abaddon, Apollyon, the Destroyer, &c., &c., I regard the Bible theory as a myth, a Persian legend, a Miltonian pen-picture. There is not a particle of proof of the existence of a personal devil in the world. The term "devil" is not mentioned once in the Jewish Scriptures. It occurs four times in the plural, and means simply evil spirits, or idols, and not the old arch-fiend, the eternal adversary of the Almighty. The Greek word for devil is *diabolus*, and means enemy and adversary, a false accuser, hence Judas was called a devil; Peter was termed Satan—"Get thee behind me, Satan."

The term "devil," naturally and philosophically understood, is simply personified evil. It is to good what darkness is to light, and shadow to sunshine. There is no essential, no absolute, no eternal evil in the universe of God. That which we call evil is imperfection, and even this, by methods inverse and diverse, and to us mysterious, is ultimately overruled for good.

But, says the thinker, if God is infinitely good, and governs the universe by immutable law, and if all things are moving on to one grand and glorious destiny, is there freedom of choice? Man is not a free, moral agent. The phrase implies contradiction. But man is a moral being—a moral actor, and free within certain limits, subject to the modifications of circumstances. If man has no moral freedom, no choice, then there is attached to him no responsibility. He is an automaton—a bit of machinery, and no more the subject of praise or blame, nor should he be of punishment or any kind of chastisement, than the football that is kicked by the schoolboy. If a bald fatalism is true, certainly man has no responsibility, and yet every thinking man is conscious that to a certain extent he is morally responsible as a moral and rational being.

What is denominated punishment is simply cause and effect. It is sowing and reaping.

The truant prodigal in Luke's Gospel, when subsisting on husks that swine refused, was simply gathering the harvest of wild oats that he had voluntarily and recklessly sown. The hunger and bitter biting sufferings which he endured brought him to himself, and he returned to his father's house the better and the wiser. John B. Gough can lecture upon temperance with an enthusiasm unequalled. He can relate his own experiences with such loving power and pathos, that it touches the heart's affections, and redeems thousands. Kossuth more fully appreciated liberty from having been confined and made to pace the cold dungeon-floors of an Austrian prison. And so are all imperfections and misdemeanours ultimately overruled for good. The wisest are not perfect. All have stumbled in one way or another, and how beautiful is that sympathy, how sweet is that charity, that can forget the past and see in each the embryo angel.

The devils of all bibles were begotten in the East and cradled in superstition. The oriental mind, less philosophical, but brilliantly imaginative, personified all the forces of nature. Greek and Roman mythology was a Hindu importation. The sun symbolised Apollo, the wind Æolus, the air Zeus, and so on to the end of the chapter. Science is rapidly dissipating the crudest of the old-time errors. Thunder is no longer Jove's wrath, and the bugaboos of our childhood years no longer haunt the darkness. It is recorded of even Dante that he writes in a letter concerning "Inferno": "I found the original of my hell in the world which we inhabit." And, as an appropriate corollary to this thought, the father said to the son who feared to go alone in the dark: "Go on—go on, my son; you will surely see nothing worse than yourself." So each individual in the moral universe should go on bravely, cheerfully, to do his appointed work. There is no personal devil; there is no total depravity; there is no eternity of absolute evil; for God, as the apostle taught, is "over all, and in all, and through all, to whom be glory for ever."

There is relative and temporary evil; there are dark, adverse circumstances; there are thousands of harrowing trials to be met with along the devious journey of life. These are schoolings in this rudimental university of mortality. He that studies and struggles to scale the mountain achieves the victory. Energy and zeal lead to glory. Sorrows are masked angels. Sins, with their necessary sufferings, point us, prodigal-like, to our Father's house.

There is no winter without its balmy spring, no storm without its subsequent calm, no ruin without its clinging mosses and vines, no cloud without the silver lining, no ocean without its coral, pearls, and precious gems, and no heavy, burdensome crosses that do not prophecy of a glittering crown.

The schoolboy's aspirations to graduate and become the peer of professors is admirable; but between the school-lad and the college is the hard bench, the midnight oil, the aching head, and the perpetual struggle for the mastery of problems. It is a long distance from the falling acorn to the towering oak, from waving flax-fields to beautiful linen napkins, from the wheat of autumn to that delicious bread, aptly termed the staff of life. The processes of reaping, thrashing, winnowing, bagging, grinding, bolting, kneading, baking, if not terrible, are at least trying. And so the schoolings and processes by which men become transformed into angels are oftentimes sad, crushing, trying, and tearful. Mortals complain of all these—aye, worse: they go to glory grumbling!

Travelling the world over and over strengthens my faith in God and deepens my love for humanity. I see a thousand smiles for a single tear, and hear a score of musical harmonies for every jarring sound of discord. The sunshine of the heart is revealed in the smile, the glance, the musical speech, and the aura of goodness that encircles those who truly love their kind. All have their angel-sides; and love and kindness, inspired by wisdom, are the surest guides to find the slumbering angel in humanity. Barren orthodoxies, elaborate ceremonialisms, dogmatic entanglements, archæological symbolisms, oriental devils, nor heathen hells can soften the heart or redeem the soul. The "still, small voice," must do this—the voice of God in the soul, the voice of conscience, the voice of awe, the voice of wisdom, and the voices of angel-ministrants.

Conquering and subduing are not convertible terms. Force angers, love subdues. Russia conquered, but did not subdue, Poland; Austria conquered, but did not subdue, the liberty-loving Hungarians; during the wicked civil war in America the North conquered, but did not subdue, the South. Old animosities are remembered. Only time, concessions, mutual kindnesses, and the exercise of the love-principle can bury them in a resurrectionless forgetfulness. The Quakers, and more especially the Shakers, took no part in the war. They believe in and practise that spirit of peace that has characterised the Christ of the ages.

I am no rude iconoclast. Demolition is not my ideal conception of the worker. The coming man must be a constructor. There is plenty of material lying around loosely that needs gathering, shaping, adjusting, and polishing. The temple is in confusion; master-builders are demanded, and there is a continual cry from the angels to come up higher. I would not ruthlessly tear down the cathedral or church, because they are helps to certain classes. He who would take away the orphan's crust should replace it with a loaf of bread; he who would snatch away the cripple's crutch should give him a sound limb. To demolish the poor man's hut would be the work of an enemy, rather than that of a friend, unless a better building was constructed for his habitation. The Quaker Whittier says the waster should be the builder too; and Carlyle says he who carries the torch for burning should also carry the hammer for building.

The most rational way to dispel darkness from a room is to introduce a lamp; and so teachers, constructors, and especially Spiritualistic elucidators, should inspire love and confidence, and strive to build up the divine influences and principles of the spiritual philosophy. Spiritualism, while demonstrating a future existence, and proving a great practical power to reform the world, brushes away the mourner's tears and points us to our dear loved ones in heaven.

Beautiful and glorious are those homes of mutual love embowered in roses; those palaces of art tinged with electric light; those heavens of scientists, brotherhoods of philanthropists, and congresses of angels—all adding to the beatific glories of life in the republics of immortality.

MR. FLETCHER, test medium, has removed to No. 4, Bloomsbury Place, Bloomsbury Square.

A NEW SPIRITUAL MOVEMENT IN FRANCE.

Dear Mr. Burns,—Monsieur Z. I. Pierart, some time editor and principal contributor to the *Revue Spiritualiste*, a man whose great acquirements, high principles, and deep insight into archaic lore place him in a high rank as a philosophical and historical writer, and whose remarkable revelations from the world of spirits, marvellous reports of phenomena, not to mention the triumphant warfare he waged with the absurdities and impossibilities of Re-incarnationism, entitle him to the same rank as a Spiritualist—has sent me the first number of his new work, "Le Benedictin de Saint Maur."

Under the ægis of the Republic he purposes "to enlarge the place of his tent, to lengthen his cords, and strengthen his stakes," and to battle more vigorously than ever with hypocrisy, Jesuitism, priestcraft, and "spiritual wickedness in high places." He has begged me to send a translation of his "Appeal," which prefaces the work, to some one of the spiritual organs, and I thought I could not do better than ask you to insert it, with this letter, at your earliest convenience, in the *MEDIUM*, a paper now so widely circulated, and with which I have been familiar so many years.—Believe me, dear Sir, yours very truly,

F. TENNYSON.

St. Ewolds, Jersey, March 12.

APPEAL OF MONSIEUR PIERART

To the old readers of the *Revue Spiritualiste* and the *Concile de Libre Pensée*, and to all those who love the Truth in connection with high questions of Morality and Philosophy.

Friends and Brothers,—It is now many years since our voice, which won your sympathies, has ceased to make itself heard; but the day is come when it is about to be heard once more, and we entertain the hope that it will rally you all again round the banner of Truth, the same which, for fifteen years, we upheld with unflinching resolution.

In the year 1858, when we started our journal, we also established in Paris a focus of re-union, where you could all meet for conversation and the discussion of those consolatory verities, which were the delight of us all, and the common subject of our most earnest meditations. This association continued until 1864.

It was then that we quitted Paris, and withdrew into the country, keeping up, however, at intervals, our intercourse with those of you who remained faithful to us and our cause.

Many among you have asked us the reason why we quitted the capital to bury ourselves in the woods and fields; and we have given them excellent reasons for so doing; and it is now expedient that we should reproduce those reasons.

We have always said that Paris is a sink of corruption, and the man who does not lend himself to it, leads a life anything but agreeable. There is no room in this Babylon for upright, courageous, and liberal ministers of Truth. It is not easy for anyone to win intellectual distinction except through intrigue, falsehood, and hypocrisy. In order to obtain it he must cringe to the "Powers that be," and flatter the prejudices of the great. We did not feel ourselves equal to a task of this nature.

Being devoted to the work of spiritual instruction, we soon discovered that those who are really earnest in their search after the good and the true were extremely rare. Besides, we have encountered not a few of such men as are described in the Gospel by St. Matthew, cap. x., verses 17 to 27. Read them.

Among them we detected a miserable creature, an ignoramus, who concealed his antecedents under a string of aliases, and succeeded in attracting to himself a crowd of persons animated by a desire for spiritual knowledge, and he misled them by a false system.

We were desirous of resting the question of Spiritualism on the ground of facts and critical analysis, trusting that the phenomena themselves would eventually issue in their own reasonable solution. But in this we were unsupported by public opinion, and left alone, ignored, or misunderstood. Clever psychagogues launched out into the wildest guesses at Truth, published catechisms, and foolish articles of belief, the results of ill-digested compilations, but of a nature to make a profound impression on the simple-minded.

Accomplices of the police, allies of the Jesuits, these wily psychagogues succeeded in forming associations, sheltered by authority, while we, and some of our friends who were desirous to make of Spiritualism a science and a conscientious pursuit, had no such good fortune.

Such things took place under the régime of the "Man of December and Sedan"!

What is more, the enemy wormed himself into the heart of our unpretending society in order to paralyse its action.

Mediums deceived us. Others, introducing themselves through our journal itself, availed themselves of this opportunity to alienate our readers, and attempted to set up organs in opposition to ours—already too ill-supported—and sometimes, without our knowledge, meetings having this object in view, were held in our own drawing-room.

They went even further than this. The better to crush us they employed the weapons of calumny. Not the openly expressed abuse which may be refuted on the spot, or dragged before the tribunals, but the whispered slander which insinuates itself anonymously—the slander of the Basiles of the short, as well as of the long, robe. They propagated ridiculous tales, to which our present, as well as our past, life furnishes the most conclusive contradiction.

In all this we recognised the existence of evil as well as of good Spiritualism, the good being the exception, especially in Paris.

It was then that, profoundly discouraged, we proceeded to take up our permanent abode in the country; to live the life of a hermit, alone in the society of our beloved books, in presence of the works of God, and the surroundings of Nature, which, at any rate, do not sadden or deceive the spirit open to their influences.

It is true that we lost, by so doing, certain advantageous connections we had formed, and also the opportunity of forming new ones. Thus our resources and active influences were lessened; that yearning of the soul to hear its accents reverberate in the hearts of others was no longer gratified; we dwelt alone, absolutely alone, without the possibility of expansion, and a prey to all varieties of sorrowfulness. And yet, under these conditions of darkness and oblivion, we pursued our labours with that perseverance which is the outcome of firm conviction only. "If we cannot spread our wings," said we, "let us preserve the sacred fire unextinguished until the time be come for it to blaze forth again. Henceforth, let us leave false doctrines to die down to their ashes, and Time to prepare the coming era of Spiritualism."

What we predicted has been fulfilled: false doctrines have sunk into the limbo of lies and deceit. Public opinion, roused by monstrous acts of charlatanism, and shamelessly garbled compilations mixed up with morbid sentimentality, has inflicted its well-merited chastisement. The paraders and profaners of the sublimest verities have been mercilessly scourged by the Press and restrained by the tribunals.

Thank God, our name and our organ have escaped the severities of opinion and the rod of the law. We are able to congratulate ourselves on the line of conduct we have pursued in our temporary obscurity, and we do not despair of the future, which has always been the battle-field and triumph of the Truth. We have been storing up in our retirement, and during our interval of meditative tranquillity, knowledge of great value and the means of proving that a Spiritualistic writer is able to elaborate important works, argumentative and historical. With this view we have given birth to some considerable works, which some day we shall publish, and others that have been already published; for instance, our "Drame de Waterloo," an historical restoration of certain memorable events, a work well deserving of honourable mention by the foremost historians in Europe. This was followed up by an important local history, viz., that of our present place of sojourn.

In our journal, returning to the fierce struggle we had waged against the champions of spiritualism and religious imposture, we continued to assail Roman Catholicism—guilty, in our eyes, of the death of all religious aspiration in the soul, the profanation of the essential spirit and historical truths of Christianity.

It was then that the Jesuits interfered to obstruct our work. In 1873, about the time the "Gouvernement de Combat" which overthrew Monsieur Thiers was installed. In direct violation of all law, our journal, which had never busied itself at all with politics, was suppressed. It seems that, in spite of its obscurity and slight importance, it troubled the slumbers of the ecclesiastics. It was regarded by the prelates and politicians of this same "Gouvernement de Combat" as extremely dangerous. Our just appeals for its re-instatement were disregarded. Even to this day the suppressed numbers are in the office of the Minister of the Interior, and we have never been able to recover them. Our letters have received no answers. Thereby hangs a tale both sad and strange, which may be better understood by the following letter—a letter we sent to the republican journals in the month of February, 1876:—

Saint Maur des Fosses, 6th Jan., 1876.

Mr. Editor,—The abuse of the state of siege in regard to the political press has been recently animadverted upon from the tribune and in the journals: but nothing has been said of the outrages which the periodical and non-political press has had to endure. I am myself a victim of this new-fangled torture; and my case is so strange, so perfectly unprecedented, that I can no longer keep silence.

In 1858 I started a journal, which I called the *Revue Spiritualiste*, devoted to the examination of philosophical questions and religious exegesis. This paper was succeeded in 1870 by the *Concile de Libre Pensée*, which continued to discuss the same subjects. It cannot be alleged that this publication was atheistical, or that it propagated evil principles, or stimulated bad passions.

Unceasingly and fervently it pleaded the being of a God, the immortality of the soul, and carefully avoided entering upon political and social questions. The Empire, though by no means favourably disposed towards the Press, had left it alone. Not so the men of the "Gouvernement de Combat," whose rise, three years since, France beheld with astonishment. It was then that my journal was suppressed.

When I requested an explanation they did not deign to answer me. After waiting two years, I wrote to the Director of the Press to know whether, if I bound myself by entering into recognisances and agreed to publish my paper in a department not subject to the state of siege, I might be permitted to continue it. The answer was that under no conditions whatsoever, and in no part of France, would it be suffered to appear. Why? Not the shadow of a reason was assigned on this any more than on the previous occasion.

I began to publish about this time a work entitled "Revelations and Commentaries on the History of the Early World." I found that after several pages had been printed the proofs were seized at the post-office, and I never heard any more of them, so that I was constrained to discontinue the work.

This thing has never been paralleled since the invention of the printing press: A work suppressed before it had appeared! The chicken killed in the egg! The thought strangled in its secret laboratory! The persecutors of Galileo, the Spanish Inquisition itself, never went so far.

Now, what elements of sedition were there to be found in my work on "The Early World"? They could not well assert that it was the spark to fire the powder magazine of social and political passions. But, mind, it opposed the cosmogony and chronology of the Bible. Besides, it unfortunately demonstrated the wide difference between actual Catholicism and primitive Christianity, and had perpetrated the unforgivable sin of exhibiting in new points of view the abuses of the confessional and the celibacy of the priesthood. The secret conclave of the Falloux, the Dupanloup, and other *loups* (wolves) of the same species, had caught scent of it, and these creatures of the Administration had framed their measures accordingly. The journal in its entirety was made to pay the penalty of the incriminated portions.

Such are the noted facts, as unquestionable as they are incredible!

After all, what is the gist of the whole matter? Here is a journal—i.e., a private property, an organ, in regard to which no point of law is involved, no act of the Legislature applicable: it is not brought before the tribunals, which could not have had anything to say to it; but it is suppressed. They prefer to do this at once rather than give themselves the trouble of refuting it—an expeditious and convenient process. There is a book which alarms the orthodoxy of the Vatican: better smother it before it is born; both safer as a precaution and quicker as a preventive.

I have been advised, in face of such arbitrary proceedings, to have recourse to the public prints or the tribune: but I have been especially careful to guard against this. I said: "If under the *régime* of the state of siege I had to suffer injustice and spoliation, I might well expect even worse than this. Are not domiciliary visits, preventive arrest, &c., suspended like so many swords of Damocles over the heads of the recalcitrant?" An accidental circumstance warned me of the wisdom of taking measures of precaution against the good folk of the Rue de Jerusalem. I am aware that some of them are watching me, dogging my steps, hanging about my premises, and are daily well aware of my most trifling acts and movements. Consequently I have not uttered any complaint, but have kept quiet, biding my time, and waiting for better days. Let us hope they may come soon.

But is it not a sad thing for France, country of Voltaire and Rousseau, which, after so many glories extinguished, could still boast of its intellectual prowess, to see philosophical thought at the mercy of the ukases of Jesuitism! Are we gone back to the days of Descartes, who, when persecuted by fanatics, fled to Sweden in order to give free utterance to his ideas; when the Protestants, driven out of France, enlightened by their genius and enriched by their industry England, Prussia, and Holland?

Nowadays, Voltaire in France would not be able to publish his "Savoyard Vicar's Confession of Faith," or Lamennais his "Outlines of Philosophy." There is no room in this country but for Jesuits, Atheists, and Indifferentists.

Therefore they who desire to live the life of the spirit must, in order to write, expatriate themselves and withdraw to Switzerland or other neighbouring countries; but, as Danton said, you do not bear off your native land on your shoe-soles.

Poor France, after so much misery and shame, that thou shouldst be doomed to suffer, nobody knows how long, such a depth of degradation! Let the nation make answer: the opportunity will be afforded it, and it is high time to profit by it.

Be pleased to accept, Mr. Editor, the expression of my high consideration,

Z. I. PIERART.

A Saint Maur (Seine).

This letter was addressed to the leading republican journals in Paris. Not one of them inserted it. The *Sicde* only condescended to notice it in a few words. This silence greatly astonished us. If these journals, in conformity with their daily professions, had been sincere advocates of the claims of liberty and of thought, consistent and united foes of all such as outrage law and the rights of property in the interest of reactionary and clerical passions, my letter would have been inserted and warmly supported. It was then that I remembered Proudhon, Raspail, and many others, who succeeded in propagating their opinions in spite of political coteries that barred the way, and were able afterwards to retaliate in language of indignant eloquence; I remembered J. J. Rousseau struggling with the literary and philosophical cliques of his day, who spread silence and desolation around him, deluged him with criticisms and calumnies, as soon as he emerged into celebrity from the solitude of Montmorency. I remembered my own case, for the space of fourteen years, when, having founded a magazine devoted to the discussion of philosophical and religious questions, and kept it going by pure enthusiasm, I could not prevail upon a single journal to introduce into its columns one brief article in my favour. This is one of the special characteristics of our time—though perfectly unknown to the past—all the bitterness of which we have to endure.

Heretofore, when a spiritual writer set himself in opposition to superstition and impostures, his only enemies were the friends of imposture and superstition. Now-a-days, he has for his foes not only these, but the atheists, the materialists, and the indifferentists, who follow the current of the prevalent opinions of the day—a current mischievous, fatal, but, as we have shown elsewhere, admirably adapted to the purposes of clericalism. The atheistic and materialistic reviews published in Paris have never been subjected to the persecutions endured by ours. So everlastingly true is the aphorism that extremes meet. In these days it is quite possible to be unaware of this fact—a fact which we have frequently and fully explained; let us hope for the day when experience will open the eyes of the blind.

However this may be, notwithstanding the ill-will and culpable indifference of the Press, we have not deemed it expedient to give in. We have been waiting for a period of liberty to succeed the unbreathable darkness to which we have been condemned; after miserable years of hope deferred, this dawn of light has arisen. The Press is once more unshackled, and we shall avail ourselves of

its recovered freedom to resume our interrupted labours. Our magazine will appear in the form of a periodical, with a new title, and will handle the old matters, *i. e.*, all such as will prepare the way for a religious and scientific creed suitable to the age in which we live.

We reside at St. Maur, near Paris, and close by a railway. We have set up here an establishment for printing our works. Our magazine will be issued here. It will be found also at a small nook in Paris, which we shall occupy, and where we purpose holding public conferences at the time of the Universal Exhibition.

Everyone has heard of the fame of the Benedictines of St. Maur, a learned confraternity, which has elaborated vast works in archæology, history, exegesis, and spiritualistic philosophy. We have given an account of this illustrious society in our "History of St. Maur." We have shown that it numbered amongst its members a host of thoughtful and enlightened men, who have illuminated with the torch of criticism a mass of legendary lore, chronicles, and erroneous statements bequeathed to us by the middle ages. Superstition never encountered more deadly foes, or better armed with knowledge and science. The revolution dispersed this philosophical society. But we, with a due appreciation of its labours, and residing at St. Maur, have considered it expedient to revive its reputation. We have taken it for the title of our new magazine, which will be called, *Le Benedictin de Saint Maur*, a magazine for the discussion of high archæological, historical, and prehistorical questions; for spiritual research and revelation; for Biblical controversy, and exegesis; for religious and secular reformation, and edification.

It will be, like its predecessor, the *Revue Spiritualiste*, a monthly. The same form, the same price, but containing double the quantity of matter, *i. e.* in numbers of 64 instead of 32 pages, and interspersed with engravings, lithographs, &c. We shall entertain therein not only the spiritualistic and religious questions of the day, but also bring out the various works notified in Nos. 7, 8, and 9 of our *Concile de Libre Pensée*, in the year 1872.

The first specimen of the work will be sent to those who wish for it at the price of 1 franc 50 centimes.

The Domestic Department.

The career of our labours in this field has been abruptly intercepted through the painful illness of Mrs. Burns. She desires to acknowledge the receipt of many letters in respect to the subjects on which she has written. Mr. Sadler is particularly thanked for his communication on the temperance question, and Mr. McKinney on the "Hypothesis" discussion. These articles have called forth a more general response than aught that we have printed since Mr. Burns's memorable "Address to the Star Circle." These articles have done great good, and it is painful to think that a life of anxiety and toil has repaid the writer with a dangerous illness. From her couch of suffering Mrs. Burns calls on every sister Spiritualist to do her part in this work, and she in return will be able to do more for all.

THE OTHER SIDE.

AN IMAGINARY CONVERSATION.—"JOEY" AND "PETER," MEETING.

Joey. Oh, my dear brother Peter! I'm so very low!
There's a man on the earth—(I'm sure he must know)
He's a man of science and a philosopher;
In that Occultism he's quite learned, Sir,
And the arts of magic:—says we're all cut off
From heavenly bliss, and must gradually doff
Whate'er we've borrowed from earth, and air,
And all the elements,—perhaps that's fair;
We're to be resolved into *nothing* at length!
Believe me, he argues with learned strength.
He gives us a name, we are all of a class,
You and me, and the lot of us Spirits, alas!
And many who come to my seances now,
Do look upon me—'tis true, I vow,
As a lying, tricking *Elementary*!
'Tis true, Sir! And hard 'tis, indeed, *very*!

Peter. And what pray you, friend, is an *Elementary*?
You have verily put me in a great quandary!

Joey. I don't doubt it, for formerly *nature*—sprites
Had this cognomen; but now, by our lights!
They are called *Elementals*

Peter. In their dictionary
Which, believe me, is yet quite elementary.
But explain to me why so dreadful a fate
Should befall you and me, fellow-workers of late?

Joey. Element'ries we're called: no other than lost
Errant souls, *that means*: by the winds of fate tossed
To eternal perdition. To and fro, here and there,
Ever restless, and mischievous, speaking men fair,
By leading them, dupes, by the nose through the dark
Dismal ways we delight in. And alas! not a spark
Of divine spirit is left to us, poor cast-aways!
For the Great Judge has deemed that the past o'erweighs
In its *evil* all the *good* of our lives here below;
And our dull, dreary doom is dissolution slow!
With a dire diabolical mischief we throng
To the seances dark, where we practise gross wrong:
Deceiving, and lying, and shamming to be
The "loved and the lost," friends are longing to see;
Whilst our graceless and spiritless empty shells
Are slowly dissolving and passing away,
Into chaos absorbed!

Peter (with philosophic calm). So I heard t'other day!
But I couldn't altogether comprehend it right.
Now at present, as I see it in the new, strong light
Of your lucid explanation, it is all very plain
That the rev'rend, grave signors t'other side of the main
There *invented a new hell*, far worse than the old,
And for a new doctrine, I should vote this one bold.
In the whole extent of my circumnavigation

Joey (interrupting). Not so quick! you mistake—circumærostation!

Peter. Circumærostation—so be it, friend Joe!
Well, in all my flights, even when they ranged low,
I have never met a soul in such pitiful plight—
Like a cloud 'fore the face of the sun so bright,
Or a lump of sugar in a cup of tea—
Slowly melting in dire necessity!
I pretend to no learning, but my own common sense
And quiet observation of Modern Science
Has proved *she* knows not yet her diviner part.
She has body and bones, and perhaps a heart,
But pure, divine spirit she always denies,
And what *we* would fain teach her she ever decries.
A general dissolution of *her* airy schemes,
And pretty little positive atheist dreams,
Will certainly ensue, and then she will cry,
"How blind I have been—and all of one eye!"
While the Buddhist's Nirvana is no doubt very sweet,
I prefer the Christian's heaven where the "ninety-nine" meet;
Where efforts are made to recover the lost,
And no one ever dreams of counting the cost.
We all know, brother Joe, that *that* is the sole
And honest endeavour of th' united whole:
That the band of spirits now working on earth
Have the same cause at heart, if they're any worth.
With our staunch old master leading the way,
That Prince of the "Physicals," whom none can say
Has aught elementary in his make,—
You and I are content to follow in his wake;
For wherever the future shall land "John King,"
To such place will heaven's own angels wing.
But wait till we get your *philosopher*
To the world of spirits, and then—

Joey (in great alarm). "What, Sir?"

Peter. Since he's given us the *cut* in style so grim
Why, we'll follow his lead, and *all cut* (Olcott) him!

January 7th.

VIOLA.

CHAMPION HILL PARAGRAPHS.

By J. M. PEEBLES, M.D.

The revision of the Bible has now been going on for about seven years, and it will require nearly three more to accomplish the work. Among the several reasons given by the Rev. Dr. Angus, of Regent's Park College, for the necessity of the new translation, is this: "There have been between twenty and thirty translations; and since our Authorised Version had been made, our language had so much changed, that the meaning of the New Testament was not so clear as it ought to be. In a great number of passages the meaning was concealed; and then, there were about 200 words, of which the old sense had been entirely lost."

This professor and biblical reviser further says: "There are in existence 1,600 manuscripts of the New Testament, which extend back to the fourth century, and within the last twenty-five years there has been a manuscript found on Mount Sinai, which was also written in that century."

My question to Dr. Angus and the revisers then, is this: Where were these New Testament manuscripts, and to what extent were they manipulated, previous to the fourth century?

Accompanied by mine host I listened last week to a sermon, by the Rev. Dr. Farrar. It was a magnificent discourse—broad, charitable, impressive. In a published discourse, this Canon of Westminster says, "I say unhesitatingly, I say claiming the fullest right to speak with the authority of knowledge, I say with the calmest and most unflinching sense of responsibility; I say, standing here, in the sight of my God and of my Saviour, and, it may be of the angels, and spirits of the dead, that not one of these words, 'damnation,' 'hell,' and 'everlasting,' ought to stand any longer in our English Bibles." He then informs us that "damnation" should read "condemnation," that "everlasting" should read "age-long," &c., &c. Thanks to Cannon Farrar for his honesty and moral bravery.

Alfred R. Wallace, author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," "The Geographical Distribution of Animals," "Miracles and Modern Spiritualism," &c., has in press a new work under the title of "Tropical Nature," Macmillan & Co. are the publishers. Mr. Wallace, as a writer, a naturalist, and a Spiritualist, has the esteem and entire confidence of all who know him.

I quite like Mr. Henry G. Atkinson's critique in the last MEDIUM under the heading "Whence the Soul?" It is often metaphysically safer and better to deal with the negative than with the affirmative side of a question. It is very safe to say, for instance, that God is not a stick, nor a stone—but what is God? Aye, who can define, who measure, the infinite? Matter out of the question for the moment, and making the necessary distinction between the spiritual body and the soul, I have to say as to the

"whence," that the soul, in my humble opinion, is a portion of God—a portion of the "infinite over-soul," to use an expression of Emerson! If Mr. Atkinson has a better definition, or a higher, clearer, conception of it, I should be happy to hear it. I am only a learner sitting at the feet of the great and the good in all lands.

The other day I took a railway run out to the residence of Gerald Massey, the well-known poet and author. Though his lecture-tour in America was a fine financial success, he has delivered but few public lectures since returning. His attention has been, and is, directed to his forthcoming great work—three volumes probably—upon the origin of the old myths. These he bottoms in physiology and astronomy, and makes pre-pyramidal and ancient Egypt the mother of all of them. It will be a work of learning and immense research.

The Wesleys were Spiritualists, or, at least, they had under their own roof spiritual manifestations. It was not their purpose originally to build up a new sect, or perpetuate any schism, and yet the outcome was a new church—a church without a bishop. But when John Wesley was in his dotage, he laid his hands upon Coke, and made him Bishop of the Methodists in America. Wesley's brother, not approving of it, wrote a brief satire on the affair, one stanza of which reads thus:—

"So easily are bishops made,
By man's or woman's whim;
Wesley on Coke his hands hath laid,
But who laid hands on him?"

I believe it is generally conceded, and I am credibly informed, that it is established by statistics, that American Shakers are the longest lived people in the world. The scale of years runs thus: Shakers, Quakers, Jews, Roman Catholics, Protestants. The last American *Shaker Manifesto* says:—"We have about two hundred professed Shakers, at Watervleit, and for a long time past, as at present, not one is sick, nor in any way incapable of physical labour. Two of our number are over ninety years of age, several are over eighty, then follow twenty-five who are more than seventy years of age, most of whom feel and act as if in their prime; none say 'I am sick,' none say 'I am old.'" Newspaper reports to the contrary, there's not a Shaker society or organisation in England. The "Girlingites," so-called, are not Shakers.

Ruskin—there is but one, and he is now ill—after writing about a "multitudinous ministry of living angels, infinitely varied in rank and power," says of Richter's lovely illustrations: "The real and living death-angel, girt as a pilgrim for a journey, and softly crowned with flowers, beckons at the dying mother's door; children angels sit talking face to face with mortal children among the flowers,—hold them by their little garments, lest they fall; whisper dreams of heaven to them, leaning over their pillows; carry the sound of the church-bells for them far through the air; and even descending lower in the service, fill little cups with honey, to hold out to the weary bee!" Artists often paint, and poets sing, and writers write, wiser than they know.

"The Peculiar People."—What of them? Accompanied the other day by Mr. W. D. Meers, whose guest I was several years since when lecturing upon Spiritualism in Christ Church, New Zealand, I went out to Daws Heath, near Rayleigh, Essex, to see their chapel, and converse with Elder Angelo Chalk, one of the preachers connected with the "Peculiar People." They are industrious, kind-hearted, and simple-minded, having one bishop, about thirty preachers, and some twenty church edifices in Essex and the adjoining regions. They are generally farmers or field labourers. Their cottages look exceedingly cozy and comfortable. They are peculiar in these things—they have no fixed creed, they profess to be led by the spirit, they take care of their own poor, they employ no doctors, they rigidly oppose vaccination, they anoint the sick with oil, and lay hands on to heal them. The women wear little tight-fitting bonnets, with no bows, flowers, nor feathers, neither do they burden their dresses. While in their chapel, I copied these lines from their hymn-book:—

1. As Jacob on travel was wearied by day,
At night on a stone for a pillow he lay,
When a vision appeared—a ladder so high,
With its foot on the earth and its top in the sky.
2. The sight was so pleasing, the angelic throng
With delight were ascending, descending thereon,
And God, rich in mercy, He stands at the top,
In Zion's bright temple, to welcome them up.
3. The ladder is long, it is strong and well made,
Stood thousands of years and is not yet decayed,
'Tis so free of access all the world may get up,
And angels will guard them from bottom to top.

You will probably agree with me, reader, that the theology of this hymn is better than the rhyme or rhythm. I should like to introduce this people to Elder F. W. Evans, Mount Lebanon, New York; Elder G. A. Lomas, Watervleit, Albany, New York, and other believers in America.

Mr. W. D. Meers, who so aided in disseminating the spiritual philosophy in Dunedin, and gave it its first impulse in Christ Church, New Zealand, is residing in Rayleigh, Essex. Sunny were the days I recently spent with him and his family in their quiet home. He became a Spiritualist and a medium early in

1858, exercising the gifts of healing, clairvoyance, trance-speaking, and visions. He was the first president of Mr. Cogman's circle at the East End, organised 1866. In whatever clime, and under whatever skies, Mr. Meers bravely advocates the divine and heavenly principles of Spiritualism.

REFLECTIVE NOTES.—No. 1.

There is no greater obstruction to progress in spiritual matters than Bigotry, for she murders Religion to frighten fools with her ghost.

The world may be divided into two great classes, portraying characteristics peculiar to their natures,—the truly great and the truly little. The truly great consider first, how they may gain the approbation of God; and secondly, that of their own conscience; having done this, they would conciliate the good opinions of their fellow-men. But the truly little reverse the thing; the primary object, with them, is to secure the applause of their fellow-men, and having effected this, the approbation of God and their own conscience may follow on as they can.

The persecutions of the present will not always obtain, for light will eventually disperse the gloom of ignorance, and give man opportunity for seeing. The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility. Bear, therefore, with a cheerful and humble spirit, the disadvantages of the present, and look to the future for the reward.

The conditions of hell and heaven are subject to our ways, for we, by our thoughts and actions, create them. If universal charity prevailed, earth would be a heaven, and hell a fable.

Society suffers not more from fanatical persecutors and religious bigots than from the false professors of religion; for the latter class only agree in two things: to persecute all other sects and creeds, and to plunder their own. Spiritualists, beware! The enemy is within your camp.

W. H. LAMBELLE.

I believe the definition of the word Christ, given in last MEDIUM, to be the correct one.

It is a Christ principle, which, from God as "the Father of the spirits of all flesh," "lighteth every man that cometh into the world." It is the Christ even in us "the hope of glory," and called by Jesus "the kingdom of heaven within."

Of Free Will, if we had not consciously a certain amount of it relatively, how could we possess an approving or condemning conscience?

The name Panthera as that of a husband to the mother of Jesus has been given, through the spirits, in a book published some time ago.

Thanks to the spirits "Saul of Tarsus," and "Joan of Arc," for addressing two noble-minded spiritual brethren.

Why should not honest-minded men receive communications from above now as well as in ancient times?

Perhaps "Saul of Tarsus" can say whether Lazarus was years imprisoned at Corinth, and if he visited him there; and whether Mary and Martha, the sisters of Lazarus, died in Britain, and Mary Magdalene in Spain.

N. P.

No. 1 PROGRESSIVE SEANCES.

On Tuesday evening, March 12th, an instructive and interesting sitting was held. The meeting was commenced by singing a hymn, after which Mr. Towns was controlled by "Mother Shipton," and gave a short address on the "Answer to Prayer." Many tests were given to strangers visiting the circle. A widow lady introduced by Mr. Burns received the most complete evidence of the identity of her husband, who was present, and who has promised to communicate at greater length on future occasions. This lady has also written expressing her pleasure at what occurred. Questions, mental and verbal, were asked, and answered by the oscillations of the table and raps, to the satisfaction of the interrogators. A gentleman present was informed of a spirit being near him, and from description and other intelligence he recognised the spirit as a relative. In a note to the writer he admits the accuracy of the test:—"I wish to acknowledge a test that I received on Tuesday evening. I am assured from description, that my cousin, who passed away in America, 1875, was present.—H. L. ISAAC." The meeting was of the most agreeable nature, and we were complimented on the harmonious conditions by the control, who assured us that so long as we by our influences enabled them to communicate, they would endeavour to prove the life beyond. Mr. Towns seems to be increasing in power, and very rarely does a stranger visit the circle without receiving the most unbounded satisfaction of the truth of spirit-presence and communion. The meeting closed with the usual ceremonies.

J. KING. O.S.T.

COCKEY MOOR.—On Tuesday evening, March 12, Mr. W. J. Colville delivered an inspirational address and poem in this place. There was present a large and intelligent audience, who thoroughly appreciated the subject as handled by the lecturer. Among the audience was the Rev. Mr. Turland, Unitarian minister of the town, who was so gratified and delighted with the discourse that he invited Mr. Colville to deliver an address in his church on Sunday morning, March 24th, at 10.45, he (Mr. Turland) undertaking to select the subject after the lecturer has entered the pulpit. This is encouraging for Spiritualists; when ministers will cast aside their prejudice, and admit truth to be advocated, irrespective of person or training, from their pulpits, it surely betokens the advent of brighter days; and we sincerely trust that Spiritualists and friends will cordially sustain all such efforts.

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.,

March, 1878.

DEAR FRIEND AND FELLOW-WORKER IN SPIRITUALISM!

In laying before you the Prospectus of the SPIRITUAL INSTITUTION for 1878, I sincerely thank God that it has been permitted me to survive in this work through the long season of persecution and suffering which has visited our Cause, and that though in the midst of stern conflict, the SPIRITUAL INSTITUTION is still in its place, and with brighter hopes for the future than ever have beamed upon it in the past.

The true work of Spiritualism is about to begin; and to aid in that work, and serve as a necessary agency in its promotion, the SPIRITUAL INSTITUTION has been sustained, as it was inaugurated, by the angel-world. No mere business project could have commanded the support which the Institution has received,—enough for its absolute needs—no more; and these needs will be supplied till those in the higher life who desire the spiritual elevation of the people have no further use for it. In it all I am simply a servant—a steward for those whose work I perform: possessing nought—not even freedom—but requiring material resources to serve divine ends. To secure these it has been part of my duty to utter the plaintive cry of need and pain, and the response has been returned from you, good friend, and others whose souls are attuned to the purposes of the higher life. I have been chosen to fill this position because I can give up all—liberty, health, even life itself, and lay at the feet of the Cause my tenderest feelings of what the world calls independence and regard for self, that the ends of a purpose higher than self may be attained.

It has been hard work to be faithful at times; disease has weakened the body, fever and care have prostrated the mind, the needed means have come at the last moment; and when all of these ills have fallen like a shower of wrath on weak mortal shoulders, it has indeed been hard to be faithful; and many a time has the man rebelled only to be again subdued and rendered obedient by the spirit.

But I again repeat that I am thankful to be able to make further appeals to those who are, as I am, instruments to the acceleration of this great Movement. To you I beg to submit the Prospectus of uses and agencies on the other side, afforded by the SPIRITUAL INSTITUTION, and I hope you will see fit to take part with us in as many ways as opportunity will permit.

I will not insult your good sense and better feeling by arguing the point that this institutional work is not a "business" carried on by me for profit, but that it is a Spiritual Mission, expending funds, not making gains. These funds must come from somewhere, as I am not wealthy and can only give myself and my talents.

All Spiritualists are respectfully and earnestly solicited to co-operate according to their means and opportunities. The SPIRITUAL INSTITUTION is a centre, around which all can rally with full personal freedom and the most direct good to the Cause. In fact, it is the only work in connection with the Cause which subserves similar uses.

Some can give a Donation to sustain work done for public purposes.

Some can become ordinary Library Subscribers, and obtain works to read and lend to inquirers.

Some can form Book Clubs; become depositors in the Publishing Fund, or circulate Tracts and Publications. (See Prospectus of Departments.)

All can do something, and we provide a means of work for all which does not interfere with anyone's personal views or work in other ways. Let us be united as one mind, and all opposition will be overcome.

I am, your obedient Servant in the Cause,

J. BURNS, O.S.T.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION,
FOR 1878.

Every subscriber is entitled to the use of books from the Progressive Library to the full amount of subscription paid. Two volumes at a time are allowed for One Guinea; twenty volumes for £5 5s. These volumes may be lent to inquirers, and changed as often as necessary.

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Mr. Chas. Blackburn...	3	0	0	Miss Pawley—Subscrip.	1	1	0
Mr. W. Hunter ...	2	2	0	Miss Pawley—Contri-			
Mrs. Tyndall ...	2	2	0	bution ...	1	1	0
"Ballyatheliath" ...	2	0	0	Mr. Carson ...	1	1	0
Mr. E. Foster...	2	0	0	Mr. John Wootton ...	1	1	0
Miss Douglas ...	1	1	0	Dr. Thos. Hayle ...	1	1	0
Mr. W. Vernon ...	1	1	0	Mr. J. M. Cugin, Orange			
Mrs. Stone ...	1	1	0	Free State ...	1	1	0
Mr. Wm. Beale ...	1	1	0	"A Valentine to Mrs.			
Dr. A. Johnston ...	1	1	0	Burns" ...	1	1	0

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Mr. W. Towns ...	1	0	0	Cranmer Circle, Brixton	0	5	0
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Mr. F. Tennyson ...	0	10	0	W. W. ...	0	4	0
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Collected at Meeting per				Mr. S. Douthwaite ...	0	1	0
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le-Wear ...	0	8	0	Mr. Osborne ...	0	1	0

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 22, 1878.

LAST SUNDAY AT DOUGHTY HALL.

Again a grand audience filled Doughty Hall comfortably, but the crowd would have seemed greater had it not been that Mr. Burns procured a number of seats, which enabled all to sit with that satisfaction which such an impressive discourse as that of Dr. Peebles ought to convey. At the close a collection was made to pay for the seats thus obtained, and on Monday Mr. Burns received from Dr. Curtis of Rome a letter, from which we extract:—"Enclosed please find a cheque for one guinea, to assist in providing more commodious sitting in Doughty Hall. I wonder that attention has not been drawn to that fact before, as I believe it would be the means of drawing larger audiences, and of the better class."

With our best wishes for the success of the good work, and kind regards to," &c., &c.

Dr. Curtis truly evinces a thoughtful kindness which one would expect to find more plentiful nearer home. Only fancy it—the "Eternal City" contributing to the promotion of Spiritualism in London! It would have been thought that the compliment would have passed in the other direction. Let facts speak. We thank Dr. Curtis, and so will many others when they sit at their ease in Doughty Hall, listening to the glowing orations that are being delivered there Sunday after Sunday. Finally, Dr. Curtis is a reader of the MEDIUM, and in other ways is indeed "one of us."

It was a good idea to ask some eminent Spiritualist to be chairman at Doughty Hall on Sunday evenings. These gentlemen have been by no means useless appendages, as some of them have self-deprecatingly stated. They have all come on the dais as full of interest in the work and as determined to do their share as the other speakers; and they have done their part, and done it well. The chairman's speeches of the last two months, as reported in these columns, have been a most valuable contribution to the current literature of the Movement. They have contained a great variety of sterling thought, showing the sound foundation upon which our Spiritualists have planted themselves. We hope this kind of service will not be allowed to fall into abeyance, for at any time an interesting and instructive meeting could be carried on by such honorary workers putting their hands to the plough.

A SPECIAL NUMBER OF THE MEDIUM NEXT WEEK.

At the request of a number of influential readers, we shall publish next week a lecture entitled "Vaccination, Evil in its Principles and Deadly in its Results," by Mr. W. Young, delivered at the Eleusis Club, Chelsea, on Sunday evening last. The friends of the Anti-Vaccination Movement—and we hope all our readers are the protectors of speechless innocents—are earnestly requested to order extra supplies for wide distribution. They will be supplied at the following prices:—

One copy, post-free	2d.
One dozen copies, post-free	1s. 4d.
100 copies, carriage paid	10s.
1,000 copies, delivered free	£4.

On receiving a list of names, we will post copies to them at the rate of 2d. each, post-free.

MR. W. EGLINTON says he hopes to leave for the Cape of Good Hope on July 9. He may then proceed to Australia and India, returning to England by way of Gibraltar. This announcement will give friends in these countries time to extend an invitation to Mr. Eglington.

MR. C. BAKER, late of Cardiff, is now located at 3, Wellington Place, Camp Street, Small Heath, Birmingham. He is very successful in the sale of his little work, "The Moon," from which we quoted recently. Those who desire to help this self-reliant worker would do well to forward him 3½d. for a copy of his work.

MR. LAMBELLE AT DOUGHTY HALL.

As Dr. Peebles will be absent in Yorkshire on Sunday, Mr. Lambelle will give a trance address at Doughty Hall in the evening; Mr. Burns in the chair. Great interest has been excited by the reports of Mr. Lambelle's seances in the MEDIUM and his discourses at Marylebone. We hope the Spiritualists of London will attend in full force and welcome Mr. Lambelle and his guide-in-chief, "Oliver Cromwell," at Doughty Hall. The service will take place at 7 o'clock at Doughty Hall, 14, Bedford Row, Holborn.

The festival committee will meet at 6 o'clock, after which there will be a conference till it is time to begin the usual service.

HOW TO HELP DR. PEEBLES.

The work of Dr. Peebles in London has elicited the warmest interest all over the country, and many of our readers make resolutions to invite him in their midst or hear him speak if he should visit their district. The feeling is, How can I help Dr. Peebles in his noble mission on behalf of Spiritualism? How can I catch some of the fervour of his eloquence, and the inspiration of his spiritual teaching?

To prevent disappointment, it may be stated that Dr. Peebles will not be able to spend much time in the provinces. He cannot come personally in contact with one in a hundred of those who desire to meet him. But he has prepared records of his thoughts and experiences, which are printed in neat form, and sold cheap to those who desire to help him in his work, and profit by his teachings.

The discussion on Buddhism and Christianity held in Ceylon, between a Buddhist Priest and a Protestant Minister, is a most instructive work. It contains a valuable introduction by Dr. Peebles, and those who wish to help him should send for a copy of this work, extending to about 100 pages, and price only 1s. Very great good can be accomplished by such a book as this. Few people know that God has been so good and just as to dispense his light and truth to the inhabitants of other countries besides our own—we say advisedly, few people, for even the "educated" amongst the religious, regard God's gifts to other races of mankind as the teachings of the devil to "heathens." To dispel such absurd notions, and teach even Spiritualists much that they ought as Spiritualists to know, this work should be widely diffused and carefully read.

Then there is "Christ the Corner-stone of Spiritualism," a new edition of which is nearly ready. This neat tract or pamphlet is indeed unique, showing what the Scriptures mean by "Christ," and that the Spiritualism of the gospels and creeds of the churches are vastly different. Surely these are the kind of works to break down the narrow walls of sectarian bigotry, and lead to a world-wide recognition of the fatherhood of God, the brotherhood of man, and a hope in the future for all. Many intelligent persons would be glad to have such works introduced to their notice. Our readers ought to require 1,000 copies of each by the beginning of the week.

LADBROKE HALL.

The services at this hall continue to be as well attended as ever, and there seems to be a growing interest in the meetings as the weeks pass by. On Sunday morning last, upwards of 90 persons assembled, and the meeting was of the most harmonising character, abounding with fruits of a rich field of mediums. The numerous workers strive with a will to make the meetings a success, which they are, undoubtedly, as far as numerical strength is concerned. The continued illness of Dr. Monck necessitates a cessation from public work and the exercise of his wonderful mediumistic gifts; and he will deliver his last address on Sunday evening next, previous to his departure for the Continent. On Monday evening, March 25th, Miss Lonsdale will give an entertainment in Ladbroke Hall, in aid of the work of Dr. Monck. The programme, which we print elsewhere, is attractive and varied. We hope our friends will support this lady in her efforts to further the Truth.

The committee that have worked so energetically for the success of the meetings at Ladbroke Hall are making arrangements to continue the services in that place during the absence of Dr. Monck. We earnestly wish them every success.

FRIENDLY CO-OPERATION WITH THE SPIRITUAL INSTITUTION.

From the list of subscriptions for 1878, published in another column, it will be seen that the Spiritual Institution has yet an encouraging array of staunch and thoughtful friends. Their kind patronage could not be better deserved. Never was the work of this Institution so distinct in telling and its effect upon the Movement. Of all agencies in Spiritualism it is the most eligible for the support of those who desire to help the Cause unmistakably. But this co-operation has another phase, for the basis of the whole work is the unselfish devotion of those who suffer dangerously because of the weight which has been allowed to rest on them so heavily. Surely if for the love of this truth, a man can work at it through the day, and minister to the afflicted by night, others may do their part also. This illness of Mrs. Burns has so encroached upon time and energies that aid could not come more opportunely than now—this week or next. Kindly send in your annual subscriptions, ask other friends to do the same, and look round whether you may require some works.

THE THIRTIETH ANNIVERSARY OF MODERN SPIRITUALISM.

THE APPROACHING FESTIVAL.

Last Sunday evening the Festival Committee met to consider the general arrangements for the anniversary meetings. Mr. Ashman was called to the chair. The secretary read the report of what had been already done with respect to speakers, &c., and suggested various matters for the consideration of the committee. It was resolved that the first session commence at ten a.m., March 31, and continue indefinitely; and that trance mediums and others be invited to address the meeting. It was also resolved that the other sessions commence at two and six p.m., as near as circumstances will permit.

As the time had arrived for the commencement of the regular service, it was resolved that an executive committee be formed to carry out the details, and that the executive committee meet at the Spiritual Institution on the following Tuesday evening, at seven p.m., and report progress at the general meeting of committee on Sunday next.

On Tuesday evening last the executive committee met and considered the general order of proceedings. It was resolved that certain gentlemen be invited to preside over the respective sessions; that Dr. Peebles and Mr. Morse be invited to address both afternoon and evening sessions; and that other speakers be likewise arranged according to plan. With respect to refreshments, Mr. Dale, a member of the committee, agreed to provide light refreshments, such as tea, bread and butter, biscuits, &c., for the convenience of friends and strangers and those coming from a distance, in the ante-room of the hall, at moderate charges, the object being not profit, and to take all responsibility in connection therewith. This the committee agreed to. The committee also kindly extend a cordial invitation to all mediums and friends throughout the country to attend this celebration of the thirtieth anniversary of the introduction of our glorious faith, with its indisputable facts; and they (the committee) hope that all who feel an interest therein will attend, and by speech and presence testify to the sincerity of their convictions. The committee then adjourned until Sunday evening next at Doughty Hall, at six p.m. prompt.

The executive committee will meet on Tuesday evening next at the Spiritual Institution, at 7 prompt. Members of this committee will oblige by being punctual, as there is another meeting at 8 p.m.

The following ladies and gentlemen have been invited as speakers to take part in the meetings:—

Mr. T. Shorter,	Mr. Burns,
Miss Keeses,	Mr. E. W. Wallis,
Dr. Peebles,	Mr. Ashman,
"M. A. (Oxon.),"	Mr. Towns,
Mr. Morse,	Mr. Herbst,
Mr. Slater,	Mr. Tebb,
	Mr. Everitt,

and others, whose names will be mentioned next week.

The following have kindly consented to sustain the musical part of the programme:—

Mrs. Whelan Davis,	Mrs. Warneford,
Mrs. Newton,	Miss Dale,
Mrs. Ward,	Mr. Dale,
Misses Ward,	Mr. Wallis,

and others. Volunteers for any department of service are respectfully invited.

W. H. LAMBELLE, Sec.

Spiritual Institution, 15, Southampton Row, London, W.C.

DR. PEEBLES IN YORKSHIRE.

From an announcement printed in another column, it will be seen that Dr. Peebles will speak at Batley Carr, on Sunday afternoon, and at the Spiritualists' Meeting-room, Ossett, on Sunday evening.

FAREWELL SERVICE TO DR. PEEBLES.

Some friends confound this forthcoming meeting with the anniversary festival on Sunday, March 31. They are quite distinct. The social entertainment in honour of Dr. Peebles will take place during April, but the date cannot be fixed this week.

TRANSCERENCE OF CAPITAL.

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

15, Southampton Row, London, W.C.

J. BURNS.

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.

Mr. J. J. MORSE has had a very successful time indeed in Cardiff. On Monday night the Town Hall at Merthyr was crowded, many being unable to obtain even standing room. The lectures have been much appreciated, to the no small disgust of the opposition.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"Where there is no vision, the people perish."—PROVERBS XXIX. 18.

NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

At last meeting the Chief Monitor gave an account of experiences which are reported in the following narrative:—

VISIONS OF JESUS.

It was Saturday, March 9, and all day I had toiled and struggled to find the needful means to keep the labourers in the vineyard at work, for it was a heavy day of reckoning. Many miles had I walked in the great city; and, after fifteen hours of severe exercise, I faint would have rested weary brain and muscles. But there was another enemy to conquer, and one I had battled with night and day for the previous week. Disease gripped greedily at the vitals of one to defend whom is as much of a duty as to preserve myself. But what can this weary frame do for a sick sensitive? Will not the cloud of care that burdens the soul prove an aggravation to her sufferings? Danger threatens, and I am awake and fresh as the labourer after a night of refreshing sleep; and now commences the long, weary night of hope and fear, and loving toil and kindly treatment. Help us, strengthen us, heal us, you good, loving, and wise messengers of the Father!

There was a lull in the pain-storm, and calmness spread its gentle shadow over the fevered nerves of the seer, and soon she gave utterance to the following description:—

"I see a curious pavement, extending along the side of a road. This footwalk is made of tiles or stones in curious squares and figures. By the side of this walk is a row of trees; their stems have no branches, and from the top comes a tuft of long green leaves, having one strong rib down the middle. The country around is very waste and barren. What there is growing is very stunted and dried up. I do not know where the road leads to: I cannot see.

"Now I see a man walking along this path. He has a light round his head. He is all alone."

I got the impression most distinctly that this figure represented Jesus of Nazareth, but said nothing. Some of the observations of the seer were in response to my questions.

"He has sat down at the foot of one of those curious-looking trees. He has on a white robe, edged with blue. I see it so distinctly as the folds of it fall over his knees. He is a man of graceful figure; neither stout nor slender, and of middle height—a little larger than yourself. His face is fair, but with a brown cast over it, caused by the heat. He looks as if he came from a mixture of races—two different kinds of people. His hair is dark brown and flowing. His features are sharp and fine, clear cut like a Greek. He does not look like a Jew. The eyes may be blue—they have a peculiar light in them."

I said: "Can you communicate to him; to ask him who he is, or to give us an idea of the use or purpose of the vision?"

"He replies, 'YOU SHALL KNOW WHO I AM.'"

"How does he tell you this?"

"He writes it up, but I can't read his writing: the letters are peculiar; some are square, some stand on points, and they are full of little dots. The grave old spirit that comes to you sometimes when you are writing writes it up in English for me."

"This man I see has a soft and tender expression round his mouth. He seems as if he felt the sorrows of all. He is compassionate. He now writes up: 'THEY PERSECUTED ME WHEN ON EARTH, AND THEY WOULD DO SO AGAIN.' I see a well near to where he sits. He has gone to it, and is washing his feet. He has come back to the tree again and taken the place where he sat before. He now produces a kind of wallet or pouch, from which he takes a bunch of black grapes and a piece of cake or biscuit. I should like some of these grapes, they seem so refreshing. He is now eating. Again he writes up: 'MUCH THAT HAS BEEN WRITTEN OF ME IS TRUE, BUT THERE IS MUCH THAT IS NOT TRUE.' I feel a good influence come from him, and a feeling of calmness, which has done me good. Now it begins to fade all away."

The seer then had glimpses of other visions—of people sleeping on the tops of flat-roofed houses, &c.

This vision was a somewhat striking coincidence with thoughts which occupied me during my wanderings through the streets of London that day. I saw boundless wealth on all hands, but little to spare for the promotion and spread of spiritual truth. I thought of the "good" sayings that the religious people around me comfort themselves with. "He spake as never man spake,"

Did he? The greater number of the influential folks of his day regarded him as "a pestilent fellow," a pretentious blasphemer, and the enemy of true religion. "He had not where to lay his head." And what recommendation, thought I, would that be to the grand people in our modern cities? A homeless wanderer, if ever so good and gifted, would find but little grace in these days of the Vagrant Act. "Ah! but Jesus sought not his own; he lived for others." Worse still, for the only man to find favour with "respectable people" is he who lives for himself, piles up wealth, and can give honour to others by his lofty patronage. The man who lives for others, who denies self that thousands may be fed with truth, and carries on the process till he is ill, in want, or dies—what is he? A fool, a nuisance; rather a disgrace to the cause of which he may be a pillar. "Why don't you give it up?" "Look after your own interests." "See to the well-being of your own family." "No man has a right to do more than he can do comfortably." That is with an eye to his own interests. These are the stony fruits that are often presented to replenish the exhausted spiritual worker.

These, and many other things, passed through my mind; and it seemed to me that there is a marvellous consistency in these ways of men. To see the spiritual teacher suffer is indeed the creed of the world; hence the world's people are quite serious when they approve of the misery resulting from a course that is opposed to their ideas. If Jesus had set up as a respectable doctor or magician, and devoutly chimed in with the services of the Temple, he would not have been persecuted. He would have lived respectably, died in his bed, and been forgotten soon after.

But, again, I thought, there is a divine niche in every human heart from which occasionally issues the pure fire of spiritual love. Men are not utilitarian all the time. Once a year, it may be, they suddenly forget themselves, and are found acting in opposition to all their worldly maxims—sacrificing self for the promotion of spiritual ends. Who knows what blessedness may be derived from such acts. "Come ye blessed of my Father, for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was sick and ye visited me," &c., &c. "Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee?" &c. Mark the reply: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Why should not all Spiritualists be "righteous," and aid the faithful worker and the spiritual work? The little help towards a progressive cause is not a mere act of "charity," or almsgiving. It is not merely a personal convenience to the recipient of it, but it is a gift towards God's work—a crumb of bread to carry spiritual strength to thousands who know not of the giver.

So I thought on that painful Saturday—alternately saddened and cheered, and in the night came the vision just recorded.

I could not forget it. All night it was with me; all Sunday it entertained me with a sweet sadness, and the same during the hours that followed. On Monday evening Dr. Peebles and the writer had a sitting with Mr. Lambelle, who was controlled by "Saul of Tarsus." During our very interesting conversation I asked that spirit the psychological purport of the vision—was it a kind of pantomime or picture acted out for my instruction in some way? Were the figures lifeless automata, or were they spirits representing characters? Was it indeed Jesus of Nazareth? Could he thus assume his old earth-character, and, wandering alone on these dusty ways, sit down again to eat the frugal repast? "Saul of Tarsus" answered, "Why not? If I can return and talk to you direct, as I now do, through this medium, and if other contemporary spirits, and even those much more ancient, can return, why not Jesus also? In spirit-life we do not instruct by words, but by the living truth, representing to the eye the exact picture of actual facts which we desire to convey to the mind; and if you, as a spiritual worker, required in the midst of your toils, trials, and sorrows, comfort and encouragement, why not Jesus thus, for a brief period, picture to the eye of the seer the living truth of his past life and experiences when engaged in a similar work? Furthermore, the minds of men require to be disabused of their superstitious notions respecting Jesus, myself, and other historical characters. We were men like unto yourselves; we have been fearfully misrepresented, and we seek opportunities to remove these false ideas, and open men's minds to the truths of spiritual life."

On the following evening the seer had other visions, notably one representing the same man as was seen by the tree, but he was addressing an audience in a kind of building quite circular, but without a roof, and into which the rays of the sun shone. On a desk before him lay some parchments, but to which he never referred. He was dressed in a purple garment. After he had done speaking, he retired with the audience into a grove, where, screened from the fierce heat of the sun, they all sat down to eat what appeared to be corn in the ear. It was noticed the familiar and loving way in which the preacher mingled with those around him—even the poorest like themselves, eating the simple repast and drinking water from what appeared to be the shell of some kind of nut.

The seer then spoke with words of power, to the effect that no spiritual light could enter into the people of this age while they encased their faculties in superstitious ideas respecting men who have lived in times past. Regard them as men and brothers, worship the same God as they did, try to benefit mankind as they tried, be unselfish, and brotherly helpful to one another, be simple-minded, and then it will be possible for mankind to receive more spiritual light.

So ended this series of visions which strike the writer as somewhat unique. The words of "Saul of Tarsus," and those spoken by the seer were in strict accord, and indicate a combined work on the part of spirits operating through both mediums.

MR. LAMBELLE'S CIRCLE.

On Friday evening last the attendance was again greatly varied from what it was at the previous sitting. The female element was more plentiful, and the atmosphere, though harmonious, was far from being intellectual or aspirational. The same spirit as controlled on the previous week, delivered, as was requested, a set discourse on "The Origin of Religions," which we report briefly. The control, "Saul of Tarsus," spoke with great difficulty, and though the sitters were deeply interested, yet the interest fell far short of the sitting at which the same spirit spoke, as it were, face to face with Dr. Peebles and Mr. Burns. On Friday evening the spirit was, as it were, hidden behind the medium, and could only give his thoughts, his identity being all but obscured. What a pity it is that a proper circle cannot be formed to enable these beneficent teachers to hand us the rich presents which they have in store!

THE ORIGIN OF RELIGIONS.

Brethren, I greet you all. I regret that I do not meet the same influences on this occasion as at the previous meeting, not that there is much difference, but because they would have been better prepared to receive the remarks. Bear with me if I appear tedious. I do not desire to weary you with a long discourse, but will endeavour to give my ideas in as brief a form as words can convey, and allow the rest of the time for questions.

Cast away prejudice and preconceived notions on the subject at the beginning; these will materially affect the decisions of otherwise, candid, and careful judgments. I am to continue what I touched upon last week, The Origin of Religions. As the human family have all proceeded from one central source, so indeed have all religions. Many facts might be adduced in support of this. Time worketh many changes, and these changes are best understood and appreciated when we take into consideration the state of society, and the surroundings of the individual. I was amazed to hear from one of your friends an account of the prevailing ideas on the evolution of the human race. The history of nations point to the fact that the progenitors of the race lived in the central parts of India, that there man first drew the breath of life, learned to articulate words and sounds, and to practise the art of committing to stone and papyrus leaf the thoughts of his mind, so that they might remain imperishable. There are records of these kinds to be found in some parts of India, extending backward 9,000 years, so that the Mosaic account of 6,000 years is a myth. These records show that there existed a people at that distant time, and that these people formed a religion, eminently fitted to the state of their minds, and calculated to satisfy every craving of their nature. These people were of a migratory disposition, and travelled great distances with their herds, seeking for fresh pasturage and to extend their possessions; until they acquired wealth by their flocks, and ultimately became lords of the places around them. This roving disposition brought them into places where some of their tribes settled and founded empires, making themselves governors or kings over their brethren. It was no uncommon journey in those days to travel thousands of miles, and Ibrahim (Abraham), who was but a pastoral chieftain, travelled with his flocks and herds from Haran to Egypt.

Originally this Indian race was blacker than the negro of to-day, and the more their sphere was extended and modified by conditions the clearer they became in ideas, and the lighter in complexion, until now we see the Anglo-Saxon, fair and intellectual, at the head of all creation. And man is yet progressing; for this world is but an intermediate step between the past condition of existence and that which is in the future. Thus did all nations come from India, and the God whom they symbolised in the early days of their history was the Sun. The Persians first took up the teachings of Buddha, who was the founder of all religions, for in his works we find the most central truths, and all that religion consists in. Neither Zoroaster, Confucius, nor others eminent as teachers or writers, have at all improved upon; but rather obscured, the doctrinal teachings of Buddha. And though Buddhists have been despised by the nations for their heathenism and absurd customs, though ridiculed by the proud and philosophic Athenians, yet their ceremonies consisted in the acknowledgment of spiritual forces and one supreme God, while in Athens the temples were but the haunts of idolators, and dedicated to the "unknown God." This primitive religion was not one of outward ceremony, but of spiritual devotion. The temples were not the magnificent edifices of a sensuous worship, for God is not worshipped in such, but they were the caves, the temples of nature's creation. We will try and look within one of those, and observe their simple faith. In the east is the symbol of their God, an image with two heads; for their conception of God was that he is both male and female, so they represented him with two heads, two pairs of arms, and one body from the waist; and there is another peculiarity, and that is, he is black, with white raiment, and which conclusively proves that this people of antiquity were originally black, and darker than the negro now. As they approach the temple they uncover their heads, and, advancing with humility, they, standing to the East, breathe forth their soul's devotion, not in audible tones, nor through the mediation of a priest, but from each heart there is sent forth a fervent desire that they may be protected with the influence of the divine Buddha and his holy attendants. This being over, they

retire to their various occupations. They believe that the divine influence pervades their temples, so they uncover their heads to receive the influx. There is no idolatry here in this simple act of devotion; there is but the expression of aspiration in the belief that their desires will be reciprocated. The image of their God is but the symbol of their thoughts, and is not worshipped by any of them. They worship to the East because the Sun arises there, and which they regard as symbolical of the power of their God.

The Persians tried to make the worship more definite and substantial, and possessed afterwards a system of rules. Zoroaster improved these, and regarded God first as Intelligence and afterwards as Power, for these were manifested in creation. These two principles, otherwise good and evil, he found were continually warring one against the other, and he saw the necessity of one supreme Being who should rule over these two, and the intelligent principle which warred against the evil he styled mediator, and from this we may first date the belief in a Trinity and a Saviour. Proceeding from India to Egypt, to the Culdees, this religion spread over the face of the earth, until now all sects believe in this doctrine of mediation. Gradually religion lost its primitive simplicity, and the practice of the Buddhist has been perverted until the soul is entirely gone. Ibrahim (Abraham) was taught in the schools of Buddha in India, and from him Zoroaster, the disciples of whom, disagreeing, founded another school, the Jews. This may contradict the statements in the *Rasit*, or Book of Wisdom, attributed to Moses; but Moses had no connection save that of a leader of a particular people. It is but a perversion of the ancient Bhagavat Geeta, formerly in the possession of the Buddhists, and incidents mentioned therein are localised to suit certain occurrences. The Jews then were but a class of people differing from the Buddhists, and who formed a School, and taught according to their thoughts, and possessed, like the Buddhists, their Magi, priests, or teachers. And from these divisions and beliefs the careful mind may explain the contradictions found in your Scriptures with respect to the name of God. From the Jews there also descended the Carmelites, Etruscans, Essenians, and the Cabiri, but all these owe their origin in the first place to the ancient Buddhists of India.

Whatever we make of these religions, or whatever source they may have proceeded from, we see the spiritual principle pervading the whole of them, because this principle is implanted within the bosom of all nations, but it has been crowded out by strifes and dissensions. Intellectual growth may have been necessary to clear the way for a higher state of spiritual development, but this should be subservient to the spirit, and not the reverse, as at present. I would suggest the remedy, and that is, the institution of a true spiritual life to meet the true spiritual influences that come to mankind on works of reformation. Send your thoughts to the things that pertain to the spirit, and endeavour to grasp and realise their gracious truths. We cannot hand you spiritual knowledge unless you stretch forth to receive it. If with simplicity and devotion your aspirations rise, then the heavens of truth and holiness will descend upon you. Brethren, be earnest; your country is dying for the knowledge you possess, and as you have received freely this gracious gift, so in charity extend it to your brothers in need.

An interesting conversation with "Saul of Tarsus" and another guide of the medium followed the above discourse.

SUPERNATURAL INTELLIGENCE.

To the Editor.—Dear Sir,—As one of many who receive a copy of the *MEDIUM AND DAYBREAK* every week free, and having been connected with the New Church for a number of years, I took some little interest in a discussion on Swedenborg and his doctrines, in last year's *MEDIUM*, which concluded sooner than I expected, and before sufficient had been advanced *pro* and *con*. to enable outsiders to judge between Swedenborgianism and Spiritualism. But be that as it may, I saw the other day, in a Southport paper, a letter relating to some discourses about "The Second Coming," which I send to you for insertion if you think proper, as the gentleman named in the letter may not be unknown to some of your readers. I enclose my card, and am, &c.,

AN INVESTIGATOR.

(To the Editor of the *Liverpool and Southport Daily News*.)

Sir,—Having noticed week after week an advertisement in your paper about certain discourses now being delivered by the Rev. William B. Hayden in the New Church, Duke Street, I was pleased to find in your issue of Monday last, an extended report of the sixth of a series delivered on Sunday night. I read it very carefully last Monday night. I must confess I was greatly disappointed at finding it so destitute of that supernatural light of which those who belong to that expiring sect profess to have an abundance.

The discourse principally consists of an enumeration of discoveries that have been made since 1757; but what, I should like to know, has the New Jerusalem Church done to bring them about? He admits that there are many things in human society contrary to the Gospel, and so there are in the teachings of the above-named church "many things" contrary to reason and common sense.

If "old institutions must yield," how does it happen that they increase while the so-called new one is rapidly on the decrease?

The greatest "liberalising element of modern times"—Spiritualism—the preacher has opposed to the utmost of his power, but it advances notwithstanding, "and will triumph over" them for "reforms must proceed." Indeed, Swedenborg, who was a Spiritualist—the greatest writing-medium of modern times—admits himself that "spiritual manifestations cannot be prevented from becoming co-extensive with the human family, though genuine occurrences will be magnified, and imposture mingled with them." How singularly prophetic.

Spiritualism, therefore, must increase, while New Churchism cannot fail to decrease, for, as the *Saturday Review* said some time ago: "There

has never been less likelihood than at the present time of Swedenborgianism taking any firm or general hold of the English mind. The whole current of thought and belief in a matter-of-fact and unimaginative age is dead set against the progress of the New Jerusalem Ark."

I like your leader in to-day's issue very much, and particularly the last paragraph, for not only must "something better than drinking" be provided, but "some place better than" a church or chapel; for instance, public libraries, museums, &c., the opening of the latter being advocated many years ago by the present Earl of Derby, to which the toiling artisan may repair on a Sunday, and find "sermons in stones and good in everything."—Yours, &c.,

Feb. 27, 1878.

A RADICAL REFORMER.

THE NEED OF MORE WORKERS IN THE SPIRITUAL VINEYARD.

To the Editor.—Dear Sir,—During my travels in the Lancashire district, I am frequently informed of the difficulty societies have to contend with in securing speakers for the public advocacy of Spiritualism. Mr. Lamont told me, for instance, that he knew of places where the Cause was languishing on this account. I myself am overwhelmed with applications from provincial societies and private individuals who are anxious to secure my services in their respective localities, the majority of which I am compelled to discard by reason of my time being so fully occupied that I have none to spare for them. At the same time, the complaint is made by many gifted mediums that they have no opportunities for exercising their gifts, even though their demands are so modest that any small meeting at which there was a voluntary collection, could easily meet all expenses. The need of more speakers is only an imaginary one; the real need is that persons recognise and support those who already are longing, under the influence of the spirit-world, to be permitted to labour in the spiritual vineyard. In view of this fact, I hope that persons who are interested in the spread of the Cause will no longer harbour the delusion that there is a dearth of platform workers, but will open their eyes to the fact that they are to be found in plenty, if only sought for aright. Conversations which I have had with numerous mediumistic persons in different parts of the country, have led me thus to trespass on your space; added to this I have had many opportunities of witnessing the capabilities of some of those whose names very rarely appear in print, but who are, nevertheless, well qualified to take a stand, in small meetings at least. I have a public work to perform, which necessitates my making semi-private meetings the exception, and not the rule, in my sphere of action. Others there are who have not yet the full courage to face a large public assembly, and yet could do far more good in a quieter way than I could. Let us all endeavour to do our own special work, and remember that those who most often figure in public are not necessarily the only highly-gifted instruments of the spirit-world. In all parts of the country meetings might be held, with great advantage, at least once a week, and at these meetings let local mediums and others be engaged on such terms as to afford mutual satisfaction. Halls, adequate for the purpose, can be usually had for a very few shillings, and this semi-public work on the Sunday, coupled with a School of Spiritual Teachers meeting regularly one day in the week, will place Spiritualism in England on so sure a basis that no tide of opposition can possibly shake it. All ye who are willing to assist the Cause, look through the *MEDIUM* and see if you cannot find any speakers willing to take part in the good work. In the interests of Truth, I remain, yours truly,

W. J. COLVILLE.

A VOLUME of inspirational poetry by a well-known friend of Spiritualism is in preparation. A definite announcement respecting its publication will be given shortly.

Mr. W. J. COLVILLE has taken apartments for a short time at No. 159, Strangeways, Manchester, where all communications for him should be addressed until further notice.

MANCHESTER.—The annual meeting of the Spiritualists of this place will be held on Sunday, March 24th. As the election of officers takes place, and other questions of importance will be introduced, it is hoped that all Spiritualists and members will attend.

GRAFTON HALL.—We have received the following on a post-card:—"First card.—A general meeting of Spiritualists will be held at Grafton Hall, Grafton Street, Tottenham Court Road, on Wednesday, April 17, at half-past seven o'clock p.m. prompt. J. Enmore Jones in the chair. Full details will be issued on April 5."

THE *Rochdale Times* of March 16 contains a report of an address by Mr. Colville on "How are Children who die in their infancy trained in the Spirit world?" After describing the speaker it thus says:—"He spoke in a clear, well-modulated tone of voice, and never halted for a single word; and, leaving out of account the subject-matter of the address, it was altogether a wonderful performance, well worth hearing by anyone."

SEAHAM HARBOUR.—Mr. W. Archbold asks, "Would any Sunderland Spiritualists give us an invitation to their circles?" The Seaham Harbour friends appear to have very good manifestations of their own, as appears from the letter of Mr. Edwin Roberts confirmatory of what we have already printed. We are sure the Sunderland friends could not lose anything by making the acquaintance of their neighbours at Seaham Harbour.

MISS CHARLOTTE DIXON, inspirational medium, is anxious to receive calls to visit places in the neighbourhood of Lancashire and Yorkshire for the purpose of lecturing on matters connected with Spiritualism, under the influence of her spirit-guides. She is willing to come to terms advantageous to all parties engaging her, and is seeking opportunities to address the public, at the urgent request of her guides. All particulars on application by letter to Miss Charlotte Dixon, 1, Constance Street, Liverpool.

IMPORTANT NOTICE.

TO MEDIUMS.—Mr. William Carpenter is receiving Valuable Evidence of the good effected by BIRLEY'S SYRUP OF FREE PHOSPHORUS; or, "Brain and Nerve Food." Agent: Wm. CARPENTER, 25, Ladywell Park, Lewisham, S.E.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon, March 17, Mr. Lambelle's guides delivered a most eloquent address on "Death: its Nature and Necessity" to a very attentive audience, who manifested their appreciation by frequent applause. As Mr. Lambelle gains confidence he gains power, and the ideal of the practical application of the Materialists' view of death was touching in the extreme, and the indignant protest against the theological absurdities and superstition of modern times was a masterpiece of eloquence.

On Tuesday, March 19, Mr. Lambelle again occupied the platform, when his guides gave a most scholarly discourse on "Jesus: was he Man, God, or Both?" that being the subject chosen by the audience.

On Sunday afternoon, March 23, Mr. Lambelle will deliver a trance address. 3 for 3.15. Admission free.

In the evening Miss Keeves, trance and clairvoyant medium, will attend the seance for the last time at present. 7.30 for 8. No person admitted after that time. Admission 6d. to defray expenses.

On Tuesday, March 25, Mr. Lambelle will deliver a trance address on any subject chosen by the audience. Admission free. 8 for 8.30.

JAMES WHITEHORN, Hon. Sec.

DEARNLEY.—Mr. Wood will deliver two trance addresses at the house of Mr. Thomas Halstead, Dearnley near Rochdale, on Sunday next, at 2.30 and 6.30 p.m. Collections to defray expenses. Friends are kindly invited.

ISLINGTON SPIRITUAL INSTITUTE, 19, Church Street, Upper Street, Islington.—On Sunday next, Mr. Wallis will deliver an address, entitled, "Immortality, Conditional or otherwise." We should be glad to see a good muster upon this occasion. The above hall will be closed after Sunday, April 14th, for a short season.—ALFRED MONK, Sec.

NEWCASTLE-ON-TYNE.—On Sunday evening, March 10, Mr. J. A. Rowe gave an address to the Newcastle Psychological Society entitled "A Brief Review of Materialism, Mesmerism, Darwinism, and Spiritualism," Mr. W. C. Robson, vice-president of the Society, officiating as chairman. The address, which was a very long one, was attentively listened to by a large audience, and at the conclusion received well-merited applause. Mr. John Mould moved and Mr. H. A. Kersey seconded, that a hearty vote of thanks be accorded to Mr. Rowe for his very able address, which, on being put to the meeting was carried with great enthusiasm. Mr. J. A. Rowe briefly replied.—R. M.

Mr. COLVILLE has completed a very successful provincial tour, under the auspices of the Lancashire District Committee of Spiritualists. On Sundays, the meetings at Manchester, Feb. 24; Liverpool, March 3; Rochdale, March 10; and Oldham, March 17, were eminently successful; and the week-evening discourses in various other places have also proved the possibility of making a profound impression, favourable to Spiritualism, on the minds of the public, by means of well-conducted meetings—in some cases entirely, in other cases partially, public. It is a noticeable fact, that, with one single exception, all the audiences have been courteous and respectful, and in the one instance where they were the reverse, opposition was overcome by bursts of applause at the end of the proceedings.—Mr. Colville will be in London on Good Friday, and will lecture at Langham Hall, at 8 p.m., on "The True Position and Divine Mission of Women." Tickets 3s., 2s., and 1s., may be obtained at the Spiritual Institution.

SUDDEN DEATH AND SINGULAR PRESENTIMENT.—Angus Robertson, a native of Inverary, and a shoemaker by trade, who for some time has been working in the village of Stow, went to Galashiels on Monday to make some purchases. Leaving a public-house at eleven o'clock, he fell into a dam by the roadside and was drowned. Robertson's dog had apparently tried to rescue him from the water, and failing in this it set up a loud howling until the attention of a policeman was directed to the spot. A singular circumstance is related in regard to Robertson's death. His wife, feeling uneasy that he did not return to Stow when expected, sat up waiting for him for a considerable time, but eventually went to bed shortly after midnight. In a little while, however, she was startled out of sleep by, as she thought, an imploring cry, twice repeated, at the window, of "Mary, Mary." She instantly rose, ran down stairs and out to the street, but found no one. She felt much alarmed, and, though no word of the fatal occurrence had reached her, she took the first train next morning to Galashiels, assured that something dreadful had happened, and, of course, found her worst fears realised.

THE PHONOGRAPH.—At a meeting of the Society of Telegraph Engineers, among other papers read was one by Mr. Preece on the phonograph. Three instruments were shown, one just arrived from America, constructed under the direction of Mr. Eddison, the inventor, and exhibited by Herr Pukas; a second made by an amateur, Mr. Pidgeon, of Putney, and a third by Mr. Stroth. The instrument consists essentially of a cylinder on which a spiral groove is cut. This cylinder is covered with tinfoil. A vibrating disc, about the size of a telephone plate, has a needle at the back, which is placed in contact with the foil; and as the voice is spoken on the disc, and the cylinder is rotated shifting along so as to keep the spiral groove under the needle point, a series of dots are made. When, after the voice ceases, the cylinder is brought back to the starting point, the needle, pressing against the foil, follows the depressions, and so throws the plate attached to it into vibration. These vibrations being necessarily the same as those imparted to the disc, reproduce the sounds. In the case of Mr. Eddison's instrument, the same disc was used for speaking on to, and for reproducing the sounds, and the words were heard, and repeated with marvellous distinctness. A heavy driving wheel is here employed to keep the revolutions steady. In Mr. Stroth's instrument clockwork is used to move the cylinder, which ensures an even movement; here the same disc is used for speaking on to and repeating. Mr. Pidgeon uses a parchment disc for repeating. All three instruments were a success, some of the songs sung into them were encored and duly repeated, and a large audience spontaneously rose and stood while Mr. Stroth's instrument reproduced "God Save the Queen."—*Newcastle Chronicle*.

MR. MORSE'S APPOINTMENTS.

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

LONDON.—Sunday, March 31. Anniversary Festival. Doughty Hall. Thursday, April 4. Dalston Association. Marylebone Association, Friday, April 5, probably.

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

ULVERSTON.—April 10. For the Lancashire District Committee.

BARROW.—April 11. Do. Do.

MILLOM.—April 12. Do. Do.

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

BELPER.—April 27, 28 and 29. 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.

MANCHESTER.—Sunday, March 24, Hulme Town Hall, at 7 p.m. Sunday, March 31, Temperance Hall, Grosvenor Street, at 2.30 p.m. Hulme Town Hall, at 7 p.m.

OLDHAM.—Thursday, March 28. 186, Union Street, at 7.45 p.m.

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

LONDON.—Langham Hall, 43, Great Portland Street, Good Friday, April 19, and Tuesdays, April 23 and 30, at 8 p.m. Ladbroke Hall, Sunday, April 21, at 7 p.m. Doughty Hall, April 28, at 7 p.m.

LIVERPOOL.—Sunday, May 5, Camden Hotel, at 11 a.m. and 6.30 p.m. May 6, at 7.30 p.m.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 12, and following week.

Persons desiring Mr. Colville's services either in London or the Provinces, are requested to make early application to him, address—Care of Mr. Brown, 59, Grosvenor Street, Manchester. Orations and poems on all occasions may be delivered on subjects chosen by the audience.

NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

Sunday, March 24. Trance Address ... Mrs. H. L. Batie

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

Lectures commence at 6.30 p.m.

Admission free. A collection to defray expenses.

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

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

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

Mr. Johnson will speak at the following places:—

Manchester Sunday, March 24, at 2.30.

Bolton " " 31, at 2.30 and 6.30,

Mr. Jackson at 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.

February 21, 1878.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

HULME.—Mr. W. J. Colville, inspirational medium of London, will deliver orations and poems in the Hulme Town Hall, Sunday evenings, March 24 and 31, subjects to be chosen by the audience, questions permitted at the close of each oration. Admission free. Collections to defray expenses. Doors open at 6.30, service to commence at 7 o'clock.

HULL.—Mr. Coates of Liverpool delivered an excellent address in the Foresters' Hall on Sunday evening last on "The Needs of the Times." He will also deliver another lecture in the same place on Sunday evening next, on "The Uses of Spiritualism." The audience was intelligent and attentive, and we hope a better day has dawned on Hull. Friends in the district are requested kindly to attend and encourage the Movement in this place.

NOTTINGHAM.—On Sunday, March 24, there will be a special meeting held in the room, Church Gate, for Spiritualists and friends. In the afternoon, at 2 o'clock, a conference will be held, and a social gathering. Tea will be provided for 5 o'clock. In the evening Mr. John Lamont, of Liverpool, will give an address. An earnest invitation is given to all Spiritualists and friends to come and take part in the meeting.—Fraternal yours, Mrs. Story, Sec., 32, Hedderley Street, Nottingham.

Mr. T. M. Brown is at present in the Chester-le-Street district, where he will hold meetings for a few days. He will afterwards visit Newcastle and Sunderland, previous to his journey to Malton, Selby, York, and other places south. Letters for him may be addressed to Mr. Samuel Stewart, West Pelton, near Chester-le-Street; for Newcastle-on-Tyne, T. M. Brown, Mr. E. J. Blake, Grainger Street, Newcastle-on-Tyne. Friends are requested to communicate early, so that arrangements may be completed.

OSSETT.—The Spiritualists of Ossett and Batley Carr intend holding a united tea-meeting and entertainment on Saturday, March 23. Tea on table at 5 p.m. The entertainment will consist of pianoforte and violin solos and duets, songs, &c. Dr. Peebles and other friends will also address the meeting. Tickets for tea and entertainment—ladies, 9d.; gentlemen, 1s. On Sunday, March 24th, Dr. Peebles will deliver two lectures, as follows:—In the afternoon, at Batley Carr, at 2.30, on "My Travels in the East and what I saw there." Evening, Ossett, 6.30, "Darwinism and Spiritualism." Collection at the close of each lecture, to defray expenses.



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St. Thomas Vicarge, Annfield Plain, Lintz Green, Co. Durham,
March, 1878.

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OR, AN ORAL DISCUSSION BETWEEN THE

REV. MIGETTUWATTE, A BUDDHIST PRIEST; AND REV. D. SILVA, AN ENGLISH CLERGYMAN,

HELD AT PANTURA, CEYLON,

WITH AN INTRODUCTION AND ANNOTATIONS BY J. M. PEEBLES, M.D.

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OR,

WHAT I SAW IN THE SOUTH SEA ISLANDS, CHINA, INDIA, ARABIA, EGYPT AND PALESTINE

BY J. M. PEEBLES, M.D.

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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
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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 8.30 p.m.
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