



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

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**THE 30th ANNIVERSARY  
 OF  
 MODERN SPIRITUALISM.  
 ———  
 GRAND COMMEMORATION FESTIVAL  
 AT DOUGHTY HALL, LONDON,  
 SUNDAY, MARCH 31, 1878.**

It was on the 31st of March, 1848, that intelligent communication was first established with spirits through rappings, in the family of Mr. Fox, at Hydesville, in New York State, U.S.A. The house had been "haunted" for some time by knockings and sounds, which greatly disturbed the family; and the nature of these noises was discovered on the night in question by one of the daughters, Kate, then a child, who asked the power which communicated to repeat a certain number of raps, which it did. Thus it was suggested that the rapping agent was an intelligent power, and from that beginning, questions were put and alphabetic communication was established, and thereafter spiritual manifestations soon spread over the civilised world. Miss Kate Fox is now the wife of H. D. Jencken, Esq., barrister-at-law, and resides in London. During these thirty years she has been a most extraordinary medium for various forms of spiritual manifestations.\*

The Anniversary of Modern Spiritualism has been observed by Spiritualists in America for many years by the holding of public meetings, at which the most eminent workers in the Cause delivered addresses. The first public celebration of the day in this country (which has come to our knowledge) was held at the Spiritual Institution, 15, Southampton Row, London, in 1874. In the following year a demonstration, on a large scale, took place at the concert-rooms behind the Princess's Theatre. Upwards of 400 sat down to tea, the tables being presided over by 24 ladies; and a testimonial was presented to Mr. W. Wallace, the pioneer medium. In 1876, a similar benefit was contributed to Mr. Hudson, the spirit photographer, and a numerous attended meeting was held at Cambridge Hall, Newman St., Oxford St., the most prominent feature of which was the exhibition of spirit photographs, and photographs of materialised spirit-forms, spirit-drawings, paintings, portraits, &c., thrown on the screen by the oxy-hydrogen light.

In 1877 the anniversary was celebrated at Doughty Hall, and this year, the date falling on Sunday, it was resolved to hold a spiritual festival on a larger scale than had been hitherto attempted by conducting a series of meetings throughout the entire day.

**THE MORNING SESSION**

Commenced at ten o'clock, Mr. J. Burns, O.S.T., in the chair, who opened the meeting by reading a number of letters from friends in town and country who were unable to attend, but expressing their hearty sympathy with the objects of the meeting. Some of these letters were published last week, and others appear in another part of the present issue. Mr. Dale and family opened the services by singing "Ring the Bells of Heaven." During the meeting a number

of very appropriate pieces were sung by the same family. Mr. W. Towns was then entranced by his spirit-guides, who delivered through him a most appropriate and impressive invocation. The Chairman then read from Acts ii. 1—21, how the Holy Ghost came upon the apostles as they were gathered together on the Day of Pentecost; how they were made to speak in all manner of tongues, conveying words of spiritual instruction to all the peoples assembled in Jerusalem; how Peter regarded these manifestations as a fulfilment of the words spoken by the prophet Joel, "I will pour out my spirit upon all flesh," &c.; and how "signs and wonders" should appear, "blood, and fire, and vapour of smoke;" the sun turned into darkness, the moon into blood, indicating great changes and trials, but that whoever "shall call upon the name of the Lord shall be saved."

**THE CHAIRMAN'S INAUGURAL ADDRESS.**

In meeting thus to celebrate the Anniversary of Modern Spiritualism we do not confer special honours upon any particular date or phenomenal event. It is neither the day nor the external facts that awaken our enthusiasm, but in a general way we recognise the diffusion of fresh light upon the minds of men, and acknowledge the necessity and importance of a continuous revelation from above, essential to the development of man's spiritual nature.

A Spiritual Teacher of the olden time said, "Unto us a child is born, unto us a son is given." An uninspired and less poetical class of men have supposed that this "son" was a man begotten of God, a child who became a special teacher and redeemer of mankind, sent by God. The spiritual significance of the prophet's words have thus been lost, and the ennobling recognition of a grand spiritual truth has been reduced to the level of a common-place conception, which misconstrues God's goodness and reduces man to servility.

In the spiritual, as in the physical world, light must succeed light as day succeeds day. The sunshine of yesterday will not avail us to-day, nor will the springtime and summer of last year clothe the earth in flowers and fruits this year. Every time the sun rises there is a fresh manifestation of the same divine gift—life, light, and activity, to all that dwells on earth. The birds hail the light in songs of joy; animated nature, refreshed, returns to its daily work of progress; man, invigorated and electrified into activity, takes hold with fresh spirit the toils to which he succumbed on the evening before. Creation has been performed afresh, and the events of the new day are of a grade higher, and more advanced, than those which formed the history of the day preceding; but these days are not all uniformly improvements to the man of external observation. Winter succeeds summer, short days of darkness, of cold, of fog, of flood, and of tempest overwhelm the earth in gloom, and danger, and privation, till the new year again comes forth from the recesses of time, and men instinctively celebrate the event with joyous salutations and the manifestation of hope and brotherly love. Within the spirit something speaks, which, contrary to the cold deductions of external vision, bids man rejoice with hope and gratitude for blessings conferred by the bountiful hand of the Creator of all things.

On the spiritual plane the same phenomena occur, but they are recognised more particularly by those whose minds have been opened up to the great facts of spiritual existence. The waves of spiritual inspiration of the past can no more enlighten our souls now, than can the sunshine of centuries ago fertilise our fields and ripen our crops in the present year. Man requires spiritually an ever-rising Sun to enlighten and guide him day by day.

\* For a full account of the origin and early history of Spiritualism see "Twenty Years of Modern American Spiritualism," by Emma Hardinge-Britten. It may be purchased or borrowed for perusal at the Spiritual Institution, 15, Southampton Row, London, W.C.



There are also in the spiritual sphere dark, tempestuous, wintry times, followed by the hopeful morning of years that are new and promising. In the world of thought and spiritual action there are periodical changes through which the products of the past are rooted up, scattered to the winds, washed away by the floods, destroyed by the frosts, and covered up by the fleecy mantle of snow—the spotless page which precedes a purer inscription of thought. Then, indeed, there are “wonders” and “signs” perceived in the world of thought and in social life, typified by the “blood, and fire, and vapour of smoke.” What mean now the wars and famines, the social anarchy and privations, which at the present time submerge the civilised world in the mid-winter of misery and suffering? Are these not the painful passing away of an old order of things that “the notable day of the Lord” may come—the New Year’s Day in which a fuller measure of the light of the spirit will enter into the life of the nations, producing fruits of social order and justice such as could not possibly be enjoyed in the times preceding? And what of Spiritualists? Has not our “sun been turned into darkness and our moon into blood”? Relying almost entirely upon the physical phenomena as a basis for our teachings, we have had our light suddenly eclipsed; our facts have been rendered by themselves worthless for our purpose. The materialist, the conjurer, the trickster, and the ignorant “investigator,” headed by the magisterial power, have seized upon our light and turned it into darkness, so that, after thirty years of effort, we have found ourselves latterly going backwards rather than forwards, and disorganisation and alienation have prevailed throughout our ranks. The innocent have been visited with contumely and persecution; the pure and unselfish workers have been scandalised and reduced to the uttermost degree of suffering; the truth has been reprehended by thousands of tongues within our own ranks, and men have in despair asked themselves, What is there to believe? who will show us the truth? And yet not one of our facts have been uprooted, nor has a single persecuted medium been found guilty. This crisis we must not regard with feelings of despair. It is the necessary fulfilment of a period, the wintry season of a year of growth and development, which has terminated for ever, and is followed by the prophet’s assurance: This day to us a son is born, and a child is given. To-day the sun rises with fresh light and joy, and a new year opens its gracious portals, through which the guardian angels of the future beckon us to follow them.

The vicissitudes of Spiritualism are a necessary consequence of the method which has been pursued in the past. No one is particularly to blame for them—they were inevitable. Let us briefly review the history of the past. Spiritualism—or the spirit-world, rather—thirty years ago impressed itself upon mankind through manifestations due entirely to spiritual action. Human intelligence, human volition, human aspirations, had nothing to do in the matter. The spirits found mediumistic conditions through which they could manifest themselves, and they did so. They alone were active; man was entirely passive. With childish curiosity he imbibed the wonders thus thrust upon his notice.

Instructed how to proceed, he constituted the necessary conditions in many other places, and the spirit-world manifested in accordance with the law through which it first presented itself. Rapidly the wave of spirit-manifestation passed over the civilised nations, and millions of men and women were found sitting passively, listening to sounds, hearing entranced mediums speak, and spelling out alphabetic messages. There was little knowledge required to do these things. There was no aspiration, because darkness and ignorance of spirit-life prevailed everywhere. There was little power of selection because of inexperience in distinguishing the true from the false, the good from the evil. There the circles sat, invitingly subjecting themselves to all sorts of influences and controls from the spirit-world—good, bad, and indifferent, eagerly seeking for the initial facts of spirit-presence, the simplest letters of the alphabet, the humblest messengers from the great Beyond. Do not let us blame Spiritualists or Spiritualism for this, but let us refer the cause rather to the previous ignorance in which the dogmas and observances of the churches, and the negations of the materialistic and scientific schools, had placed mankind. No signs of spiritual manifestation existed anywhere; no lights of spirit-communication were known. The “spiritual gifts,” like the talents of the unfaithful steward, were wrapped up in the napkin of unconsciousness, and there existed not throughout Christendom the faintest possession or recognition of those gifts of the spirit which have been of olden time declared as essential to the healthy existence of a religious life. Man was ignorant, and spiritually bound up in dogmas and creeds, petrified by materialism, or degraded in the sensuous life of the flesh, with its manifold perversions.

Under such circumstances the spirit-world manifested itself amongst men, and is it to be wondered at that the manifestation was by no means perfect or final? It did the best it could, but that best was only temporary; our recent troubles have been the sweeping away of the errors of youth, that the more enlightened experiences of dawning manhood may take their place. Our errors, in consequence of these conditions, have been, that we have not been sufficiently discriminating in our reception of spirit-visitants, and the thoughts and conduct of many have become dominated by the most extravagant notions and actions. We have not been sufficiently discriminating in the formation of our circles: men and women forming the most heterogeneous and inharmonious mixture, have essayed to communicate with the spirit-world, which has led to many forms of misunderstanding and dissatisfaction. We have not been particular enough in the choice

of mediums: anyone who could gratify our curiosity or incipient love of knowledge by the production of wonders or phenomena previously unknown to us, has been eagerly welcomed into our midst, and honoured with our confidence. We have permitted those who should have been no more to us than mediums to become our counsellors and bosom friends, to ingratiate themselves deeply into our affections, and become the pivot upon which our determinations moved, to the degradation of our individuality, and the neglect of personal development. We have not made at all times a wise choice of teachers: those possessed of inspiration and fluency of expression, however unfitted otherwise to guide us, have been placed in positions of influence and leadership, perpetuating priestcraft in its worst form. We have not been wise in our perceptions of truth: the wildest theories, and the most objectionable suggestions have been received and acted upon by many, who, galled by the chains of dogmatic ignorance and perverted custom, panted for freedom, but were incapacitated because of their former bondage, from being able to think and act wisely for themselves. We have proselytised too much, and taught too little: without elevating our own spiritual status, we have spent ourselves in encompassing the multitude and pressing them into our field. Our circles have been prostituted to the unworthy demands of “investigators,” so-called. Our societies, our literature in some respects, and many of our recognised teachers and leaders have become practically infidel to the truths of the spirit, and renouncing the well-known designation of the grand truth of spirit-communication, have adopted in its place the designation of “psychologists,” “inquirers,” and other compromising terms, all tending to weaken the truth, and strengthen its enemies.

We have attached far too much importance to outsiders, who, with no other claim upon our respect than the possession of some title or position, which had no bearing whatever upon their fitness for spiritual advisers, have advanced theories of “psychic force” or “unconscious human agency,” wholly atheistical and materialistic in their tendency, and without the shadow of a basis upon which to present themselves.

We have, by these and other means, sapped our mediums and circles of spiritual power and angel protection, made the “investigator,” or infidel element predominate, and sold ourselves hopelessly into the care and keeping of the adversary. We have tried to organise ourselves, and, as the smallest potatoes, when shaken in the sieve, come through first, so have the most worthless and unspiritual of the gatherings up of the Movement put themselves forward to be the rulers, tax-collectors, and representatives of their brethren. Persons with the most infamous characters and reprehensible principles have been elevated by a few into false positions, to the disgrace and misrepresentation of all. The tactics of the world, instead of the wisdom of the spirit, has regulated in those things, and our organisations have been fashioned after the pattern of effete tyrannies, which modern wars are wiping off from the face of civilisation; and the attempt has been made to reduce to a position of serfdom and dependence the whole body of self-reliant and spiritually directed workers, to the demands of selfish cliques and self-constituted councils. Is it any wonder, then, that our sun has been darkened, and our moon turned into blood? and that the seat of these “signs and wonders” should have been placed in the strongholds and centres of the abuses which have led to these disastrous results?

These are the lessons to be learned from the winter behind us, but this is the glorious dawning of a new year in Spiritualism. A triple decade has taught us useful lessons; let us thank Heaven and profit by them, for indeed have they brought precious truths to the human family.

What are these truths? Millions of well-meaning and intelligent men and women of all continents have been blessed with the practical realisation of spiritual communion, and have been brought face to face with their spirit-friends and the good and wise of all ages, removing the fear of death, the bonds of dogmatism, the priestly threat of hell, the domination of passion, and the dark pall of ignorance, and placing in their stead that light which lighteth every man that cometh into the world, the love of God as the Father of all, hope of heaven and a knowledge of the grand destiny of man, and how to attain its purposes. Thus Spiritualism has been a great moral and religious revolution, as well as an invaluable personal reformer, such as has not been witnessed within the limits of authentic history. The atheist has been brought back to a practical and soul-satisfying religion; the materialist has been elevated into a consciousness of spiritual life and its privileges; the vicious have been redeemed and purified; the unthoughtful prodigal has been brought back to the father’s house; and the bonds of affection and duty have been replaced in thousands of instances. These have not occurred in solitary cases, but the numbers of these blessed recipients have amounted to millions within the last thirty years. Let us, then, in reckoning up the produce of the year of spiritual work now closing, gratefully keep before our remembrance the choice and everlasting fruits of the tree of Spiritualism which have been gathered; and while we carefully note the occurrence of unripe fruit and worm-eaten and blighted specimens, we do so, not with the spirit of recrimination and unthankfulness, but to search out and eliminate the cause which has thus defeated Heaven’s generous purposes, that no such misdirection may occur in the future.

The Spiritualism of the past, adapted, as it was, to man’s ignorant and passive state, was in essence phenomenal, and addressed to the materialistic sense of man; it laid hold of him at his lowest ebb, and arrested his most sensuous and indifferent attention. But



Spiritualism came not as a mere phenomenon; while it was nothing more than that, it was an annoyance, and failed even to be a curiosity. When through its manifestations the revelation of immortality had been brought to light, then it made progress; it achieved its purposes, it planted its roots into the affections of men, it brought forth precious fruits in their actions and their lives. The results arrived at thirty years ago this day for ever disprove the theory that would eliminate spirits from having a hand in the matter, for, spontaneously and unquestioned, they declared themselves. The Spiritualism of the future is to be based upon this glorious revelation. The phenomena are now recognised everywhere. To insist upon the truthfulness of these occurrences, and upon the facts of mediumship, is now a work of supererogation. There is no need for men and women to sit passively for many hours to verify the occurrence of these phenomena. All that has been done, till it has become an abuse. Our work is now one of spiritual aspiration. Instead of dragging the spirit-world down to us, it is our time to oscillate spiritwards, and earnestly exert ourselves thitherward. We have discovered indubitably that spirits exist, and can minister to our spirits; that our lives are, indeed, a portion of the life of the spirit immortal; that heaven is here, and spiritual laws and purposes should actuate us now even as in the illimitable future. From phenomena, from the material, we pass up to principles, to the spiritual, and then all our doubts and difficulties will be removed; our mediums will then be the instruments of truthful and satisfying spiritual representations; their lives will be purified and adapted to their spiritual mission; our organisation will be individual relationship with the one universal soul, which overshadows all.

To be organised we need not be huddled together in one room to debate with one another, and have one party endeavour to trammel the action of the other. It has been found that attempts at brotherhood on the material basis have resulted in greater strife and alienation. These pillars round the ball do not come in contact with one another, yet they are beautifully organised and related by their respective positions in the fulfilment of one grand purpose; and besides their successive contiguity, the ornamental bands of pink and white which have been hung upon them to decorate the hall for to-day's meetings represent the cords of love and light which bind together all souls who relate themselves to the principles of which they are the representation. Our work as Spiritualists is no longer to sit passively and wait for the spirits, but to rise in our manhood and exercise our spiritual prerogatives. The hand of the Almighty Parent has been reached down to us in our infantile weakness; now it is our duty to arise and be guided by it. Our first duty is to think for ourselves, to realise that each of our bodies is possessed by a spirit—the image of God and the centre of infinite possibilities. Let us discourage all fortune-telling, self-seeking, purposes with the spirit-world, and refuse to swallow down that which mediums may speak, without a due exercise of our reasoning powers; then would all good and worthy spirits desire to work with us, not for us. They may aid us much, but only in so far as we endeavour to help ourselves. The development of the Divine Image within us, and the cultivation of "spiritual gifts," through the exercise of which we alone can know aught of spiritual things, can only be effected by our own efforts. We alone can set our house in order, and make it fit for the spirit-guest, whom we desire to come in and sup with us, and thus become members of the heavenly brotherhood.

How shall we do this? is the question of the hour. What does the Sun of Truth that this day is born amongst us desire at our hands for his high service? We require to purify the body by living cleanly, temperate habits, that our tissues may become diaphanous to the light of purity, and permeable by the atmosphere of a higher world; we require to outwork the spiritual powers within till our intuitive and discerning faculties perceive truth and detect error and falsehood wherever they may be found. We require to enlarge and cultivate our reasoning faculties, that they may clearly comprehend the infinite array of circumstances which the drama of life constantly presents to our consideration. We require to purge our affections, that the fit and the proper, the good and the pure, may relate us to all we come into contact with. Lastly, we require to so open up the deep sympathies of our inmost nature that our purest and tenderest love will for ever flow towards all the surroundings that an all-wise Teacher has placed in the way of our pilgrimage. Thus fortified and established in our position as independent spiritual beings, we shall penetrate with our aspirations the highest heaven. The good and the true of all times will be our soul's companions. Those whom we loved will yet be with us, for the highest spiritual manifestations will then be the rule rather than the fitful exception. The trials of life will be gratefully accepted as the most fitting lessons for our individual development. Then, indeed, will Spiritualists be a power—a power over themselves, and a power for good to others—the patriots amongst nations, the saviours of many, and the just few that shall prevent the utter destruction of society in the impending revolutions and social convulsions.

#### TRANCE ADDRESS THROUGH MISS KEEVES.

Mr. Chairman and Friends.—We greet you on this the Thirtieth Anniversary of Modern Spiritualism, that comes with its blessed message of love to all. With its divine light it has shown men the errors of their creeds, and now thousands of those in your land are grasping at its immortal treasures. This morning should find your resolves for unity strong and firm, for it only requires you to live in unity and harmony, and Spiritualism will cover the land as the waters cover the channel of the sea. It has been thought and said that Spiritualism has come only to destroy and take from you the only morals you have got,

But we deny that Spiritualism has done or will do this. Like begets like, and those who sit and draw those influences only that will minister to their curiosity, shall never realise the blessings of its sublime teachings. Spiritualism comes to us and testifies that there is a life beyond, and those spirits who come to teach you of that life only bring assistance that will help you to do for yourself what you could not do unaided. If they attempted more they would destroy your responsibility, which would prove a curse rather than a blessing.

Now, by this the Thirtieth Anniversary of Modern Spiritualism, how many have passed away in the full belief of its doctrines, and how many have returned to give us the assurance of their continued existence and life in the spirit-world? This they do to circulate the great principles that teach men to think for themselves and act as they wish, without having any other person to do their thinking and praying. And it is through the influence of these teachings that thinking men are leaving their churches, because they find their creeds incapable of affording them the amount of satisfaction they desire; and the ministers and leaders of these churches are now beginning to question why the best minds are leaving their congregations, and they are saying one to the other, How shall we prevent these things? But they are weighed in the balance of their faith and found deficient, and they will yet acknowledge the beautiful thoughts of the spiritual faith, and leave their own as a worn-out garment. May you, by your lives and doctrines, endeavour to manifest and show forth the living truths that you possess.

#### INSPIRATIONAL ADDRESS BY MR. E. W. WALLIS.

Mr. E. W. Wallis, who had passed under control during this last address, then rose and said:—

As a spirit I greet you this morning; as one who has passed through the change of death; and as one who has enjoyed the consciousness of the life beyond. In the ages that have gone we see mighty changes, and how men, as they rose inobedience to the laws of their being, have enjoyed the greatest of blessings. Judging from the past we judge as to the future before us. We have seen the waves wash upon the sea-shore, and each succeeding wave washing up higher; even so the waves of thought wash upon the shores of human life higher and higher, until, from the faith and creeds of the past, Spiritualism has dawned upon the minds of men, causing them to think for themselves, and answering the question that has hitherto remained unanswered. "What of the dead?" Who, indeed, can answer to the cry of the bereaved hearts, "Where are our loved ones?" But as we look to the things of the present we see a great change effected; we see that men are becoming prepared for the reception of the great truths of the spirit-world; and it is one of the basic fundamental principles of Spiritualism that men will enjoy the things for which they have aspired. There is a new era coming, as our friend has observed, when men, thinking for themselves, and feeling their own responsibility, will cast off their old forms and be born again, truly. What is our mission to you this morning? It is that men must think and act for themselves, and that love may reign and abound in each soul, teaching men to grow to a grand and glorious outcome. These will follow if men incline towards them; by the principles of nature established by law, order and natural sequence, nothing occurs by chance, and as we see everything in nature coming in due course, so we may expect ultimately that by the powers of his mind, man may, when placed face to face with the grim monster, death, exclaim "O death, where is thy sting! O grave, where is thy victory!" They are swallowed up in the knowledge of a true spiritual consciousness. Then by faith and works follow out the great laws of your being, and you will undoubtedly attain that assurance which only comes from positive knowledge and true faith.

#### ADDRESS BY MR. J. ASHMAN, PSYCHOPATHIC HEALER.

Mr. Ashman then addressed the meeting, and commenced by alluding to his seven years labour in the establishment of the Psychopathic Institution, Marylebone Road, and whether or not that work might be for the honour of the spirit-world he stood responsible for it; and he had to thank the spirit-world for it all. Seven years ago, in addition to a beneficial change in his physical condition, he had been confirmed in an idea he had long held, namely, the practical intercourse with the spirit-world. For thirty years he had been in communion with the spirit-world through the ministrations of his spirit-mother, and he wanted no better guide, for he was successful and happy when he followed her inspirations, but when he went from them he suffered, and he thought that all deserved to suffer when they heeded not the voices of their guardian friends. For seven years he had healed for a living, and was not ashamed of it. He put himself in the hands of the spirit-world, and at first had to suffer much privation, but there had never been any complaint in his happy family even when on bread and water; it was recognised that he had done what his conscience had shown him to be his duty. He asked for the prayers of all to help him in his work. He was glad to see more healers enter the field, that suffering might be reduced and the lame strengthened. It was written, "Prove all things," and after seven years of trial he found that the principle of human immortality was true. He hoped that the next thirty years would show an improvement, and that all animosities would pass away. How painful it was to hate anyone; he could not do it. We should replace envy with love. If we wish to prosper in truth and holiness we must give up all that is detrimental to them. Mr. Ashman concluded by describing an experiment he tried in response to a note from a doctor desiring to know if he could raise the temperature of the human body. Mr. Ashman placed his hand on the arm of the patient, and instead of rising, the temperature fell half a degree. The thermometer would not err, and he thought to himself had spirit-aid left him; but presently his pulse went up to 140, and in a few moments the thermometer indicated an increase of temperature by rising four degrees and six points. It was a power above him that did it, and he hoped, in conclusion, that they would pray that he might have strength never to disgrace it.

#### ADDRESS BY THE SPIRIT "OLIVER CROMWELL" THROUGH HIS MEDIUM MR. W. H. LAMBELLE, ENTRANCED.

The Misses Dale sang a hymn, after which Mr. Lambelle was controlled by his guide "Oliver Cromwell," and said:—

It is a glorious privilege accorded the spirit-world this morning in being allowed a voice in your celebrations; that they have been



able to declare their continued existence and to bear testimony to the life beyond earth's cares. We come to-day to welcome the approach of spring. But we are here to proclaim still another spring, when man's mind will be released from the thralldom of man-made creeds, and his soul allowed to wander free and contemplate the glories of creation. We are here to proclaim, as the spirits of olden time 'did, "Peace on earth and goodwill toward men." Already has this light and love dawned upon you from above. How has it dawned? According to the immutable laws of God stamped upon everything. Progress is the law of all life, both of yours and of ours; we cannot resist the force of its current, and that current is the power to unfold itself which is planted within the soul. Man has now presented conditions for its more favourable unfoldment. Men, if they live true to their own consciences, are only saving themselves, and not others; and the present is but the preparation for the future. It will never be by crushing down intellects and sinking individuality that men can link themselves to the good and true of all ages who come to bless and to strengthen. And to succeed in the attainment of things spiritual it is necessary that the true character should be acted out. Avoid self-righteousness and selfishness, and seek earnestly for virtue, intelligence, and sanctity to strengthen your wills and guide you into the paths of grace. Righteousness is no cloak, it is the garb of the soul. Aspire, then, to a truer knowledge of your own self, and seek to develop your own character, and encourage others to follow in the same path. Live for your own salvation. In the ardour of my enthusiasm, which has been a reproach against me, I say, labour for the cause of Truth. Let your motto be "Upward and onward," your watchword "Truth," and your desire, friendship and the association of spirits calculated to assist and strengthen you. Brethren, be men and soldiers living and fighting for this glorious standard of our profession. See the auspicious day approaching, when, with this gracious light we may perceive our paths clear and shape our course in accordance therewith. Oh, immortality! Oh, truth divine! may thy promises and inspiring influences ever rest upon these thy humble inquirers, and may the gracious dews of heaven cheer and refresh their souls and lead them on to victory and glory.

#### ADDRESS BY DR. PEEBLES.

In a few kindly words Dr. Peebles expressed himself as being charmed with the speeches from the spirit-world which they had just heard. He introduced the letter from Rev. J. H. Harter—the only communication received from American Spiritualists at the date of the anniversary. It was read by the Chairman to the meeting.

#### A SPIRITUAL DELEGATION FROM AMERICA.

Mr. Lambelle was controlled as he sat at the reporting-table. During the whole morning influences had been endeavouring to control his hand to write, which somewhat interfered with his duties as reporter. Mr. Towns clairvoyantly saw many spirits near him, and ultimately they entranced him completely, and "Lincoln" spoke through him to the following effect:—

"When we came from Boston, Mass., this morning we did not expect to find amongst you a capable mouthpiece to enable us to greet you as we now have the pleasure of doing. We are united with you by the cords of love and sympathy, which cannot be disconnected by space or time. We greet you with our warmest benedictions; and in the glorious work you have taken in hand, we wish you all God-speed. There is power enough within your ranks to sustain you in your work to-day without our efforts. The sympathy of the spirit-world extends to all who will receive it, inspiring your hearts with the grand central truth of man's spiritual existence, which makes all men brethren."

This communication unexpectedly carried out a suggestion made by Dr. Peebles, that a telegram should be sent to some large meeting in America conveying to them the greetings of British Spiritualists. We hope a spiritual delegation from this country has been as successful in manifesting as the American spirits were in Doughty Hall. The American delegation consisted of "Edmonds," "Hare," "Tallmadge," "Dale Owen," and others.

This closed the morning meeting, the most spiritual of the series. The harmony and mutual sympathy were most perfect. It was truly a spiritual festival, and fitly inaugurated the New Era—a glorious advance on the telegraphic knockings of thirty years ago.

#### AFTERNOON SESSION.

Friends who had come some distance to the hall, were invited by Mr. Dale to a repast of fish prepared in the Jewish fashion, bread, coffee, &c. This was an accommodation which was eagerly accepted. The mid-day interval was indeed a pleasant social conference. At two o'clock Mr. Everitt took the chair for the afternoon meeting, which was opened by the Congregation singing the 51st hymn in the "Spiritual Lyre." Mr. Dale presided at the harmonium, and a party of vocalists interspersed the speeches with suitable melodies.

#### MR. EVERITT'S ADDRESS FROM THE CHAIR.

Ladies and Gentlemen,—Let us congratulate each other upon this the 30th Anniversary of those apparently insignificant and meaningless rappings, but upon which hung such stupendous results. Those much-despised Rochester knockings were the precursors of revelations which have gladdened many a heart, cheered up many disconsolate spirits, given a fresh impetus to life, and made persons feel that there is something worth living for.

The influence of those rappings has spread far and wide, not only where the English language is spoken, but throughout the whole civilised world, and they will mark an epoch in the world's history which will be regarded by the coming generations as the commencement of that glorious period called "the Millennium." Poets have sung and prophets prophesied that the time would come when spirit-communication would be enjoyed by the human

family; and seers in all ages, looking down the vista of time, saw the heavens open, and angels descending to the children of men, declaring "that there should be no more death," and the enlightened Spiritualist can echo that declaration, and say, "There is no death." What men call death is only putting off a worn-out garment. There is no break or interruption of life by this change which is called death. Life continues ever the same, if we may believe the testimony of those who have experienced the change.

There is something in this revelation infinitely superior and more glorious than the gloomy teachings which tell you that you will have to lie in your cold graves until the last day, and that when you are called forth you may have to look about you for your arms, legs, and other members of your body, for they may have been used by hundreds of other persons besides yourselves.

It is something more glorious than the doctrine of the general resurrection of the dead, which teaches, that at the sound of the mighty trumpet the dead shall be roused up from their unconscious slumbers and come forth to judgment. Though you may have lain there thousands of years, with an ever-increasing superincumbent weight of bedclothes upon you, when you hear that sound you are to obey it and come forth; and no doubt you will when you do hear it, and according to the learned ones in the doctrine you will hear it even though you had no ears to hear with.

The coming generations will relegate such teachings as these to the dark ages, anterior to Modern Spiritualism. How infinitely superior and comforting are the doctrines of the spirits respecting man's departure from this world, which takes place when he can no longer operate through the instrumentality of his physical body, but that he still continues his active co-operation with the human family in all that is useful, noble, and good. In fact, he has not gone into a strange and unknown world, for he is already in that world, and is as familiar with its laws, its inhabitants, its institutions, and scenery, as he is with those things in this world. In fact, he is more of a denizen of that world than he is of this, for here he only exists through the connections of his body, but there he lives as to his essential qualities.

Do not imagine when man goes into the spirit-world that he goes an entire stranger, for he has already spent one-third of this time there. He has his occupations, and pleasures, his friends and associates; in short, his home is there, and that word comprehends all that is dear to him. I think Spiritualists should more frequently refer to this subject. To my mind, it is one of the most blessed revelations connected with the teachings of Spiritualism, that during the hours of rest we meet with our loved ones on the other side, face to face, and that we participate in their conversations, pleasures, and surroundings; this I know from much practical experience and accumulated evidence, given by those who have been conscious of the change, and who have remembered most vividly the whole surroundings during their absence from this state of being. At some future day, when Mr. Burns wants a gap filled up, I may relate these things to you. Time at present forbids, and as there is a long programme to go through, I will for the present withhold, and have much pleasure in calling upon Mr. Herbst, from Cape Town, to address the meeting.

#### MR. J. H. HERBST'S SPEECH.

Mr. President and Friends,—Words fail to express the pleasure I feel in being enabled to assist in celebrating this the Thirtieth Anniversary of Modern Spiritualism, which I consider the greatest event of the nineteenth century; for what can be greater than that which includes everything scientific and religious? For is not each individual department of science but a branch of that tree of knowledge that we know and designate under the name of Spiritualism? and are not all religions, sects, and creeds but shoots and sprouts of that one universal religion which embraces all? The time, methinks, is not far off when the world shall acknowledge Spiritualism as the only fount of true knowledge, and shall see that the object of those who communicate with us leave their bright and glorious homes for one purpose only—the promotion of human happiness and progression. We know this; for are we not blessed with eloquent and beautiful trance addresses overflowing with knowledge, love, and sympathy, with doctrines of morality and universal brotherhood. Have we not dear friends, perhaps parents, or brothers, or sisters, who, though unseen, still hover round us, who share our joys and griefs, who look down in pity on us when we err? And if the knowledge of that fails to teach us the paths of truth and virtue, nothing else can succeed; for where we have formerly erred in thinking that because of solitude and darkness we could sin without being perceived, we now are undeceived; and who would do the act that would have broken a parent's heart on earth when they are aware that, though unseen, the same eyes, ever watchful, are looking down on them?

And now on this joyful day I have two wishes that I am going to make known to you. The first is—I heartily wish and pray that there would be more of an attempt made by Spiritualists to show the outside world that Spiritualism does not merely consist in going to a seance to see a table float, or a light appear, or receive a communication, and that is all; but let us show them the practical good derived from the knowledge of a future state; let us show them that it improves our moral condition, that it opens our spiritual eyes, and holds forth prospects of untold happiness, and knowledge for those who live in accordance with the laws of God. Let us be harmonious in the true sense of the word; and if we must fight, let it be for one another, not against each other; let us be living facts, not historical events of the past; and if we do that, we gain more converts than the ablest and most eloquent discussion or the most marvellous phenomena can produce.

The other wish is that I should like to see that word "supernatural," that the clergy frighten the people with, entirely done away with in regard to Spiritualism, for I have such respect for the meaning of that word, that were spiritualistic phenomena really supernatural, I would at once leave it and have nothing more to do with it; for I hold that



there is nothing in the universe beyond or above Nature but One, and that is God. The highest angel is subject to the perfect laws of Nature, by which God governs the universe and its contents: hence I hold it blasphemy to say anything but God is supernatural. Nature's laws have no limits, and Nature is God's visible representative: 'tis the great mirror in which we see God reflected; and because certain phenomena to us seem strange and unaccountable, must we then insult Nature by thinking her powers of production to be exhausted? Now the only way I see out of the difficulty is, to persuade the men of science, as a body, to investigate these apparently marvellous phenomena to prove to them the truth thereof, and to make them confess in the saying of the poet, "there are more things in heaven and earth then our philosophy ever dreamt of." Let them tell the clergy that what seems supernatural is only a new discovery within the natural laws, and then we shall have overcome a great difficulty; and when we shall succeed to convince scientists and make government acknowledge it as a fact, and no trickery, how great will not then be our triumph! how great the compensation for the humiliation that Spiritualists have suffered, and still suffer, when we poor despised lunatics, as we are commonly termed, will claim to be the pioneers of a cause, the only object of which is progression and promotion of human happiness!

ADDRESS BY MR. W. WHITLEY, MARYLEBONE ASSOCIATION.

I may mention that I am not here to represent the Marylebone Association of Spiritualists. I have ceased to be its president, though still a hard-working member of the same. I think, if anyone has reason to be thankful for the introduction of Modern Spiritualism into this country, I should be. Eight or nine years ago, I attended a meeting at the Polygraphic Hall, St. James's, and it was there that I first became acquainted with the subject as a miserable sceptic. I went to hear the burning language given through the lips of Mrs. Hardinge, which was a magnificent address, such as I had never heard in my life before. As I left the hall I said to myself, well, if what that lady has said is true, my scepticism is gone. About this time I met with Mr. Towns, and we went together to inquire into the spiritualistic matter, and in six months time from then I became convinced of its ennobling truth. I thank God that I can now understand the reality, and conceive of the probability of another world, which I had always doubted in the past, and which has been shown to me by the inhabitants of that world coming back to commune with us and console us in our difficulties and troubles. I have lately thought of holding myself aloof from spirit-circles, because of the tendency of many of those present to accept any twopenny-halfpenny punch and Judy shows that might be offered them. Public circles are nearly always a failure, and when we have from eighty to ninety people present at one seance, a great many of them strangers, come to hear something of this spiritual doctrine, a good share of jocularly is always indulged in, even by persons I am most intimate with. For my own part I would have none of this frivolity and joking at seances, for by so doing we disgust strangers and do an infinite amount of harm, and thus seal up the minds of those people who would otherwise investigate and open out the subject properly. I would allow the spirits to speak from their own hearts through the mouth-pieces belonging to them, and receive their gentle loving messages in holy thankfulness. The spiritualistic statements in the Bible should be treated with the same respect, and I think we should not be far wrong in following in the steps of Jesus, but while I am a Spiritualist I want to be a cautious and a careful one, and I make it my business in all matters never to go without Spiritualism. I never lose an opportunity of dropping a seed here and there. You will find that the glorious teachers who will speak after me to-day, will fill up a bright foreground that you will admire; of which I have tried to help to make a background.

The Chairman said, in regard to the manner of holding circles, he had for a quarter of a century attended to the instructions of their spirit-friends, who had at all times requested the reading of portions of Scripture, which they had selected as being appropriate to the occasion; they had also generally appointed a person to offer prayer. During the preliminary preparations the circle has become harmonious and prepared a state by which those heavenly beings could enter.

Mrs. Warneford sang "Rejoice Greatly," after which the Chairman said: Spiritualists, of all men, should rejoice to know that there is no death. This truth can be experimentally brought before a man under his own roof. I have now great pleasure in calling upon one whom you will, I am sure, be delighted to hear, but the time will soon come when he will be separated from us many miles. I refer to our brother, J. M. Peebles.

DR. PEEBLES' ORATION.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth. . . . And there followed another angel, saying, Babylon is fallen, is fallen, that great city."

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

"And crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap, for the time is come."

"And the seventh angel sounded, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."—*The Patmos Revelation*.

In the language of oriental imagery the flying angels of the Apocalypse signified the commissioned bearers of heavenly truths; and the prophetic thunders mentioned in that mystical book indicated, and evidently related to, such social changes, political commotions, and religious revolutions as generally precede the opening of new cycles and the establishment of higher dispensations.

Men are naturally religious and worshipping beings; and accordingly, in every land, and under all skies, the traveller discovers symbols of man's faith, and finds some sort of worship.

All the great dominating religions of the world originated in the emotional and spiritual natures of grand sensitive souls when under the influence of the divine afflatus. Guatama Buddha, Jesus, Mohammed, Swedenborg, and Ann Lee were all inspired—were all baptised of the Divine Spirit. Religions have their ebb and flow, like the heaving synchronous waves of the ocean, and so do the dispensations that grow out of these religions. They have their morning and their evening time. The leading truths of a dispensation do not die with it; they are immortal, and only seek new and higher channels of expression; and so the good and the true is continually perpetuated.

The apocalyptic John was one of the prophets of the ages. Banishment to the rocky isle of Patmos quickened his spirituality and unsealed his vision. This class of men are always men of faith, and often martyrs to principle. In their higher states of exaltation they speak of the *Tau*, the *Logos*, the *Christ*, that was, that is, and is to be.

Matter is but an unreal shadow. The spiritual is the positively real. And just as rational faith and confidence precede and lead up to knowledge, so intuitions and inspirational revelations precede the outward expressions of both physical and mental science. The steam-engine, as an idea, existed first in the mechanic's brain, and the imposing palace is first constructed in the mind of the architect. And Spiritualism, so far as it relates to individualised spiritual beings and their conscious ministries, was conceived and born in the spiritual heavens, and, under the providence of God, was brought to earth under the symbol of "another angel flying in the midst of heaven, having the everlasting gospel to preach"—the *blest gospel* of immortality! Prophets and seers, sybils and saints, were the first to receive impressions, to hear angel voices, and recognise their presence in the dust-buried past; and so, seers, clairvoyants, and sensitives were the first to consciously recognise and interpret those spiritual vibrations, and telegraphic tickings commencing about the middle of the present century, March 31st, 1848.

Hydesville, near Rochester, New York, like Nazareth in Judea, was a village of but little importance. And yet those gentle muffled sounds, those premonitory spirit-echoes, heard in the Fox family, and by them translated into meaning words and readable language, have, with almost lightning speed, flashed o'er oceans, crossed continents, and circumnavigated the globe.

Retired and minute are the initial steps in all great movements. Newton, sitting quietly and alone, saw an apple drop to the earth. It was a fact—a tangible effect. Investigating, studying, inductively, the great law of gravitation, like a new revelation, was made clear to his receptive mind. Franklin, with a simple kite and string, called an electric fire-fluid from the storm-clouds above him, and threw an eternal fact into the face of all the sere-mantled ages of antiquity. Jesus awoke to outer consciousness in a Bethlehem manger, and yet there lay half-concealed causes destined to shake kingdoms and give practical force to a higher civilisation.

All great facts—all newly-conceived truths—are cradled in lowly mangers, crucified between thieves, and buried, only to rise in renewed resurrection glories, while the advocates of unpopular truths are almost universally unappreciated, persecuted, pronounced "mad," banished from aristocratic circles, and doomed to suffer social martyrdom at the hands of a popular, yet heartless, and, I may say, soulless conservatism.

In these Rochester manifestations the bigoted sectarist heard nothing but the ghostly mutterings of the devil. The wealthy worldling said, "Another nine-days' wonder;" and plodding scientists, though beholding articles of furniture move without visible contact, continued blind to these potential spirit-forces connected with the observed motions. Still, the world moved, and progress daily invited thinking men to fresh feasts, and to new phases of the strange manifestations. As the investigations proceeded, believers multiplied, till, no longer local, Spiritualism has become, at the present time, absolutely cosmopolitan, justly claiming an army of millions. Its literature, its mediums, its advocates and believers are found in all the enlightened countries of the world. Superstition is its hated foe; ignorance, egotism, and bigotry are its natural enemies. Saying nothing of the United States of America, I have attended spiritual seances in Mexico and Yucatan, have lectured to societies of Spiritualists in Australia, New Zealand, and Asia Minor, have met Spiritualists in China, Ceylon, and Egypt, and have addressed Spiritualists in India, Natal, and South Africa.

The renowned Dr. Chalmers said: "It is a very obvious principle, although often forgotten in the pride of prejudice and controversy, that what has been seen by one pair of human eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings." I have seen tables, pianos, and other furniture raised up and moved about without the contact of human hands. I have seen human bodies, while entranced, levitate, borne about the room, and carried up to the ceiling. I have seen hands held in a flame of fire for five minutes, yet remain unburned. I have seen the sick healed by the laying on of hands. I have seen spirit-forms materialised, walk in our midst, and then vanish from sight. I have heard uneducated mediums while entranced speak in several different tongues as upon the day of Pentecost. I have seen writing without visible hands, thus confirming the hand-writing upon the wall, and the writing of Elijah to Jehoram after his entrance into the world of spirits. These and other phenomena still more marvellous are among the "signs"—the "greater works"—that Jesus said should follow those who believed on him.

The intensified meanness and impudent infidelity of many



modern religionists is only excelled by their shocking inconsistency. To wit: they reject the testimony of Wallace, Crookes, Varley, Butlerof, Flammarion, Owen, Edmonds, Hare, Hugo, Leon Favre, Von Fichte, Perty, and thousands of others, relating to spiritual phenomena—reject the testimony of living scientists, scholars, poets, and their next-door neighbours, and yet believe that the quails fell to an incredible thickness around Israel's camp in a single night, believe that Samson carried the gates of Gaza upon his back, believe that Elijah's axe was made to swim, that the sun stood still in the heavens, and that the whale swallowed the unfortunate Jonah. Indeed, multitudes are so organised that facts must be two, three, and four thousand years old before they can make any impression upon their hard, flinty craniums.

These cases of wilful non-impressibility are few, however, compared to the state of things twenty years ago. There have been wonderful changes for the better. The work has moved on bravely. Great conquests have been achieved—grand victories won!

Only think of it!—thirty years since these spirit-echoes, a generation gone, a cycle closed—and what? Why the Semitic inquiry "If a man die shall he live again?" has been triumphantly answered; the hopes of the ages are realised, faith has risen up into fruition, and a future existence is a demonstrated fact!

It has been the dominant work of this first thirty-years cycle—the initiation of which we are to-day celebrating in Doughty Hall—to demonstrate the positive reality of a present spirit-communion, to roll back the rising tide of materialism, to startle the coldly indifferent, to measurably undermine the dry, creed-incrusted theologians of Christendom, and to give the world higher conceptions of God, and a brighter, better philosophy of human duty and destiny.

To this end, the noise of the hammer has been heard, the waters have been troubled, creedal scaffoldings have reeled, and brave, sturdy iconoclasts have found plenty of employment in battering, and sometimes roughly knocking down old moss-covered images, grim and greyed with the memories of centuries. Gerald Massey put the genius of the image-breaker into these lines:—

"Out of the light, ye priests, nor fling  
Your dark, cold shadows on us longer:  
Aside! thou world-wide curse, called king!  
The people's step is quicker and stronger."

Some of the early Spiritualist pioneers in America were pronounced insane; others were ridiculed and mocked in the streets; and others were compelled to pass through the fires of a most trying, social martyrdom; the lecture-rooms of speakers were stoned. This, in my own case, occurred more than once. Genuine mediums were hunted and imprisoned, and able public exponents were misrepresented, vilified, and "hated," as was Jesus without a cause. But God and angels take care of their own; no truth dies. Neither the work nor the workers for humanity perish away into forgetfulness. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly Oration upon the Crown; Apollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted, the sweet tenderness he cherished, the crystal tears he wept, and the heavy cross he bore, by and through which he attained that crowning altitude of divine love that enabled him to say, "Father, forgive them, for they know not what they do!"

And so the true, faithful, and self-sacrificing workers in Spiritualism will not only live on earth immortal, but an appreciative future, already golden with promises and prophecies, will do them ample justice!

"Humanity sweeps onward;—where to-day the martyr stands,  
On the morrow crouches Judas with the silver in his hands;  
Far in front the cross stands ready, and the crackling fragments burn;  
While the hooting mob of yesterday in silent awe return  
To glean up the scattered ashes into History's golden urn.

\* \* \* \* \*

Truth for ever on the scaffold, wrong for ever on the throne;  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God in the darkness keeping watch above His own."

Spiritualism has not only demonstrated the certainty of a future life, given us a revised geography of the spirit-world, and encouraged every great rational reform of the age; but it has so liberalised the public mind that such advanced theologians as Canon Farrar can safely preach down the blasphemous doctrine of eternal torments. And Bishop Simpson, the most distinguished Methodist bishop in America, can preach in this style:—

The very grave itself is a passage into the beautiful and glorious We have laid our friends in the grave, but they are around us. The little children who sat upon our knee, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheek we have imprinted the kiss—we can feel the throbbing of their hearts to-day. They have passed from us, but where are they? Just beyond the line of the visible. And the fathers and mothers who educated us—that directed and comforted us—where are they but just beyond the line of the visible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side—where are they but just beyond us?—not far away, but now it may be very near us. Is there anything to alarm us in this thought? No. It seems to me that sometimes when my head is on the pillow there come whispers as of joy, which drop into my heart thoughts of the sublime, and beautiful, and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow, and communed with my heart to raise my affection towards the other and better world. . . . The invisible is not dark; it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost see the bright forms through

it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we often fail to recognise them.

And the Right Hon. W. E. Gladstone can give utterance to such hopeful words as these:—

I know of no rule which forbids a Christian to examine into the signs of preternatural agency in the system called Spiritualism. . . . If the reviews and facts of the day have in any way shaken the standing ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations? I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of His garden.

The Grand Duke Constantine of Russia is at the present time critically, and with increasing interest, investigating the claims of Spiritualism; some of the crowned heads of Europe consult mediums, and clouds of unimpeachable witnesses testify to the truth of spiritual phenomena.

Popery has lost its temporal power, and Protestant creeds are withering away like poisonous plants under the burning radiance of a summer's sun. Surely, as the angel of prophecy cried, "Babylon is fallen, is fallen, that great city!" The theological ruins that some weep over are only the ruins of sacerdotal prisons, cruel creed-walls, and sectarian bulwarks. The prisoners are alive, the captives are escaping, the keepers are trembling.

"Upspringing from the buried old,  
I see the new."

The Divine drama deepens. Another trumpet sounds—a new cycle opens! What is to be its work? What is to be the mission of Spiritualism for the next thirty years? I answer, It is not to found or establish another sect; not to build up a new external church with creed and formal ceremonies; not to adjust still harder grappling irons with which to worry retiring, sensitive mediums; not to feed a cold, demanding positivism; not to encourage a wanton curiosity in the matter of the manifestations; not to prostitute spiritual inspirations to gratify a growing selfishness; not to foster clannish combination, nor to ape the older ecclesiasticisms to gain a passing, hollow-hearted respectability; nor to wed the occult mysteries of the medieval times to the clearer spiritual knowledge of the present. No, no! But affirmatively, the work of the great widening cycle into which we are this day stepping is of a most important and searching character. It is eminently personal. It is the home-work of spiritualising much of our Spiritualism. The spiritual philosophy must be lifted above the plane of gaping wonder and up out of the slough of everything that bears the slightest resemblance to any money-clutching selfishness. It must be made the synonym of mental culture, moral growth, and holy endeavour, finding its sweetest delight in the love-fellowship of the Christ-finding its catholic, benevolent, and practical power spirit. It must become a catholic, cleansing baptism of fire; a regenerating in daily life—a warming, cleansing baptism of fire; a regenerating force in the heart's affections, in the quiet home circle, in the family relation, in the State, the kingdom, the world!

The coming Spiritualist must live in the light and the liberty of manly thought, conscious integrity, and exalted life-deeds. On his breast-plate must be written knowledge of immortality, consecration to the good, enthusiasm for the right, and love for universal humanity. He must combine in himself the medium, the prophet, the teacher, the healer, and the master-builder. He must seek to rightly balance in himself the physical, the intellectual, and the spiritual, and then do the work of the hour and the day gladly. He must not content himself with the common demands of a partial amelioration, but he must go to the fountain-head and strive for the prevention of evil and for the removal of all misdirection and all moral wrong. His hands must be magnets of health, his words benedictions of peace, and his life a perpetual Sabbath of charitable thought and benevolent action.

While five is the indispensable number in mathematics, seven in the more subjective region of the spiritual is the mystic, the all-important number. There were in the Revelator's visions seven lamps, seven seals, seven stars, and seven spirits proceeding from the altar; so in the dawning spiritual cycle there are seven rounds in the golden ladder of progress. Thoughtful heads and prayerful hearts must guide the feet of Spiritualists to press the most, if not all, of these rounds during the next thirty years' cycle.

The seven rounds—the seven forward and upward steps towards the more perfected spiritual life are:—

1. A correct education.
2. Moral culture and self-control.
3. The practice of peace, and the dissemination of peace principles.
4. Total abstinence from stimulating and intoxicating drinks.
5. A diet of grains, vegetables, and delicious fruits.
6. Co-operation ultimating in a united inheritance.
7. Purity of life, and a consecration of the whole nature to the best interests of humanity.

Education, considered prospectively, antedates pre-natal life. It begins, or should begin, as a work of preparation, with the *to-be* fathers and mothers of the future race. In the use of the inter-relational and procreative functions, *theirs* is a most sacred responsibility; and for the reason that ante-natal life stands related psychologically to hereditary tendencies, transmissible traits, and mental characteristics, both marked and durable.

This grave matter, though possibly pertaining more directly to the physiological than the domain of the spiritual, calls, nevertheless for deep, patient study, and a rigid practice in social life.



Objectively considered, the physical or natural is first, and afterwards the spiritual. "Your body," said the apostle, "is the temple of the Holy Ghost which is in you, which ye have of God." And again: "Know that ye are the temple of God, and that the spirit of God dwelleth in you."

It is well to have a sound and symmetrically proportioned body. The soul demands such for its manifestations. But the bare knowledge of bodily relations is not redemptive. Knowledge must be made practical, ripening up into wisdom. Science alone does not save. Many scientific men are scheming, selfish, and unprincipled. The physical sciences are but segments of the circle that constitute the true education.

There may be splendid talents, transcendent genius, scientific research, wide scope of thought, and the most acute reasoning powers; yet, unless morality, virtue, integrity, purity, and truth underlie and crown the whole, the man is not an educated man. Nothing can be clearer to the spiritually-minded than that mental culture, self-control, and the strict fulfilment of all moral obligations are among the pressing duties of the day and the hour.

The principle of peace must be advocated, accepted, and persistently practised by Spiritualists. Duelling is murder, and war is only dual-practice on a larger scale. It is barbarism. It engenders enmity, hate, pillage, dissolute habits, and the destruction of human lives. Americans must no longer sing the "Star-spangled Banner," nor the French the "Marseillaise" hymn. England must modify her "God save the Queen," put better prayers into her prayer-book, and convert her Church-and-State paid clergyman to the Divine principles of peace. During our late Civil War, Bishop Polk, of Louisiana, became a general, leading armies to blood and death. The Rev. Miller melted his church bells into cannon-balls to kill anti-slavery Yankees, and Christians, North and South, fought like maddened devils.

Only recently, Bishop Cox, of Western New York, published such a fiery war-poem, that a peace-poet connected with the secular press felt called upon to thus rebuke him:—

"Thou man of God (?) who thus implore  
Thy brother's sacred blood to pour  
In hateful tides of turbid gore  
From Dardanelles to Danube's shore,  
Be still—be still!  
Blaspheme no more!

"God help the babes! God bless the wives!  
Shame on the priests that whet the knives!  
Shame on the church whose altar thrives  
By wrecking peaceful peasants' lives!  
Be still—be still!  
'Tis hell that drives!

"How long, O Lord, before thy shrine  
Shall men pray, 'Vengeance, God, is thine,'  
Then worship Moloch as divine,  
And drink the battle's bloody wine?  
Be still—be still—  
O, heart of mine!

\* \* \* \* \*

"Come holy Peace! May Muscovite  
And Moslem end their wretched fight;  
Women with songs shall hail the light,  
And children flock with flags of white—  
Be still—be still—  
O, sacred sight!"

Oh, Spiritualists, teach your children to overcome evil with good; oppose military schools and standing armies; refuse to go into battle-fields; and cease to praise and glorify officers and military chieftains. Blessed, said Jesus, are the peace makers.

Spiritualists should shun spirits—all spirits that intoxicate. Crimes, countless miseries, and every conceivable thing that is terrible, is connected with intemperance. The only safety is in total abstinence. Moderate drinkers are the pliable materials out of which drunkards are manufactured. Drunkenness is the great vice of all Christian lands. Brahmins, Buddhists, Mohammedans—all the "poor heathens" of the East, are almost completely and wholly free from this scourge and curse. And closely allied to intemperance in the line of stimulants is the use of tobacco. Englishmen smoke, Americans chew—both are injurious, expensive, and filthy habits. They have not one redeeming trait as a practice. True, the use of the weed produces exhilaration, stimulation, excitement; but excitement is abnormal action, and abnormal action is disease—a waste of vitality. The wisest seers, philosophers, and martyrs of the past used no stimulants. Sir Isaac Newton did not smoke, though his chimney did.

Smoking clergymen encourage stimulation and immorality. They should cease to do evil, and learn to do well, and Spiritualists should set the example.

The prophet Isaiah in the past, shrinking, as does the modern Buddhist, from pain and slaughter, said, "He that killeth an ox is as if he slew a man." Is not the life of beast and bird sacred? The spiritually-minded have a growing abhorrence to subsisting upon the dead bodies of oxen and sheep, as do Anglo-Saxons; upon horses, as do many Frenchmen; and upon water-snakes, as do the ugly Nepatu Islanders. Animal-eating led to cannibalism in the South-Sea Islands. The daily partaking of animal foods is expensive, unnecessary, and stimulating to the baser passions of human nature. The most vicious and savage of animals are those that live upon flesh. Butchers are seldom Spiritualists. They should never sit upon juries where human life is at stake. They are too familiar with pain, strangulation, and blood. Such a life blunts

and stupifies all the finer sensibilities of the soul. And then there is vivisection, which may be defined as the dissecting alive of the weaker, harmless animals. The end does not justify the means, nor does might make right. Pitiably is the return for the terrible tortures inflicted upon these poor creatures. Those who persistently insist upon vivisection should be invited to submit to the process themselves. This was the case to the extent that they vivisected slaves in the time of Ptolemy Philadelphus. Curiosity, under the name of pathology, is not to be encouraged. Pain produced for selfish ends is downright wickedness.

Selfishness, in fact, is the canker-worm of society, the most pointed arrow in Satan's quiver, and a rabid individualism directs its deadly aim. The great and good Robert Owen said, in his speech at "The Congress of the Advanced Minds of the World," held here in London, 1857, "Let it be remembered, that it may sink deep in your minds, that *individualism* is another term for covert hatred, competition, contests, wars, poverty, degradation, and misery for the masses." "No real Christian can be a buyer or seller for money profit. Jesus Christ taught that there should be no private property among his followers, and he and his immediate disciples had none." "Individualism is, and ever has been, the anti-Christ, or opposer of *truth*, over the world, in principle and practice, in forming the character and in governing the different races of men."

It was only a few years previous to the meeting of this Congress, that Mr. Owen had avowed himself a Spiritualist. But now, firm in the faith of spirit-ministries, he said: "The spirits of just men made perfect will assist, guide, and direct the way, to the full and complete reformation and regeneration from ignorance to wisdom, thus preparing, through a new practical religion, a new earth and a new sphere in heaven for those thus reformed and regenerated." This new practical religion he defines thus: "The daily, the hourly, the unceasing practice of love and charity for all men, irrespective of country, colour, creed, or class, or a never-ending desire to promote the permanent happiness of all men through the life of each."

In the grand future of this God-ordained and angel-guarded movement the religious and the spiritual must take precedence over the phenomenal. Not that spiritual phenomena will cease—no, never! while human beings people the earth. But the soul in its progress must not stop at the wonder—the outward visible sign. On the contrary, during the rising tide of the incoming and outwiden- ing cycle Spiritualists must take high grounds—must lift up the standard, and so live as to compel the respect and reverence of the scoffer and the sectarian. Genuine mediums must not only be protected, they must be rightly conditioned, set apart, and consecrated for the holy work of angel-communication. Then shall we have a descent of the celestial into the spiritual, as we have had for the last thirty years a continual descent of the spiritual into the natural, or the earthly conditions of human life.

It is the Divine method that the manger precede the mansion, the cross the crown. The struggling, changing, childhood of of Spiritualism is steadily, surely, merging into a thoughtful substantial maturity. Its excrescences are falling off, and it is putting on the whole armour of a sterling manhood. From the truth militant it is already a long way towards the truth triumphant.

I look down the vista of time, and I see doubt giving place to faith, and faith to knowledge. I see tyranny dying upon the plains of freedom. I see superstition receding before a rational religion. I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to co-operation; individualism to communism; lust to love; discord to harmony; and a very Eden of peace and goodwill crowning the world, and baptising its every heart with the pentecostal fires of purification. The hearts of advanced Spiritualists thrill to-day in harmonious union to the beautiful truths of the Divine paternity and maternity—to the brotherhood and sisterhood of all races—to the eternal unfoldment of all souls, to the overthrow of all sin, the destruction of death, the defeat of hell, the triumph of heaven, and the complete victory of the Christ-spirit over all the powers of darkness. Can you not say with me:—

"I have fed upon manna from Heaven above;  
Have tasted the fruit of a wonderful love;  
I have looked on a land where the sun ever beams,  
And talked with the angels in mystical dreams;  
And, though some visions die away in their birth,  
They still leave the trail of their glory on earth."

John's vision revealed a "white cloud, and one sitting thereon like the Son of man, having on the head a golden crown," and the command was, "Thrust in thy sickle and reap, for the time is come." The white cloud, and the one that sat thereon, symbolise peace and the reign of the woman-principle of love; or the Christ-principle of love, peace, and purity. There are royal souls in all lands who have been so touched with these Divine principles, that they are ripe for the sickle—ready for the harvest. The angels know and love them.

Courage, mediums—courage, oh, my faithful co-workers! The fig-tree has put forth, your redemption draweth nigh. True, there is work, trying work, to be yet done. And the soul that loves the truth can no more be motionless than the aspen in the gale or the crystal spray in the tempest. Love is ever a-fire with activity; it is full of energy; it can no more cease to labour than the heart can cease to beat; it is the well-spring of true heroism and great, generous deeds in behalf of human good; and sturdy self-forgetfulness and daily self-denials are the living outflowings of its exhaustless fountains.

(Continued on p. 233.)



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

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 12, 1878.

### NEXT SUNDAY AT DOUGHTY HALL.

Dr. Peebles will give his closing lecture at Doughty Hall next Sunday, when the subject will be "A Pilgrim Travelling in search of the Truth." A large audience is expected. 14, Bedford Row, Holborn, at seven o'clock.

### FAREWELL SOIRÉE TO DR. PEEBLES.

On Monday afternoon last the Ladies' Committee met at the Spiritual Institution to make the necessary arrangements for the forthcoming *soirée* and farewell meeting to Dr. J. M. Peebles. Several gentlemen also took part in the proceedings. Mr. T. Everitt was called to the chair. It was resolved that the date previously fixed should be reconsidered, and that the meeting should be deferred another week, viz., from the 18th to Friday the 26th of April, it being thought that the former date (Good Friday eve) was not a convenient day on which to hold the *soirée*. By the unanimous wish of the committee it was agreed to invite Mr. W. Tebb to preside on that occasion.

Various other points of interest were discussed, and the committee shortly afterwards adjourned, to meet again on the 22nd inst., at six p.m.

A long, varied, and interesting programme is in course of preparation, and which will be published in these columns next week. With the present arrangements efficiently carried out, the friends of Dr. Peebles and the Movement generally may look forward to a grand and truly "Happy Evening."

The following ladies and gentlemen have kindly consented to take part in the programme:—

Madame de Sievers,	Mrs. Ward,
Misses Everitt,	Miss Swindon,
Misses Ward,	Mrs. Warneford,
Miss Maltby,	Mr. Dietz,
Miss Dietz,	Mr. Dale,
Mrs. Newton,	Mr. Ward,
Mrs. Whelan Davies,	Miss Wootton,
	Mr. Wootton.

The price of single tickets was erroneously printed last week 1s. instead of 1s. 6d. The prices of tickets are:—Single, 1s. 6d.; double (admit lady and gentleman), 2s. 6d.; entertainment only, 1s. Tickets may be had of the committee, at the Spiritual Institution, or at Doughty Hall on Sunday evening next.

It is hoped that friends will rally round and give Dr. Peebles a hearty farewell and "God speed" on his way homeward.

W. H. LAMBELLE, Sec.

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

### DR. PEEBLES IN YORKSHIRE.

A communication from Mr. Harwood Robinson, Sowerby Bridge, gives a glowing account of the lecture of Dr. Peebles at Batley Carr, on Friday evening, on his "Travels in the East." "On Sunday the Doctor spoke three times in the Children's Lyceum Building, Sowerby Bridge. There were grand gatherings, Spiritualists coming fifteen and twenty miles to hear the Doctor. We hope to have him at our Lyceum tea party and entertainment on Good Friday. As this part of the country was first visited by him ten years ago, it is appropriate that his final leave-taking should be in Yorkshire. Why will he not remain in this country, establish children's lyceums, and do other apostolic work?"

Dr. Peebles will, we hear, possibly speak at Manchester and Oldham on Easter Sunday, and at Liverpool on the Sunday following.

Mr. Colville will speak at Ladbroke Hall on Sunday, April 14th, at Doughty Hall, Sunday, April 21st, and at Langham Hall, April 19th, 23rd, and 30th.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,  
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OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

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On account of the length of the Anniversary Report the usual notices of speakers and much current matter has been held over. We shall give full attention to these arrears next week.

An extra quantity of this number of the MEDIUM has been printed in addition to the special orders already received. We ask our friends to exert themselves to give it wide circulation.

### VINDICATION OF DR. SLADE.

Dear Mr. Burns,—Having been prevented from being present all the time of yesterday's splendid meetings, I found no chance of putting my little vessel on the ever-renewed waves of address; but, trusting that all visitors will read the reports of the memorable day, my message may still be linked to the general results. Frequently I expressed my grief at the obstinate—at times brutal—opposition of German eminent scientists to our Cause (calling even the aid of the police into play to banish our Dr. Slade out of the country for having, I guess, trespassed on the code of natural laws!), and felt no little pride in hearing our brave Dr. Peebles linking the distinguished Professors Perty and Hoffmann on the chain of his "picked" eminent authorities.

In this strain I hail now the stepping forward of Prof. Fried. Zollner in Leipzig (an eminent astronomer) to defend the truth of mediumistic phenomena, but with the addition of opening a new door to theories which will let in a flood of light. He found his previously formed hypothesis confirmed by a stupendous experiment with Dr. Slade, and boldly proclaims his result. He anticipated a fourth dimension, hitherto overlooked, to account for the strange occurrences and rested his conclusion on following self-proposed experiment. He sealed the ends of a string together, placed it on the table, his hands resting on the sealed ends, the loop hanging down on his lap. He wished one knot to be made in this endless line; and, through Dr. Slade's simple presence, and with the bright noon-light over the table, he got four knots—perhaps as a complement to his suggested four dimensions!

Our gallant Mr. Aksakow's excellent remarks (or rather congratulations) on this triumph in the last number of *Psychische Studien* ought to be translated, if only for the allusion to the gordian knot. How curious! Where the wise German scholars would not listen to the honest assertions of their fellow-students and the endless proofs from all quarters of the globe, they now group round this little perplexing knot and prick up their ears. With a sad, comical sigh, they may look out for somebody to "untie" them without breaking the seal holding together the ends!

Yes, friends, be of good cheer; ye may not hope in vain. Dr. Slade is coming back to Germany. Then there may be a chance for fresh knots, for our good Prof. Zollner will probably not let slip his. But we—let us unite in a hearty "Bravo!" to this brave Professor and true man!—Yours truly,  
C. REIMERS.

MR. J. MOULD will deliver a lecture in the hall, Weir's Court, Newgate Street, Newcastle, on Sunday evening next, at 6.30, on "What is a Spiritualist, and why I am one?"

MISS E. A. BROWN will deliver two lectures at Ashington Colliery, on Friday and Saturday, April 12 and 13. Also in the Unitarian Chapel, Choppington, on Sunday 14.

MR. T. M. BROWN is at present in Malton. Letters for him to be addressed, Mr. T. M. Brown, care of Mr. Geo. Hall, Finkle Street, Malton. From Malton he proceeds to Manchester, and other places in Lancashire.

DALSTON.—Dr. T. L. Nichols will narrate "A Ghost Story," at the rooms of the Dalston Association, 53, Sigdon Road, Dalston Lane, on Monday, April 15, at 8.30 p.m. Visitors and friends are invited to attend.

MR. J. COATES, the mesmerist, is staying at Scarborough, where he may remain for the season. Persons desiring his services can arrange by letter, or by calling before noon, daily, at No. 2, Albemarle Terrace, Scarborough.

MR. ENMORE JONES has sent us the following on a post-card:—At Grafton Hall, Grafton Street (between Tottenham Court Road and Fitzroy Square—five minutes from Portland Place or Gower Street railway stations), on Wednesday, the 17th April, 1878, at half-past seven o'clock. Celebration of spirit-power, April, 1848, to 1878, (thirty years). J. Enmore Jones in the chair. The speakers limited to ten minutes each; the public and private mediums on the platform; the Spiritualists in the body of the hall; the public in the gallery. Framed:—spirit-writings—spirit-drawings—spirit-paintings—spirit-photographs exhibited. Floral gifts received between ten and three o'clock at the Hall on the Wednesday. Church, Wesleyan, Independent, Baptist and Unitarian hymn books may be brought for use. Let us rejoice and be glad.



(Dr. Peebles' Oration continued from p. 231.)

Are not those the happiest who are engaged in the field of reform? Are not those that are always giving receiving the most? Are not those that practise benevolence and charity loved by everybody? When in the silent life-hours of aspiration are we not so baptised into the love-sphere of the angels that living is an unspeakable ecstasy? Is not God love, and pure, unselfish love the life of the soul? A sweet-souled poet sings—

"We loved, and yet we knew it not,  
For loving seemed like breathing then;  
We found a heaven in every spot;  
Saw angels, too, in all good men,  
And dreamed of God in grove and grot."

Let us, then, as the apostle enjoined, run with patience the race set before us in the new cycle; let us work on with becoming energy; let us sing on, pray on, labour on, remembering that each act is photographed upon the soul's conscious sensorium, that the judgment-seat is within, and that memory is the recording angel. Let us cultivate the practical and the spiritual; let us in every calling of life acquit ourselves like men—living to-day for to-morrow, for eternity. Let us be above tattling and lying, envy and jealousy, or the commission of any unworthy act. Let us seek no praise, no fulsome flattery; nor take any selfish advantage of others' weaknesses. Let us reprove in gentleness, and forgive as we would be forgiven. Let us be kind to the poor, the unfortunate, the sick, the dying—living to benefit a kindred humanity. And especially, let all progressive Spiritualists, overshadowed as they are by the white cloud and inspired by the Christ-principle, travel unselfishly, bravely on towards every higher truth—towards co-operative interests, communal homes, and that city divine whose "builder and maker is God!"

Let us so practice our angel-teachings and so live out our heavenly principles, that the sunshine of a more spiritual Spiritualism may the sooner gladden the earth with a love all divine, and with a radiant light comparable only to the bright effulgence of a fadeless immortality.

Mrs. Newton sang "Footsteps of Angels."

ADDRESS BY MR. J. J. MORSE.

Mr. Chairman, Ladies, and Gentlemen,—This afternoon I am going to indulge in the luxury of a speech on my own account. It is not often that I get the opportunity of doing so, but when such is the case I feel strongly tempted to make use of it. First of all I will deliver a message entrusted to me on Friday afternoon by a gentleman who is an old and earnest Spiritualist. He could not come to London himself and be present on this occasion, but as I was going he desired me to publicly express his deepest interests for the success of this work, and convey his earnest and best wishes to its promoters. The gentleman who so kindly gives us his sympathy is Mr. W. P. Adshend of Belper, and I know he deeply regrets his inability to be here to-day. It gives me pleasure to be present on an occasion of this kind; and to see so many friends gathered together, animated with one purpose, all desirous of recognising the inauguration of one of the most important epochs of modern times. We must be far from supposing that Spiritualism only is to be lightly observed, and that it creates just a passing impression, for it touches chords in our breasts and springs in our natures that no other religious teaching could possibly cause to vibrate. What have we gained during the last thirty years in the matter of Spiritualism? One conquest we have made, and in referring to it I may run the risk of getting criticised. We meet in London to-day in an open-hearted manner, and can enjoy ourselves, despite Protestantism and Puritanism and certain Sabbatarian influences, which would at one time have debarred us from such an advantage. This being so, I think we have gained something to be proud of. I believe in 365 Sabbaths in the year, not 52 only. Spiritualism helps us to be as religious one day as another; it opens the gates of the spirit-world and makes immortality the practical experience of daily life, touching our hearts and souls more than any other religious system.

We Spiritualists have learned to use our own judgment and reason concerning the spiritual authorities, which have led us by the nose, as it were, and we have learned to use them in their proper sense. It has brought us to the truth which makes us free, indeed, from the intolerance in our midst, and prevents us from being domineered over by those who are called into the position of our teachers. We have learned practically and actually that we are spiritual beings, and this is a kind of knowledge that I know myself many people would give their ears to be satisfied over, but who have not yet been able to make up their minds as to the truth of it. With us the realities of Spiritualism are certain, and our faith has been swallowed up in knowledge. The greatest gain of all is the growth of the soul, the enlargement of intellectual liberty, and the freedom of reason, which the philosophy of Spiritualism baptises us with. Such a liberty as this is not to be disregarded. Why, spirit-friends have all through taught the making of Spiritualism a practical reality in our midst, so that all men can see it by which we ourselves will be blest and benefited. Spiritualism in this country occupies to-day a better position than it has occupied in the ten years I have known it. There is a strong necessity, however, for union; for right and left, and up and down, our opponents are trying to give us a thrashing, but when we find our enemies pitching into us, I think we may be sure that we are gaining ground—that is to say, the best testimony in favour of progress in our ranks is opposition. In Cardiff, where I was lecturing, tracts were distributed about, saying that Spiritualism came from the devil, and the author was engaged to deliver a lecture the following evening, which I announced at my meeting. A great many Spiritualists went, but he had nothing to say about the subject of Spiritualism. I think that meeting was good evidence of the progress the Cause has made.

If we want to get pure manifestations we must lead purer lives, and for spiritual things in particular I know this to be absolutely necessary. I referred to the fact that we were holding this anniversary of Spirit-

ualism in London. These meetings in this hall, inaugurated by Dr. Peebles, have grown in importance and usefulness, and full credit ought to be given to those who have worked so zealously for their success. We are holding this meeting in the home of public Spiritualism, and I think that is a great fact, something we may well be proud of, and all owing to the energy of those friends who have worked all these years. It ought to encourage us that we are getting to be somebody. We must all do our part; it is one of the brightest pages in my life's history, and one that I would fight for with every power I possess. I know the fact that there is a spiritual world just as certain as I am talking to you this afternoon, and I do solemnly, deeply, and earnestly wish everybody had the same knowledge. I wish you all God-speed in this great and glorious work.

Mrs. Whelan Davies sang "With verdure clad."

ADDRESS BY MR. CYRUS AVERY.

To celebrate this day brings me back to the scenes of my childhood, when the seven tribes of Indians were a power for good in the State of New York; they were men and women superior in honesty and virtue to the present generation, and the first white settler imitated them more than their children have done. To the spirits of the Indian and squaw we must give credit, for they are the guides of our best mediums. Travelling from Albany to Utica you will pass the birth-place of the "Poughkeepsie Seer"—A. J. Davis—and lands that formerly belonged to the Mohawk Indians. From Utica to Syracuse is the settlement of the Oneida tribe of Indians, and my birth-place. Four miles south is the Onondaga tribe; they have still a fine community, and own the soil for six miles to the West. At Skeneatlas Lake the Davenport Brothers were born, and twenty miles west you find the Cargaga Indians. At this place the first materialisation, through Mrs. Andrews, occurred, at the Kelan house, built under the direction of an Indian spirit. Near Pan Yan, forty miles west, and you will come into the country once owned by the Genesee Indians, and near the birth-place of Cora L. V. Tappan in Cuba, Allegany Co., where I saw her father, his house, and mill, in 1827. Between Rochester and Buffalo is the land once owned by the Tuscaroras Indians, the nearest tribe to Hydesville, the home of the Fox family thirty years ago, with whom Modern Spiritualism originated. My first experience of spirit-rappings took place eighteen years before the Hydesville rappings. I lived at that time in the village of Selina, one mile north of Syracuse, and on the evening of the 27th of May, 1830, I was alone in the house; my wife and child were in Pompey, her birth-place and mine, on a visit. I wanted a light, as it was very dark, and went to get a candle, which was kept in the cellar. While I was feeling for the candle-box the cellar became suddenly lighted, and by no human aid, for there were no windows in the walls of the cellar. I got the candle, and afterwards retired to bed about nine o'clock, the usual bed-time in that part of the country. I slept under the roof of the half-storey, and had not been in bed long before a loud rap came over my bed, about three feet off. I spoke out "One," then came another rap, and I said "Two," until I counted thirteen raps. I said, "In thirteen weeks my wife will die," as we did not believe in immortality.

The next day I left home, hired a horse and waggon, and brought my wife home; and in thirteen weeks from the afternoon of the 27th of May the spirit of Calista Hibbard Avery left the clay. Such rappings as these I will always remember. And when I look on the scenes of my childhood I can see why the knockings were first known in that part of America, because the people were a free people and kept open doors—no fear of thieves. My father never locked a door, either in his house, or his barn, or his granary. There was always a bed in my father's house for rich or poor, and our neighbours were like us in that respect. You may ask, Where did this peculiar people come from? I will tell you; they were the grand-children of the Puritans who peopled New England two centuries ago—men and women that lived natural lives, who did not worship the almighty dollar, but who considered labour to be a blessing. Many of the people had but little pretence to religion. I was a freethinker; so was the father of Mrs. Tappan, and many others; but we were an honest, hospitable, and industrious people, the successors of the grand old Indians who were Spiritualists and mediums; and in that region of central New York Spiritualism originated, and there the most eminent mediums have been born, as I have stated.

[The Shakers have their stronghold in the same part of the country. Mr. Avery is himself an extraordinary medium for inventions communicated from the spirit-world; hence his ability to hear rappings in early life, though at that time he was a materialist.]

The afternoon session was well attended; and, after being in operation till half-past four o'clock, there was a recess for tea, which was provided in an elegant manner by Mr. Dale in the ante-room. A very enjoyable season of social intercourse was held over the tea tables.

#### EVENING SESSION.

The hour announced for commencing the evening meeting was six o'clock, soon after which time the hall became crowded to excess. The steps of the dais were covered with sitters, so that the speakers could scarcely find room to stand up. Chairs were brought from the Spiritual Institution till every foot of floor space was utilised. Spiritualists of all classes, grades, and positions were present. It was truly a demonstration worthy of London Spiritualists.

Mrs. Ward presided at the harmonium. Madame Sievers opened the proceedings with a grand performance, which calmed down the meeting to stillness and harmony. Mr. W. Tobb, who presided, then commenced the evening programme.

MR. TOBB'S SPEECH FROM THE CHAIR.

Friends,—It is very gratifying to me, and I am sure it must be to all, to see such a large gathering present to celebrate the anniversary of the advent of Spiritualism. I do not think I ever saw so many Spiritualists together before. What the advent of Wesley is to the Wesleyans, or the birth of George Fox to the Quakers, so



is the reading or interpretation of these insignificant knockings which first appeared or were made known in America. When these manifestations were first witnessed in Hydesville they were disbelieved; but when disbelief could no longer hold her own, they were ridiculed and ascribed to Satanic agency. But, in spite of this opposition, the knockings and other phenomena spread through the various sections of the United States. Various ingenious theories were started to account for them; books, newspaper articles, and pamphlets were written to explain or expose them.

I was in the United States shortly after their appearance, and know that there was a great stir manifested. Reichenbach's Odic-Force Theory was about this time published, and a book was afterwards written to explain these phenomena by that theory. Then we had the "toe-joint" theory, which was that the rappings were produced by the toe-joints of the medium. These theories arrested considerable attention, but when it was found that the knocks appeared to proceed from the ceiling and various parts of the room, and at a distance from the medium, the toe-joint theory was abandoned. Another explained the phenomena by an excess of nervous fluids. England was not long in putting forward her solution of the difficulty, for these wonderful manifestations soon crossed the Atlantic; and then we had the explanation of no less a person than Prof. Faraday, who propounded the idea of "Unconscious Muscular Action." After this came the "Unconscious Cerebration" theory of Dr. Carpenter, and latterly the "Psychic Force" of Sergeant Cox. But all these theories, it will be noticed, were materially destructive to each other, and have never taken a serious hold of the public mind in England. In Germany, France, Switzerland, South America, and wherever the subject has been honestly investigated, it has been attributed to supermundane causes. Attempts were made to entice public bodies to give the matter attention—that is, to investigate the phenomena and facts, and a petition was presented in the year 1854 to both Houses of Congress of the United States, signed by 15,000 petitioners, all of whom had witnessed the phenomena, praying that the Houses of Congress would appoint a Committee of Inquiry to investigate the subject which had created so much attention. The petition was presented by General Shields in an elaborate speech, and was headed by Governor Tallmadge; and on the order of Congress that petition was laid upon the table, and is now deposited in the archives of the United States, and will one day or other, perhaps, be a matter of most important interest to the future historian. In 1857, when the subject was creating great attention, an effort was made in Boston to get some public body to investigate the matter, and after some considerable trouble, and in consequence of a challenge from the *Boston Courier*, a Scientific Committee of Inquiry was instituted. The Davenport Brothers, and several others of the best mediums in the United States, were present on that occasion, but the Investigating Committee did not comply with the conditions, and the experiments did not prove satisfactory. There were raps which Professor Agassiz could not account for, and in speaking of the results in the *Times*, he said that while the phenomena were not proven, there was nothing disproved by the investigation. A report of the proceedings at the seance, although promised, has never been published. I do not think English professors have treated the subject much more fairly than those of other countries, nor have our public bodies given that attention to the subject which it deserves. The reason alleged by scientific men is, not that there are no phenomena to investigate—that is what they said at Harvard; but here it is too trivial, too ridiculous, too undignified, to claim their attention. Now, when I hear a scientific man say this, I do not know what he means. To the reverent student of nature no fact is too trivial for his consideration. It is by investigation that our race has been elevated by the discoveries made; it is thus that the world has been ennobled, and it is only by a pursuit of truth, conducted in a fair and honest way, that we can expect to get satisfactory results. The true philosopher only asks—Are they true? and frames a theory of his own, if he has the courage of his convictions. Is it not strange that our scientific men will pay the greatest attention to the smallest fact concerning man's origin, but that which relates to his destiny they persistently ignore? The scientific man has rendered us help, but from these phenomena we have established the great truth that man exists and continues to live after the dissolution of his material body, and in the possession of such a faith it is meet and right that we should assemble together to celebrate the advent of such truths.

Miss Ward sang, "Angels ever bright and fair."

The Chairman then called upon Mr. Thomas Shorter, who, on rising, said:—

#### MR. SHORTER'S SPEECH.

Whatever else may be the significance of this anniversary, it is at least conclusive evidence that Modern Spiritualism is not the passing epidemic and folly of the hour which some of its critics have represented it to be. Nearly a generation has passed since its advent, and during this eventful period dynasties have declined, old empires have fallen, new empires been founded, and republics established; but through all these vicissitudes the acorn that was planted in the soil thirty years ago has been taking deeper root and spreading its arms and branches far and wide over the nations of the earth, and still shall it be a hale green tree when centuries have gone.

It may be interesting and instructive to cast a brief retrospective glance at the way in which Modern Spiritualism has been met by those who were adverse to its reception and influence. As soon as it was found that Spiritualism was something more than a nine days' wonder to furnish sensational paragraphs for newspapers; that

one investigation committee after another, notwithstanding their anticipated triumphs, failed to detect the trick and expose the fraud; that this new heresy was taking hold of the popular mind; that priests and professors became alarmed at the progress it was making;—at first a policy of silence was pursued, tempered only by occasional denunciation; it might be best to kill it by neglect; if left to itself it would perhaps speedily die out. But Spiritualism would not die out; it had an obstinate, persistent vitality manifesting itself in ever new developments. And then the conjurors were called in to throw dust in people's eyes, and journalists clapped them on the back and said: "See what clever fellows these are, what wonderful things they can do without the aid of spirits. Why should we be called upon to believe that what you tell us takes place with mediums is due to any other agency than their own? Why should we be asked to believe that spirits have anything to do with their production?"

Many did not want to know the reason why; it was a discovery they were not willing to make, and still less were they willing to let their readers and the public know when they had made it. But the difference was easily discerned by all who with the open eyes of the mind chose to investigate and seek for truth. They found that spiritual manifestations did not require to be presented at a particular place on a prepared stage, with confederates with mechanical aids and cunning apparatus, and exhibited by experts after long years of training and practice. They were seen by the campfires of the miner, in the log cabin of the farmer, in the home of the merchant, and in the palace of the senator; through persons in all ranks of society—frequently women and children, their own wives and daughters.

Ridicule and banter, and the old scarecrow of satanic agency, proving equally ineffective, the awful majesty of science was next evoked, and grave professors mounted their high stools and wrote big books about the "Philosophy of Mysterious Agents—Human and Mundane," "Modern Mysteries Explained and Exposed," and "Science versus Spiritualism," in which learned and ponderous theories were propounded about telluric forces, odillic force, psychic force, automatism, unconscious cerebration, brain waves, nerve fluids, and other wonderful discoveries and inventions to explain Spiritualism without spirits; but, as each theorist desired to have to himself the sole honour and glory of demolishing Spiritualism, he generally began by using his theory as a torpedo to explode the theories of his predecessors; and, as he in turn received the same kindly attentions from his successor, the beach all along is strewn with the wreck and fragments of shattered theories, while the good ship "Spiritualism" alone, with colours flying at the mast, still holds on her course triumphant o'er the storm, and braves the battle and the breeze.

Why, it was only the other day that a youngster in the Spiritual movement adverted to the views of its pioneers as "old-fashioned Spiritualism." Think of that now—this Spiritualism, that was to have been so short-lived, has already attained to such a respectable longevity that it may be referred to as "old-fashioned," and the enthusiastic spirits of the younger generation deem the views of their preceptors to be perhaps a little too antiquated. Well, I have no objection to novelty, provided it has something more than novelty to recommend it. I would gladly accept and welcome truth, old or new, native to the soil or transplanted from the catacombs of Egypt and the Lamasaries of Thibet; but caution is said to be a characteristic of advancing age, and before I take any new departure I want to know exactly where I am going to, and I may remind my young and more adventurous friends of the sage advice, "First be sure you are right, and then go ahead." You may gallop very hard, but if you are on the wrong road, the faster you go and the longer you ride, the farther you would be from your destination; and when in the name of Spiritualism I am told that men and women should give free play to their animal nature as a preparation for higher spiritual development, or am asked to believe as a very advanced gospel, that old sinners who have passed into Hades still hunger after the flesh-pots of Egypt and prowling about the border-land to seize and take possession of and re-incarnate themselves in the plastic organisation of new-born infants, that they may with new zest re-enact the old deeds and live over again the old life; or when, again, I am assured that what we have regarded as manifestations from our departed friends and kindred, the evidence of personal immortality is due to wholly a different source—to elemental spirits, gnomes, sylphs, undines, and salamanders, or perhaps to elementaries of human demons who had lost the Divine spirit and would soon lose all personal identity, become disintegrated and wrought up again in the general laboratory of spirit as their physical forms were being again worked up in the great laboratory of Nature; and I am invited to exchange my old lamps for these new ones,—I reply, "No, thank you."

I prefer the old sure guiding lights of Spiritualism to these resuscitated paganism and new-fangled theories, and decline to follow the "jack-o'-lanterns" and "will-o'-the-wisps" that would lead me through bog and morass only to land me in the ditch. I stand by my old-fashioned Spiritualism—not that of our time alone, but of the wise and saintly spirits of the past—of Wesley, Doddridge, and Baxter; of Stilling, Lavater, and Oberlin; of Guyon, and Pascal, and Tauler—aye, and of the revered representatives of an elder Spiritualism—of Paul, and John, and Jesus. I stand by the old faith in guardian angels and ministering spirits; that those who were angels of the household, the guardian spirits of our home, still guide and guard and minister to us, and hold communion with us, from that higher life to which they are translated. I stand by the faith in immortality, not as the exclusive



privilege of the few, but as the common destiny of our humanity, the universal inheritance of all God's children. With my whole soul I stand fast in the larger hope, the firm assurance, of the final and full redemption of our entire human world, notwithstanding all the difficulties discovered or invented by theologians and theosophists. I hold that the beneficent purposes of Infinite Wisdom in the creation of human souls to grow into the Divine image shall yet be accomplished, and, I hope with the full concurrence of all present, to exclaim, with our noble Poet Laureate—

"Oh, yet we trust that, somehow, good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood :

"That nothing walks with aimless feet ;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete."

An anthem, entitled "Thine, O Lord, is the greatness," was sung, after which Mr. Desmond Fitzgerald, in response to a request from the Chair, spoke as follows:—

#### MR. D. FITZGERALD'S SPEECH.

Mr. Chairman and friends,—In comparing myself with other scientific men in regard to the investigation of Spiritualism, I must first observe that I have the great advantage of having a medium in my own family; indeed, my wife and daughter are both mediums. In bringing this subject to the notice of men of science, I am constantly reminded of a friend of mine, an engineer, who always denied that the Atlantic Cable could be or was laid. He averred that he had absolute proof of the impossibility of laying such a cable. Said he, "We know that iron wire will not sustain more than three and a half miles of its own length in water, and we are assured that the Atlantic is deeper than that in many places on the route of the cable." In the same way many deny that there has been a telegraphic communication established between this world and the next. I said to my friend one day, "I know one of the *employés* in the Atlantic Telegraphic office, and I will bring him to you." "Well," said he, "I am not above being convinced; but in regard to this matter we must consider it from my point of view." So I wrote to my friend desiring him to come round, but his answer was "No, I do not care whether he believes or not;" and I had to persuade my telegraphic friend some time before he would come. In the same manner we have to persuade our friends on the other side before they will go out of their way to convince sceptics.

The term "scientific" does not always imply the same faculties and acquirements. A man may be a scientific physicist, but is not necessarily, therefore, scientific in the domain of practical psychology. And a man may be a scientific Spiritualist, *i.e.*, thoroughly well acquainted with the phenomena of Spiritualism, and well versed in its laws or necessary conditions so far as they are known, without having an extended scientific knowledge of physics. The conditions which are adapted to physical investigation are generally not very conducive to success in investigations such as those in connection with Spiritualism, where free agencies are involved and free agents have to be conciliated. Indeed, such conditions are often the very worst, and the most unscientific, that could be selected in the latter case.

When, therefore, we investigate Spiritualism from the point of view of physical science, it is up-hill work, but it is work which should be done, and which has been very effectively undertaken by one of the very greatest of modern physicists and chemists, Mr. W. Crookes. It is now being perseveringly followed by several scientific Spiritualists.

If Spiritualism be an "epidemic delusion," as some of our opponents would have it, they must at least admit that it is one of very hardy growth. Over and over again has it been exposed and utterly exploded, to the thorough satisfaction of the daily press, and of those who take their opinions from it; yet it is very evident, even from the number of faces I see here to night, that the onslaughts upon it have had a negative effect. I trust that the increase in the number of those who can realise its glorious truths will be even far greater in the next ten years than it has been in the last thirty. In order that this may be the case, the first thing we have to do is to cultivate harmony amongst ourselves. Many here, perhaps, myself amongst the number, might say with King Lear—

"Oh I have taken  
Too little heed of this!"

Then we have to give due consideration to the fact that the greatest blows, the only really damaging blows, that Spiritualism has received have come from within—have been due to those who should never have been admitted within our ranks or acknowledged amongst us. Let us be harmonious and true to ourselves, and sufficiently jealous of our title to confine it to those whom we can recognise as truthseekers. If this be our rule of action, we may say—

"Come the four quarters of the world in arms  
And we shall shock them!"

And if we have the true interests of Spiritualism at heart, we shall avoid all dogmatism and shun all bigotry. Spiritualism is the inheritance of all humanity. Lastly, we should cultivate the highest possible ideal of our Creator; being assured that even this must fall infinitely short of His wisdom and perfection. We may then endeavour to raise ourselves towards this ideal. It has been said of man that "he has created his God in his own image and likeness;" and so true is this that most men are far better than their creeds. But it is also true that by cultivating a high ideal we place ourselves upon a vantage ground whence we can better see the truth and raise ourselves above the ignorance and error that have afflicted humanity.

The Misses Ward sang a duet, entitled "Holy Lord," after which Mr. Morse, who had passed into the trance state, was conducted to the dais, and delivered the following address:—

#### MR. MORSE'S TRANCE ADDRESS.

On this occasion, friends, our medium, Mr. Morse, will stand upon one side while we from the other shore towards which you are all tending, will offer you our greeting, our best wishes, and some pleasant thoughts it may be. Picture to yourselves a sailor on the stormy main,

on the rough seas, with the fierce winds howling in his face, and the clouds above in their darkest and blackest aspect. Death is staring him in the face, when, of a sudden, the furious elements are calmed, the clouds clear, and nature assumes a more genial front. Ere long he reaches the shore, and, freed from the care of ocean life, he now treads the solid path again. Traversing along, he scales a mountain, and, as he ascends, encounters mists and heavy clouds, and is thrust into an almost impenetrable gloom. Chilled to the marrow, he returns, and will not push his peripatations further. Another one rushes forward, and, toiling on till he reaches the other side, sees a pleasant valley, in verdant beauty, with glittering streams, and softly waving trees, which send forth the richest music upon his ear. The inhabitants flock round and receive him kindly, and his glad heart rejoices within him. So man, hard-stressed with mortal cares, battling with the storms of life, meets with dark doubts and troublesome speculations, and, rather than run the risk of being defeated, hesitates, and turns back in sorrow and despair. Others, more venturesome, and with thirst for knowledge, mount upwards and onwards till they reach the glorious sunlight of truth, that whispers to them of the heavenly lands beyond the tomb. This revelation, then, of Spiritualism comes not to earnest-hearted men and women without a struggle; it is not mastered before the stout oak is split in twain. It is only to the hearty and strong that the proud victory comes. Let us, in the name of all here present, give you our greetings, cheered with earnest hopes for the divinity of mankind in the future, and the honour and glory of those who revel in its greatness. The angel-world smiles upon you, and bends down through the thirty years you have passed in this Movement.

In spite of all the difficulties you have met with, substantial progress has been made, which is but an inkling of what is to be accomplished hereafter. Our labours depend upon your assistance, and by helping the spirit-world you will find that world helping you in return. If a man sinks to degradation, try to lift him; and if you succeed in raising him, how sweet the conviction that your life has not been barren, that you have caused one soul to pass in triumph to the world beyond. We sincerely hope that you will all preserve the appreciation of this glorious Movement, whose Thirtieth Anniversary you celebrate this evening.

Miss Waite then recited, with good effect, "Margery Miller," a poem by Lizzie Doten; and after a hymn had been sung by the entire company, the Chairman called upon Dr. Peebles for an address.

#### DR. PEEBLES' ADDRESS.

I promised, kind friends, not to occupy your time long, but I cannot help thinking of the many thousands who are assembled together, as we are, to celebrate the birth of this glorious truth. No doubt at the present time, telegraphic communications are flying from New York to Boston, and from Boston to Chicago, saying, "Crowded Meetings celebrating the Anniversary of Spiritualism!" and concluding with something like this: "Hallelujah! Spiritualism is true!" When I arrived in London some twelve weeks ago, that devoted worker, Mr. Colby, editor of the *Banner of Light*, wrote and desired me to make all haste and return to America, so that I might be present at the anniversary celebrations in Boston, but I felt inspired and impressed to remain in London; and when I look upon this meeting and see the enthusiasm manifested in the work, I see the reason why I was led to remain and participate in these meetings.

The remarks of Mr. Fitzgerald on harmony and love are grandly inspired words, and these subjects will yet stir up the feelings of all true hearts in every nation. When we look upon the nations in the past and view them in the light of the present, and see the triumphs of mind that man has made—when we see the operations of the steam engine, the telegraph, and the telephone—we are struck with awe and admiration. Now a man can sit in his own room, and by the aid of the telephone he may hear the inspired words as they fall from the speaker's lips, though sixty miles stretch between them. Great things these. And the mind reverting to these things, and endeavouring to penetrate the gloom of the future, demands to know "What next?" I answer, the tunnelling of the English Channel, locomotion by air-ships, the discovery of an open Polar Sea, dotted with fields and forests, and a railroad encircling the globe, uniting man with man, and infusing into him strong humanitarian views and feelings of love.

I often think we educate men too much, that is, we educate their front brains and leave their top brains empty. Let us endeavour to overcome these things and fill men with the knowledge of God and of his infinite love, with the importance of integrity, justice, and truth; let us lift men from the mere sensual and physical plane, and place him on that spiritual basis where his soul may flow out in harmony with his brethren, and teach him to learn the art of war no more, but peace and love toward the family of God and care for the life immortal.

#### MR. A. THORN'S SPEECH.

Mr. Chairman, Ladies, and Gentlemen,—Permit me, as a volunteer, to make a few brief remarks relative to my own efforts as an inquirer into the phenomena known as Modern Spiritualism.

My attention was first drawn to the subject by a copy of the *MEDIUM* forwarded to me by an intimate friend, the contents of which inspired me with the desire to learn something of a subject then creating so much interest in America and in this country.

The perusal of such well-known works as Mr. Alfred R. Wallace's "Miracles and Modern Spiritualism," the *Traacts* of Judge Edmonds, Hudson Tuttle's "Arcana," and Dr. Wolf's "Startling Facts," together with several successful visits to Mr. Hudson, the photographer, and a most interesting sitting with Miss Lottie Fowler, impressed me to independent and individual inquiry, by means of a private circle, which accordingly (after overcoming considerable domestic opposition) I succeeded in forming in December, 1876.

For some time we met with no results worthy of record; but after a few weeks several of the sitters were affected by what I can only describe as a species of cool clouds, encircling their heads and hands. These were shortly afterwards accompanied by electric currents, causing a tremor through the entire body; and to these again were added spasmodic gyrations of the hands and arms, succeeded by convulsive movements and upliftings of tables and chairs, occurring in the presence of



avowed sceptics, who, with the other sitters, were utterly unable to account for their occurrence, except upon the supposition of supernal agency.

These elementary phenomena, as they may be termed, continued for six months or more, when at length our perseverance was rewarded by the presence of an intelligence, communing with us, and gradually increasing in demonstrative power. By means of interrogatories we learned that there were present near us the spirits of departed friends, who sought communication with us through the agency of the table around which we were seated, and by this means we obtained possession of many most important and interesting facts, amongst which may be cited the constant presence with all human beings of guardian spirits, the non-existence of an everlasting hell, and the assurance that the future state was one of progressive and beatific development.

The deceased relatives of some of the sitters, including even the sceptics, visited our circle, giving the most pleasing and conclusive proofs of identity, satisfying, in short, the most incredulous. I must only detain you to add, that my sole motive in coming forward is to recommend and encourage the formation of private circles, as the best and purest source of communication with and revelations from the unseen world.

Mr. Thorn then read a statement prepared by Mr. A. A. Denham, in which he said:—

He was perfectly cognisant of the honesty and truthfulness of the data upon which the facts about to be recorded were based, otherwise he would hesitate to mention them. He had been for fifteen months a member of Mr. Thorn's private circle, at Wandsworth. Nothing occurred for some time, when his own hands and those of other sitters became strangely influenced, which was the commencement of a process of development which has gradually continued, and now he claimed the right to apply to himself the term "Spiritualist."

In description of what had occurred he quoted a communication which had appeared in the *Mid-Surrey Gazette*, and which was transferred to the columns of the *MEDIUM* for March 1, and need not be reproduced. Mr. Denham's paper thus concluded:—

Since the publication of that article, manifestations of a more extraordinary character have occurred. They were, indeed, sufficient to awe me, for I felt that I was in the presence of disembodied spirits. Such were the answers to questions, and such were the phenomena, as to leave no doubt as to the fact of their emanating from the spirit-world. My uncle—who, when alive, was a medical man, but has been deceased some years—rapped out his own name, made communications, and gave, in every instance, such answers to facts as were known only to myself. As a young man, my disposition is mirthful, arising from a healthy body, and an uncontaminated mind. On one or two occasions my mirth was construed by the president of the circle as levity, and rebuked me for it. The table was agitated violently, and the spirit of his own daughter, as if to counteract the harsh construction, rapped "Be godly and kind. Good night." Another spirit immediately communicated, "Be joyous. Good night."

I must not omit to name, as regular evidences of spiritual power, that on two occasions an ordinary chair (while a light was burning in the room) was lifted by some unseen power to a level with the table, and at one time was raised on to it. At another time, while sitting in a chair, myself and the chair, though not elevated, were moved about the room.

The experiences of the other sitters I will leave them to relate, and, as an addendum to my own brief remarks, I may add that I will pledge my reputation as to the correctness of the above details and the genuineness of the phenomena I have described, which were so far removed from trick or imposture as truth is from hypocrisy.

Mr. Dietz recited "Our Minister," in a highly effective manner.

The Chairman said that as they had the presence of, he believed, the oldest medium in England, he would like him to say a few words to the meeting.

ADDRESS BY MR. W. WALLACE, PIONEER MEDIUM.

Mr. W. Wallace said it gave him great pleasure to look around a meeting of that kind. He saw a pleasing contrast between that gathering and those of his former experience twenty-five years ago; for then, said he, we thought ourselves lucky if we succeeded in drawing together twenty persons. But it was only a realisation of what the spirits told him seventeen years ago, that there would be crowded meetings, and speakers raised up on all sides. He had just returned home from an extensive tour, and he had had excellent opportunities to notice the enthusiasm of the people to acquire a knowledge of the spirit. He said that seances had been held in London before the Rochester knockings, in the vestry of one of the churches in the East of London as early as 1844, and of which records were kept, but they dared not make the fact public. He regarded the Movement as the outcome of a universal thought.

Mr. Tebb, in concluding the portion of the programme devoted to speeches, said thanks were due to Mr. Burns, whose untiring energy over so many years had rendered such a series of anniversary meetings possible.

It was then near 10 o'clock, and to conclude, the following choice pieces were efficiently rendered:—

Mr. Ward sang "In Native Worth." Mrs. Whelan Davies (by request) sang "With Verdure Glad." Mr. R. Dale sang "Pro Peccatis."

Mr. Burns thanked Mr. Tebb for the laborious duties he had performed so well as chairman. A similar tribute was paid to Mr. Everett in the afternoon, but Mr. Burns said he would again, on behalf of the Committee, include all speakers, singers, and instrumentalists, as well as chairmen. He also thought the enthusiastic conduct of the Spiritualists of London was worthy of comment. These meetings had been convened, and all the arrangements made with but little trouble. The Committee found all who could afford help, most willing to do their best. No advertisement had been made, further than the notice in the *MEDIUM*; so that it was apparent the Spiritualists of London were in a vital state of

organisation, and thoroughly awake to the passing features of the Movement.

During the address of Mr. W. Wallace, the spirits seemed determined to make their presence known, and "Oliver Cromwell" wrote the following communication through the hand of Mr. Lambelle. Mr. Towns and Dr. Peebles sat near him, and felt the strong influences of these spirits.

Friends—Let the present moment inspire you with courage and strength to work still more nobly in the future. A congress of spirits is present who have watched with pleasure the proceedings of your meetings. Now has spirit triumphed, and proclaimed the glorious truths of continued existence over men-made theories and human inventions. The Day of Pentecost has returned to you; profit by it, and allow the fruits of the spirit to prevail, and endeavour thus to realise and apply the words of Jesus to daily life,—"Freely have ye received, freely give." God speed the Cause and sustain the workers. Your friends in spirit.

This message fitly terminated the day's proceedings.

#### LETTERS FROM EMINENT AMERICAN SPIRITUALISTS.

Dr. Peebles exerted himself in the most laudable manner to render the recent anniversary an international greeting from Spiritualists on both sides of the Atlantic. He sent the *MEDIUM* containing the early announcement of the festival to some of his friends, and in addition a written request, which has been cordially responded to, giving honourable evidence of the intelligence and enthusiasm of the Spiritualists of America. In addition to the letters given below, the festival was alluded to by Prof. Wm. Denton, Mrs. Denton, Mr. C. E. Crowell (son of Dr. Eugene Crowell), Col. J. C. Bundy (editor of the *Religio-Philosophical Journal*), and others, all of whom expressed their warmest interest in the London celebration. These letters strengthen the union and deepen the sympathy already existing between American and English Spiritualists, and we are proud of the privilege of printing them, and heartily thank the writers for their kindly expressions. Some of the letters must stand over till next week.

FROM ERIC SARGENT, ESQ., BOSTON, MASS.

Boston, March 22, 1878.

Dear Mr. Burns,—I did not get your letter quite in season to answer it so that my reply should reach you before March 31st.

I need not say that with the objects of the commemorative festival at Doughty Hall on that day I fully sympathise; and I am glad to see that American Spiritualism is likely to be most worthily represented in the persons of Dr. Peebles and Major Forster. If there is a wide-awake Spiritualist among us, surely it is Dr. Peebles, who has twice made the circuit of the globe, not only that he might pass on the torch to others, but that he might get from men of all nationalities and all forms of belief such facts and speculations as might help and strengthen us all in our quest for the truth. He is a noble specimen of an adventurous, intrepid truth-seeker, and seems to count all worldly advancement as secondary to the duty of expressing his great convictions on the subjects of Spiritualism, and imparting to us some sparks of his own high enthusiasm, born not only of faith, but of knowledge.

Not less earnest in the Cause, and speaking sometimes with the authority of a seer, is our veteran brother Major Forster, whose health, I hope, will enable him to show you that much of the eloquence with which he used to sway crowded audiences remains with him still, and can be put forth at a fitting time and place.

It would also give me great satisfaction to grasp the hand of that indefatigable and self-sacrificing labourer in the Cause of spiritual truth, the gentleman and scholar, so well known by his writings under the signature of "M.A. (Oxon.)." He has perhaps even a larger audience in America than he has in England, and we have thus far found him a wise expounder, and a safe guide in the questions arising out of the phenomena of which he knows, not only as a student, but as a medium for both mental and physical manifestations of an exterior spiritual force and intelligence.

I regret that I cannot be with you, not only in spirit but in person, at your celebration of a most interesting anniversary; but time and space are inexorable bars to the physical man—impertinences which we shall get the better of, most likely, in the next stage of being.

Accept for yourself and Mrs. Burns my most friendly regards, and believe me, dear Mr. Burns—Yours truly,  
ERIC SARGENT.

Jas. Burns, Esq., London.

FROM REV. J. H. HARTER, AUBURN, NEW YORK.

Auburn, New York, U.S.A.

March 18th, 1878.

To the Spiritualists to be convened in London, March 31st, 1878.

Dear Brothers and Sisters,—Though personally to you a stranger, yet deem me not wholly an intruder in presuming to come among you in the form of a brief communication; for I am by no means a stranger to the glory, grandeur and divine excellence of the comforting and soul-inspiring truths that now, in such rich profusion, come down to us through the "gates" not only "ajar" but already "wide open."

Thirty years ago, the "rapping" commenced anew, in Hydesville, New York, by the invisible intelligences, who, by their persistent efforts, this time, succeeded not only in getting through, but thank Heaven they came to stay, and you meet to participate in the festivities afforded by this joyous and interesting occasion.

If I am considered out of place, or too presumptuous, allow me to select and appoint, as my advocate and mediator, the eminent scholar, the world-renowned traveller, author, and able defender of Spiritualism, Dr. J. M. Peebles, who tarries for a few weeks in London, and will, without doubt, attend your celebration. To Mr. Peebles, under the blessing of God, am I indebted for numerous and various lessons of good in the vast province of Truth. Since we first met as students in the Oxford Academy, in 1842, there has never anything arisen to mar in the least the deep friendship that was then and there formed between



118. Mr. Peebles had emerged from the Baptist denomination, and was an earnest Universalist.

I, in my early life, was received by the right of baptism into the Dutch Reformed Church, located at Herkimer, N.Y., of which my parents were members, and of which Rev. John P. Spinner (father of Francis E. Spinner, late treasurer of the United States) was pastor over forty years.

In love with the earnestness, zeal, and apparent devotion of the Methodists, I united with that sect, where I remained several years; but not finding the spiritual food my soul craved for, through the help of Brother Peebles I was led to embrace Universalism, which gave me such enlarged views of God and His government, that after a theological course under Rev. Thomas J. Sawyer, D.D., I united with our good Brother Peebles in preaching Universalism, a glorious faith which we preached over twenty years; but as we were exhorted to add to our faith knowledge, Dr. Peebles, having by nature much the start of me, physically, intellectually, morally, and spiritually, first came to the "knowledge of the truth," and kindly extended to me again a "helping hand," and conducted me into the province of Spiritualism: and allow me here to say, that if there is anything higher and better, I am ready to accept it, as "Excelsior" is my motto.

Having said thus much of a personal character, I congratulate you upon the favourable circumstances under which you are permitted to meet, having not only the presence, sanction, and influence of noted, glorious, and distinguished spirits from the higher life, but you have the sympathy, encouragement, and support of millions in earth-life, including some of the most eminent scientists, philosophers, physicians, poets, statesmen, philanthropists, scholars, theologians, crowned heads, and others that the world produces. Be not dismayed then, neither be "weary in well-doing," having the assurance that Spiritualism is based on the rock of truth, and that the "gates of hell cannot prevail against it."

All the efforts made by opposers to upset Spiritualism have only resulted in transposing the syllables of the word and made it set up Spiritualism instead.

Spiritualism is like the stone-wall of the Dutchman, who built it four feet wide, and only two feet high, and when asked why he made it so wide? replied, "Mine cot, when de wind ploze it over it is two feet higher dan it vash pefore."

Hoping and praying that your meeting may add to the good of all, and also add to the great fountain of love and truth, whose many streams will, eventually, wash away all hatred, war, intemperance, sin, error, and wrong, of whatever name or nature, I subscribe myself,  
Yours truly,  
J. H. HARTER.

FROM DR. H. F. GARDNER.

Boston, March 18, 1878.

To the Friends of Spiritualism in London, England.—Greeting:

It affords me great pleasure to learn through my esteemed friend, Dr. J. M. Peebles, that you have made arrangements for the appropriate observance of the anniversary of the advent of Modern Spiritualism, and I gladly accept his invitation to send you a few words of joyful greeting on this auspicious occasion.

Allow me also to congratulate you that you have at present, in your midst, the two original mediums through whom the spirit-world first established intelligent communication with mortals, namely, Mrs. Margaret Fox Kane and Mrs. Kate Fox Jencken. The simple raps which came through their mediumship at the home of their parents in Hydesville, N.Y., on the 31st of March, 1848, have arrested the attention of the whole civilised world, and revolutionised the entire theology of Christendom. Verily, in the words of Cowper—

"God moves in a mysterious way  
His wonders to perform."

It was my good fortune to be a member of the first circle formed for spiritual investigation in the state of Mass., in the spring of 1850, where Margaret Fox was the medium for spirit-communication.

At that time, and for several years previous, I had been a confirmed sceptic concerning the immortality of the soul and the facts of a future existence. What I witnessed in the presence of that remarkable medium, and my subsequent experience in the same line of investigation, have demonstrated to me beyond the shadow of a doubt, that the change called death is only a transition to a higher condition of conscious existence, and that they who have passed to the world of spirits can return to earth with messages of love and the blessed assurance that "death is swallowed up in victory."

In the comparatively short period of thirty years these "glad tidings of great joy" have been proclaimed to all people, for there is scarcely a spot on the habitable globe but what has been visited by the messengers of this "Gospel of light."

In its teachings it ignores all human claims to infallibility; it denies the assumptions of absolute authority; it presents to man rational views of a future state of existence; it effectually destroys the fear of death and the grave; it has entirely disproved the doctrine of the resurrection of the physical body, dispelled the illusion of a great day of universal judgment, quenched the fires of hell, and totally annihilated the personal devil.

It has openly challenged scientific investigation; and, wherever it has received impartial consideration, it has never failed to produce a conviction of the truthfulness of its claims, and has also presented internal evidence of the important relation which its phenomena bear to the laws which govern man in his spiritual and physical nature.

No revelation of truth, no system of philosophy or scientific discovery has ever encountered more determined opposition from the scientific or religious world than the phenomena and teachings of Modern Spiritualism, and yet its most determined opponents have never yet succeeded in giving a rational explanation, outside of the spiritual hypothesis, for the most simple of its phenomena.

Notwithstanding all the adverse circumstances which have tended to hinder its progress—the opposition of Church and school, its own lack of organisation and harmonious action, the internal dissensions of its adherents and believers, the frauds and deceptions of impostors and pretended mediums, and the lack of pecuniary support for its literary publications, its mediums, and lectures—yet its rapid progress has been

unparalleled in the history of the world, numbering its adherents and followers by millions, and extending its influence over the face of the habitable globe.

These significant facts furnish the evidence that the revelations of Modern Spiritualism answer to the need of the great heart of humanity, and that we may confidently expect in its more perfect development that it will meet with universal acceptance and become the great religion of the future.

Allow me, as one who has watched the growth of this wondrous revelation from its inception, to express my unity of sentiment and feeling with you upon this occasion.

Although my brow is silvered through the frosts of time, and the misfortune of an almost total blindness has recently fallen upon me (so that I am obliged at present to employ an amanuensis for the transcription of my ideas), yet the assured consciousness of my immortality preserves the feeling of perpetual youth in my heart, and the light of an eternal future streams in upon my spiritual vision.

May those blessed revelations of truth which have caused us as Spiritualists "to rejoice with exceeding great joy," become in the fulness of time the sure possession of the whole human race.—Fraternally yours,

H. F. GARDNER, M.D.

#### LETTERS FROM ENGLISH SPIRITUALISTS.

A large number of letters from English Spiritualists have been received, giving reasons for not being able to attend the festival. We give the names of some of the writers:—Mr. J. N. T. Martheze, Mr. T. P. Barkas, Mr. W. Stainton Moses, M.A., Mr. John Rouse, Mrs. Clara Rowe, Mr. J. Sutcliffe, Mr. W. Johnson, Mr. John Lamont, Dr. Brown, &c., &c., &c.

#### SPACE OF FOUR DIMENSIONS.

Under this title the *Quarterly Journal of Science* publishes a remarkable article, giving a curious illustration of the idea which has recently been developed in Germany that space has another dimension beyond the length, breadth, and thickness recognised in geometry. F. Zollner, the Professor of Physical Astronomy at Leipzig, is the author, and he describes some experiments which he made in that city in December, 1877, with Mr. Henry Slade, the American. These experiments were, he says, only the practical application of Gauss's and Kant's theory of space, which these two eminent men imagined might contain more than three dimensions. This conception cannot be easily explained without the use of diagrams and resort to highly abstract conceptions; but Herr Zollner examined the subject in its simplest form, the knotting of an endless cord, and he observed that "if a single cord has its ends tied together and sealed, an intelligent being, having the power voluntarily to produce on this cord four dimensional bendings and movements, must be able, without loosening the seal, to tie one or more knots in this endless cord." And he proceeds to say that "this experiment has been successfully made within the space of a few minutes in Leipzig, on Dec. 17, 1877, at eleven o'clock a.m., in the presence of Mr. Henry Slade, the American. I myself selected one of four sealed cords, and in order never to lose sight of it before we sat down at the table, I hung it around my neck—the seal in front always within my sight. During the seance I constantly kept the seal—remaining unaltered—before me on the table. Mr. Slade's hands remained all the time in sight; with the left he often touched his forehead, complaining of painful sensations. The portion of the string hanging down rested on my lap—out of my sight, it is true—but Mr. Slade's hands always remained visible to me. I particularly noticed that Mr. Slade's hands were not withdrawn or changed in position. He himself appeared to be perfectly passive, so that we cannot advance the assertion of his having tied those knots by his conscious will, but only that they, under these detailed circumstances, were formed in his presence without visible contact, and in a room illuminated by bright daylight." There were four knots in the cord, and the Professor describes very minutely how they were sealed. Several other scientific men were present. He concludes thus: "The four knots in the above-mentioned cord, with the seal unbroken, this day still lie before me. I can send this cord to any man for examination. I might send it by turn to all the learned societies of the world, so as to convince them that not a subjective phantasma is here in question, but an objective and lasting effect produced in the material world, which no human intelligence with the conceptions of space so far current is able to explain. If, nevertheless, the foundations of this fact, deduced by me on the ground of an enlarged conception of space, should be denied, only one other kind of explanation would remain, arising from a moral mode of consideration that at present, it is true, is quite customary. This explanation would consist in the presumption that I myself and the honourable men and citizens of Leipzig in whose presence several of these cords were sealed, were either common impostors or were not in possession of our sound senses sufficient to perceive if Mr. Slade himself, before the cords were sealed, had tied them in knots. The discussion, however, of such an hypothesis would no longer belong to the dominion of science, but would fall under the category of social decency." On the result of his inquiry, the German Professor comes to the opinion that Mr. Slade "was innocently condemned in London, a victim of his accusers' and his judge's limited knowledge."

As one eye cannot see physical objects in their solidity, so neither can the masculine or feminine half of the race see mental and moral phenomena with the roundness and fulness that results from harmoniously blended vision.—*Our Thought*.

OLDHAM PSYCHOLOGICAL SOCIETY.—On Good Friday, April 19th, the above society intend to hold their annual tea-party and entertainment in the Temperance Hall, Horsedown Street. Mr. Johnson of Hyde, and Mrs. Batie, and other friends will take part in the evening meeting, which will be enlivened by songs, glees, and recitations, rendered by the Oldham members and friends. Tea on the tables at 4 p.m. Tickets for tea and meeting 9d. each; meeting to commence at 6 p.m. Admission to meeting 3d. each, if room permit. As this meeting is of special interest, they desire an early application for tickets.



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

SUNDAY, APRIL 14.—Dr. Peebles at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, APRIL 16.—Select Meeting for the Exercise of Spiritual Gifts, at 8.  
WEDNESDAY, APRIL 17.—Mrs. Bassett's Direct Voice Discourses, at 8.  
THURSDAY, APRIL 18.—School of Spiritual Teachers, at 8 o'clock.  
FRIDAY, APRIL 19.—Mr. Lambelle's Spirit-Guides, at 8.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 14, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station at 7.  
TUESDAY, APRIL 16, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, APRIL 17, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, APRIL 18, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 63, Sigdon Road, Dalston Lane, E.  
FRIDAY, APRIL 19, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30., admission free.  
WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Meeting of Members and Friends; 8 till 11. SATURDAY, Inquirer's Seance, Medium, Mrs. Treadwell; admission 6d., to pay expenses; Local and other Mediums invited. SUNDAY, Afternoon, Trance and Normal Addresses; 3.15. Evening, Inquirers' Seance, various mediums; admission 6d., to pay expenses; 7.30 for 8. Admission to Seances by previous application or introduction.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 14, KEIGHLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 185, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHEAFFER HARBOR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, APRIL 16, SHEAFFER HARBOR, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Friend's, 2, Silver Street at 8.15.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
SHEFFIELD, W. B. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, APRIL 17, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
THURSDAY, APRIL 18, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDDLESBRO', 25, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

### A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

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—purports to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of directing writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated life of "Hafed" is a bulky and elegant volume, price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.

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### THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

#### PLAN OF MEETINGS FOR APRIL.

Mrs. Batie will speak as follows:—

Manchester	...	Sunday	April 14,	at 6
Macclesfield	...	Monday	"	15, at 7.30
Rochdale	...	Wednesday	"	17, at 7.30
Oldham (Good Friday Tea Meeting)	...	"	"	19, Evening Meeting
Bolton	...	Sunday	"	21, at 2.30 and 6.30
Bury	...	Monday	"	22, at 7.30
Leigh	...	Wednesday	"	24, at 7.30
Blackburn	...	Friday	"	26, at 7.30
Liverpool	...	Sunday	"	28, at 11 and 6.30
Mr. Sutcliffe at Bolton	...	Sunday	"	28, at 6.30
Mr. Holt at Bolton	...	Sunday	"	14, at 2.30 and 6.30
Oldham	...	"	"	28, at 2.30 and 6.30
Mr. Dawson and Mr. Brown at Bury	...	Sunday	"	21, at 2.30 and 6.30
Mr. Johnson at Manchester	...	"	"	7, at 2.30
"	...	"	"	14, at 2.30

Missionary Meeting in the afternoon, supported by Mr. Lamont, Mr. Jackson, and other friends. Mrs. Batie at 6.

Manchester	...	Sunday, April	21,	at 2.30
Oldham	...	"	"	21, at 6.30
Mr. David Brown at Oldham	...	"	"	21, at 2.30
Mr. Jackson at Macclesfield	...	"	"	21, at 6.30
Manchester	...	"	"	28, at 6.30
Mr. Lamont at Rochdale	...	"	"	21, at 2.30 and 6.30
Mr. Colville only at Macclesfield	...	"	"	14, at 2.30 and 6.30

Messrs. Johnson, Hartley, and Ogden at Hyde ... Tuesday Evenings, April 16, 23, & 30, at 8.

On Good Friday a general and public tea-meeting will be held in the Temperance Hall, Horsedgate Street, Oldham, when Mr. Johnson, Mrs. Batie, and many other friends of the Movement will support the evening meeting. All are invited to attend, as it will be of special interest.

These meetings are free, and all Spiritualists and their friends are earnestly invited to attend.  
JOHN LAMONT, President.  
CHARLES PARSONS, Secretary.

### MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, April 14, Camden Hotel, Camden Street, morning, at 11, special Question Meeting. Evening at 6.30, subject, "Men: and How to Make them." Monday, April 15, same place, evening at 7.30, Phrenological Entertainment in aid of Society's funds. Admission 6d.

DERBY.—Sunday and Monday, April 21 and 22.  
BELFEL.—Saturday, Sunday, and Monday, April 27, 28, 29.

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.

MACCLESFIELD.—Sunday, April 14. The Hall, 76, 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. Doughty Hall, April 22, at 7 p.m. Ladbroke Hall, April 15, at 7 p.m. 17, Brunswick Square, April 24, at 8 p.m. Dalston, 53, Sigdon Road, May 2, at 8 p.m. Spiritual Institution (not yet fixed).

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

MANCHESTER.—Hulme Town Hall, May 8, at 8 p.m. Temperance Hall, Grosvenor Street, May 12, at 2.30 and 6.30 p.m.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 19, and following week.

ROCHDALE.—May 26, and June 9 and 23.

LIVERPOOL.—June 2 and 3.

Mr. Colville accepts engagements to deliver orations and poems in London or the provinces. Address to him for all particulars, at 6, Pierce Street, Macclesfield, or care of Mr. Burns, 15, Southampton Row, Holborn, London.

### MR. E. W. WALLIS'S APPOINTMENTS.

LONDON.—Marylebone Association, Quebec Hall. Sunday, April 14; Tuesday, April 16. (See Society's announcement.)

NEWCASTLE-ON-TYNE.—May 12, 13, 19, and 20.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

### NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

#### LECTURES FOR APRIL.

Sunday, April 14, at 6.30 p.m. "What is a Spiritualist? and Why I am One?" Mr. John Mould.  
" " 21, at 6.30 p.m. "A Paper on Ghosts." Mr. W. C. Robson.  
" " 28, at 6.30 p.m. Trance Address. Miss E. A. Brown.  
Admission free. A collection to defray expenses.  
4, Nixon Street, Newcastle-on-Tyne. H. A. KEANEY, Hon. Sec.



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## THE PSYCHOLOGICAL REVIEW,

the Spiritualists' Quarterly, for April.

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