



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 420.—VOL. IX.]

LONDON, APRIL 19, 1878.

[DOUBLE SHEET—PRICE 1½d.

DR. PEEBLES' LAST DISCOURSE AT DOUGHTY HALL.

On Sunday evening Doughty Hall was again crowded to excess by an earnest, intelligent, and highly respectable audience. Everyone seemed filled with the thought of the moment, and entered into deep sympathy with the proceedings. The harmony was perfect, the influence was good, but the feeling was not jubilant; it was somewhat sad and regretful; not gloomy by any means, but pensive. It reminded us of the same sacrament—shall we call it—celebrated at Cavendish Rooms eight years ago, when a similar valedictory was delivered from the same lips. Both were deeply impressive occasions, and the memory of them will last a very long time.

The hymns selected by Mrs. Ward were most appropriate, and they were well sung by the congregation, which is now well supplied with hymn-books. The service opened with an anthem. Mr. Burns presided, and read the parable of "The Sower." Miss Watts recited most impressively "Quina," by Lizzie Doten—the poetical record of the spiritual gifts of Indians and the comfort derived therefrom. Never did we hear this talented lady to better purpose. Cordial recognition is due to her for her unselfish services at Doughty Hall all through the season. We wish her high accomplishments were communicated widely amongst Spiritualists—then there would never be any loss for a speaker to entertain and instruct.

THE CHAIRMAN'S REMARKS.

Mr. Burns regarded Dr. Peebles as an eminent Sower of the Seed of Spiritual truth. From boyhood he had been engaged in the same field. He first exhausted the contents of one seed-bag, then another, till he put his hand into that of Spiritualism, which he had found hitherto inexhaustible. All round the world he had scattered it, and the deeper he dived into the recesses of the seed treasury, the better was the growth following; and the speaker considered that on his present visit Dr. Peebles had done far more good than could possibly have been imagined ten years ago. Mr. Burns regarded his position on the platform of Spiritualism as an outgrowth of the seed sown by Dr. Peebles. When the previous farewell took place eight years ago Mr. Burns was not then a speaker on Spiritualism, though he was a lecturer on other subjects. Left with the responsibility of maintaining a promising Cause resting upon him, he was forced into a position for which he did not consider himself worthy, and thus was transplanted into another section of the vineyard. From the same sowing might be traced the opening which had made way for Mr. Morse and others who had kept the altar fires alight for these eight years. He felt that their visitor, though he might be severed from them, was in safe hands, and would be protected from all evil. He who worked for the higher powers had the overshadowing protection of those higher powers; and if it so happened that martyrdom was the highest service which could be rendered to that object which these higher powers had in view, the martyr would be protected and guarded therein, in so far that he would accept privation and death as a preferable alternative to a selfish disregard of duty and ignoble cowardice. When men love their duty so that the fear of death becomes as nothing in comparison with it, then indeed death loses its sting, and to give up even life itself is considered a privilege if thereby the cause of human emancipation can be served.

As for Dr. Peebles, he was all the time making sacrifices. His work was incessant, even to the injury of his health, and not at all times profitable, financially. But he truly believed that the Doctor

lived for the work, and suffering and death would be to him no barrier in the accomplishment of his purpose.

The Chairman concluded by hoping that on some future occasion Dr. Peebles would address London friends, and find them as far advanced from their present position as they were from the point at which he first found them.

DR. PEEBLES' DISCOURSE.

Pilate's inquiry of Jesus "What is Truth?" is the most important question ever put before the mind of a conscious rational being. Considered relatively, truth and error, like heat and cold, straight lines and circles, are directly opposed to each other. Error crushes and cramps the noblest aspirations of human nature, while truth exalts and dignifies them. Traverse the pages of history, and you will perceive that where the power of truth is felt, no altars smoke, no offerings bleed, no persecutor lifts the blood-stained axe, and no bigot condemns his fellow man for not having a creed patterned after his own. If I rightly understand the place of man in nature, he is both a macrocosm and a microcosm. In him converge all the elements—all the ultimates of the physical primates in the different kingdoms below him. And in his spiritual nature he is divinely related to angels, and all the glorified hosts of heaven. Thus constituted, he is a divine sovereign, standing upon the apex of earth's organic pyramid, with the inalienable right to think, investigate, and judge for himself.

In past ages it was the great error to lean towards, and implicitly rely, upon others. And even now, artists copy Raphael and Angelo, rather than paint their own soul ideals; poets imitate Homer and Milton, rather than breathe their own thoughts in rhythmic numbers; and Christians, to find paragons of perfection, go back to the old half-paganised Church fathers. But if Stephenson and Fulton had planted their feet immovably where the ancients did theirs, resolving not to take one advanced step, steamers would not have whitened the ocean, nor commerce cemented the nations into international relationships. Oh! that there were more Stephensons, more Wesleys, Channings, Ballous, and Parkers, in theology—men who dare to ransack the universe in search of truth; and, finding it, dare to speak it in the face of earth and all the powers of darkness.

If a pilgrim seeking for truth were to witness a funeral scene in Persia, the Parsee priest would hand him the Zend-Avesta, as a book divinely inspired, and a sufficient comforter for the mourners. The Chinese priest would put before him the seven sacred books of the kings; with those of Confucius and Lao-tze, as revelations of truth. In Siam and Ceylon Buddhists priests would tender the Holy Tri-pataka as a book designed to meet all the exigencies of life. The Jewish Rabbis would offer the Old Testament; and the Mohammedan the Koran. The investigator reads them all, and still asks what is truth? Christianity is divided into hundreds of sects. Differing as they do upon essentials, they cannot all monopolise the truth. The Presbyterian says to the seeking pilgrim, connect yourself with the Presbyterian Church, read the works of Calvin, and walk as worthy of one of God's elect. The Baptist overhearing observes that sprinkling is not baptism. Immersion, or being buried with Christ in baptism, is the only door into the Christian church. A Wesleyan advancing assures the searching pilgrim that it matters not whether he is sprinkled, dipped, poured, or immersed, if he only holds on to the "horns of the altar"—whatever that may be—and holds out faithful, he may hope for salvation. The English clergymen, clothed in purple and fine linen,

promise that if he will connect himself with the true apostolic church—which is of course *our* church, all will be well with him in the great hereafter. But a Roman Catholic priest hearing those diverse opinions and this contradictory advice given, exclaims,—"These are all aliens from the common House of Israel; they are heretics and infidels; if you would be saved, connect yourself with the Church of Rome, the oldest Christian church, and whose priests have the power to bind and to unloose! And much of what the Catholic priest says is correct. Theirs is not only the oldest Christian church, but by far the most logical. They have an infallible God—and infallible Jesus Christ—an infallible Douay Bible—an infallible Church—an infallible Pope—and all the devotees have to do is to confess their sins, observe the sacraments, pay the priest, and go to glory! The poor pilgrim is confused. From the depths of his conscientious soul he still asks and inquires, "What is—oh, where shall I find the truth!" A Unitarian, liberal and cultured, kindly invites him to take the Bible and exercise his reasoning faculties in the perusal. But this only provokes the old inquiry "What Bible? Is it King James's version, that learned churchmen are now modifying and revising?" "How," says the panting pilgrim, "can I expect to find the truth? in the Christian's Bible referred to by all these wrangling sects—relied upon to prove all sorts of theological doctrines, and now undergoing a most radical revision?"

Footsore, weary, and worn, this pilgrim meets a Spiritualist, who, assuring him that inspiration is universal—that all bibles embody some precious truths, that all religions originated in the spiritual natures of inspired men, and that spiritual ministrations have pertained to all ages and nations—directs him to the oldest bible in the universe—*Nature*. This bible was written by God's own Divine hand; it requires no priestly commentators, nor revisions by fallible men. Souls were before books. Interrogate *Nature*; study her divine laws. Come into harmonious relations with her united movements; and rest upon her heaving, loving bosom, where you are conditioned to receive truth, and drink from that fountain which is pure and inexhaustible.

Truth, to me, is my soul's deepest and divinest convictions. Truth, to you, is your soul's deepest and most profound convictions upon any intellectual or moral subject. Truths do not change, but our conceptions of them do. I must not measure you by my standard of truth. This is the business of bigots. Toleration is the great word of the century; and charity as in the Apostle's time is greater than faith or hope.

I was educated in the Calvinistic Baptist Church. Its doctrines drove me, in early life, into a theism bordering upon atheism. The works of Thomas Paine, Volney, and Voltaire, fired my youthful nature with a sort of combative delight. Universalism, with its God of infinite love and goodness, and its promise of universal salvation for all, brought me up out of the scuffling, dark fog-lands of doubt, and placed my feet on the mountain-side of a somewhat sunny faith; while Spiritualism, with its increased light and attending angel-voices, beckoned me up on to the mountain summit. Here faith was lost in fruition—a future existence was demonstrated—the sunshine of inspiration illumined my whole nature, and, to use familiar lines:—

"My tongue broke out in unknown strains,
And sung surprising grace."

Circumnavigating the globe—travelling among the Brahmans and Buddhists of the Orient, the Kaffirs of South Africa, among the Indians of North-Western America and the Maya tribes of Yucatan, as well as among enlightened Anglo-Saxons, I can testify that Spiritualism, in some of its forms and unique phases, is absolutely universal. It is the key to the occult mysteries of the East; the key that, in the hands of John on Patmos, opened the door into heaven; and the key that seals with an eternal verity the glorious doctrine of the soul's immortality.

To the dissemination of the truths of Spiritualism I have consecrated my life, suffering at various times the inconveniences of travel and daring perils by land and perils by sea; and often, in moments of enthusiasm, I have wished that my frame were metal, my nerves as enduring as steel, my brain an exhaustless fountain, and my lungs immortal, that I might preach the beautiful gospel of angel ministry and divine love in every hamlet and house on the face of the earth. Let others pursue whatever course they may, I am determined, so long as my head can think, my lungs heave, my heart beat, and my right hand gesture, so long will I proclaim the infinite goodness of God, the quickening influence of the Christ-spirit, the loving sympathy of the angels, and the present ministrations of our friends in spirit-life. To my soul these constitute moral truth—a truth or truths that remove thorns from the pathway of life and leave roses blooming there; that paint the rainbow of hope upon the mourner's falling tears; that comfort the disheartened, saddened souls of earth, and, lifting the curtain, show our future homes in heaven.

And now, when reflecting that this is my last Sunday in London, a thought of sadness flashes upon and fills my whole being. I dislike to say farewell, for I love my friends with all the warmth of my enthusiastic nature. I know in my higher consciousness no nationality, yet I must say that Englishmen, whether in England, Cape Town, or Australia, have dealt nobly and generously with me. I can never forget their personal kindnesses; and the late three or four months' lecture labours in your midst, while reviving the old friendships formed in the Cavendish Rooms, secured by that able, efficient, and self-sacrificing worker, James Burns, have only served to deepen my interests and strengthen my affections for you, one and all. The contrast between those meetings, now

some ten years since, and the present, are as marked as they are hopeful and encouraging. These crowded audiences bespeak your zeal and your ardent love for the truth, and, to use the language of an ancient apostle: "Whether I come and see you or be absent, I shall hope to hear of your affairs, that you stand fast in one mind, with one spirit, striving together for the truth of the gospel." Life is full of disappointments and replete with changes. Should I never meet you again on earth, it is to me a beautiful, blissful thought that I shall meet you, know you, and love you in heaven.

After Dr. Peebles had concluded, Mr. E. W. Wallis made a few remarks, and Mr. Dale sang in a delightful manner "I stand on memory's golden shore," from the "Spiritual Harp," a work edited by Dr. Peebles. The final separation of the audience was much prolonged by friendly conversation.

THE "UNSPEAKABLE" TURK AND HIS RELIGION.

To the Editor.—Sir,—*"Unspeakable"* and *"unutterable"* when viewed in the light of the distinguished Carlyle philosophy, the Turk is nevertheless honest, sincere, and charitable, according to the opinion of a nobleman whose name is our national pride—I refer to Lord Byron, who says:—

In all money transactions with the Moslem, I ever found the strictest honour, the highest disinterestedness. . . . The heterodox receive much the same kind of countenance from the Ottoman as the Catholic college from the English legislature. Who shall then affirm that the Turks are ignorant bigots, when they thus evince the exact proportion of Christian charity which is tolerated in the most prosperous of all possible kingdoms? . . . They are faithful to their Sultan till he becomes unfit to govern, and devout to their God without an inquisition. . . . If it be difficult to pronounce what they are, one can at least say, what they are *not*: they are *not* treacherous, they are *not* cowardly, they do *not* burn heretics, they are *not* assassins.

Carlyle's charity scarcely surpasses Moslem charity as embodied in the following injunction by Mohammed:—

Let not men laugh each other to scorn, who peradventure may be better than themselves; neither let women laugh other women to scorn, who may possibly be better than themselves. Neither defame one another; nor call one another by opprobrious epithets.

Would the moral lustre of such Mohammedan precepts as these (among many others of equal merit) be dimmed by the refulgency of the Christian code?—

Whosoever resigneth himself unto God, being a worker of righteousness, taketh hold of a strong handle; and unto God belongeth the issue of all things. . . . He who forgiveth and is reconciled unto his enemy, shall receive his reward. . . . Meddle not with the substance of the orphan, unless it be to improve it. Perform your covenant; and give full measure, when you measure aught, and weigh with a just balance. . . . And ye also are allowed to marry free women, living chaste, with them, neither committing fornication, nor taking them for concubines. Observe justice when ye appear as witnesses, and let not hatred toward any induce you to do wrong, but act justly. . . . Show kindness unto your parents, whether the one or both of them attain to old age with thee; speak respectfully unto them, and submit to behave humbly toward them, out of tender affection [not "that thy days may be long in the land"—J. L.].

Turn away evil by that which is better (as anger by patience, and ignorance by mildness, and evil conduct by forgiveness), and lo! he between whom and thyself was enmity shall become as though he were a warm friend; but none are endowed with this disposition except those who have been patient, and none except him who hath great good fortune. . . . The pious is he who believeth in God, and who giveth his money to the needy. Those who perform their covenant with men in adversity (or excessive poverty) and affliction or disease, and do what is right (according to God's law) shall have their reward. . . . Those who do evil ignorantly, and then repent speedily, to them will God be turned, for God is knowing and wise.

Certainly, in the spirit of such precepts there is a similarity with the moral standard of different religions, but such a fact is no more proof of plagiarism than it is of inspiration from the same source. However, with the appearance of the "golden rule" (though in the negative form) in the maxims of Confucius, the candid Christian would scarcely cast the first insinuation.

Alkoran is not thus universally brilliant, though, on the other hand, there are numerous passages of far greater soul-stirring grandeur. But is the Christian Bible even thoroughly harmonious in its teachings? I think not. Instance the disparity between the "law" of Moses and the "gospel" of Jesus; and even in the latter "dispensation," between the modes of "salvation" as expressed by "St." Paul and "St." James.

Prayer at stated intervals is rigidly observed by the Mussulman; and wherever he may be at such periods, he kneels (on a mat which he carries for that purpose), and becomes entirely absorbed in supplication—dead to all surrounding influences excepting spiritual.

On me (Lord Byron remarks) the simple and entire sincerity of these men, and the spirit which appeared to be within and upon them, made a far greater impression than any general rite which was ever performed in places of worship, of which I have seen those of almost every persuasion under the sun.

With regard to a future state, the views of the Christian and those of the Mohammedan are by no means identical. The Christian (and not unreasonably) considers the majority of Mohammedan ideas on this point undignified, to say the least; yet Christians are by no means unanimous in their *own* opinions, which are confessedly obscure. But the issue of such a matter may well be left with the Divine Parent, whose provision is doubtless beyond the control of human imagination.

In what Christian temple is an inscription more practically ennobling to human nature than the following, found (in Arabic) on a Mohammedan mosque?—

"The world was given us for our own edification,
Not for the purpose of raising sumptuous buildings;
Life, for the discharge of moral and religious duties,
Not for pleasurable indulgence;
Wealth, to be liberally bestowed,
Not avariciously hoarded;
And learning, to produce good actions,
Not empty disputes."

—Yours truly,
2, Cambridge Terrace, Clayton Road,
Peckham S.E., April 8.

JAMES LEWIS.

REFLECTIVE NOTES.—No. 4.

Mind, soul, and spirit, are terms nearly or quite synonymous; recognised by the different schools of thought as that part of our nature distinct and separate from matter. Brain is not mind, and mind is not matter. Both are difficult of comprehension, and still more so of definition. But there is a grand difference between matter and mind, for while we may doubt the existence of the former, and, like Berkeley, even deny it, without running the hazard or the shame of a conclusive confutation, we may not do the same with mind, for he that doubts the existence of mind, by doubting proves its existence.

Man is truly a paradoxical being, a bundle of contradictions. And this appears the more true the oftener we reflect on the marvellous things he has done, and the monstrous things he has believed. But truth, strengthened and fortified with reason and intellect, will correct the errors of the past, and put to shame the presumptuous leaders who have traded on the credulity of the people. The more absurd the idea, and the greater the folly of belief, the more greedily will it be swallowed by those who place their dependence on collegiate lore and the sophisms of society, since past experience proves that folly will always find faith wherever impostors will find impudence. It is our mission to reform. Let our lives be consistent examples of the precepts we inculcate.

The greatest blessings that man can possibly enjoy in this changeable world of ours are wisdom and happiness, and it would appear that they are the least sought after, at any rate in that spirit which is likely to give them the greatest power in this world and the next. Thought in both of these directions leads to immense fields for reflection, which may afterwards occupy our contemplative energies, but in our ruminations we see a difference between wisdom and happiness, which admits of brief delivery, and, if rightly seen, would immeasurably improve the existing habits of certain individuals, and that is, that he who thinks himself the happiest man really is so, but he who thinks himself the wisest man is generally the greatest fool. How true the aphorism of old, "Contentment is the greatest share of comfort;" and the saying of the sage, "Humility will learn, but pride, stiff-necked, requires none; self-sufficiency is her only thought."

The path to virtue has always been represented as a narrow road, and one that requires great effort on the part of the traveller, in order that he may reach the goal in safety. Different men observe different rules in traversing this course; some for the loaves and fishes, and others for the smiles and approbation of admirers. The good opinion of our fellow-men is the strongest, though not the purest, motive to virtue, and the least commendable. Circumstances, too, have their influences on our conduct, for we view the scenes and paths of goodness through our own surroundings. Riches and indigency both retard the soul and raise countless obstructions upon this beeline of virtue. Consequently we find those within the middle classes of society bringing forth the "fruits of the spirit" more abundantly, and manifesting all the finest feelings, and the most amiable propensities of our nature. The privileges of property render us too arrogant, presumptuous, and consequential, and the privations of poverty too cold and callous to feel; the one places us above the influence of opinion, and the other below it. Let us seek to neither blind our eyes with the besetments of riches, nor to weigh our aspirations down by carelessness, which induces poverty, but to enjoy the blessings of life only that they may minister to the soul's best good. The welfare of humanity, comprehended under the "golden rule," is the best guide to the port of righteousness.

The knowledge of and dependence upon a Supreme Being, as the author of all things, seem to be rooted in every heart and mind; and men, seeking to know the form and power of God, and failing in their searches, have fashioned and moulded images in accordance with their own views, which they have bowed before, and which, serving as symbols, have sufficed to link their ideas with the great Creative Source; and we find that the less art there is introduced in their construction, and the simpler they are in general outline, the better are they adapted to the requirements of the people who use them as representatives. The more they are embellished, and the finer the material used in their composition, the less power these gods possessed to incline the mind to the true and the divine. The Pagan deities formed of clay, we are informed by Seneca, were much more propitious, and were worshipped with an adoration more ardent and sincere than the finely-executed gods of marble which were afterwards introduced in place of the clay ones. And the same is true of the Romish Church. Formerly the altar was constructed with wood, and furnished with wooden

utensils, and her rites were administered by such men of sterling worth as Austin and Chrysostom—that they are really priests of gold; "but now," says Jortin, "the order has been reversed, and the altar of St. Peter has golden utensils but leaden priests." Spiritualists, here is a practical lesson to be learned from the evils of the past. There is a tendency abroad to-day to hamper your faith with creeds and opinions, but resent all such impositions, and endeavour to preserve your truths in their native simplicity and purity, and keep them from the power of "high priests." The apostolic injunction is very appropriate, "Let him that thinketh he standeth take heed lest he fall;" and while we reprove others, may we first be sure that we are without fault.

W. H. LAMBELLE.

CHAMPION HILL PARAGRAPHS.

By J. M. PEEBLES, M.D.

We are in receipt of a neat pamphlet of some thirty pages, entitled "*Plain Talks upon Practical Religion*," from that prominent Shaker, Elder G. A. Lomas, of Watervleit, N.Y. On the 13th page the author says:—

We (Shakers) are the most radical Spiritualists of our day. We are thoroughly convinced of spirit-communication and interpositions. All phases of spiritual phenomena commonly occurring in the world had an inauguration among us long before the "Rochester rappings." By our Spiritualism we are become confirmed infidels to the foolish *Bodily Resurrection theory*; to the untrue and disappointing *Atonement doctrine*; to the monstrous *Trinity scheme*; to the cruel *Predestination belief*, and to all the man-made creeds of the popular churches professing Christianity. . . . Spiritualism is a light; let no one use it so that their light will become darkness. And let Spiritualists not prostitute the name by living in the unfruitful works of darkness, since they are called to be the children of light, and to be lifted up for a guide, to their as yet not so favoured brethren.

"Our celebration here to-day was a grand success," writes the devoted and faithful editor of the *Banner of Light*, Mr. Colby of Boston. Paine's Memorial Hall "was crowded in the morning to witness the Lyceum exercises. In the afternoon the hall was just as well filled to listen to the able oration of Dr. Buchanan. There was never a more enthusiastic time in Boston. Telegrams were sent out in the evening to New York, Cleveland, and other western cities, and congratulatory responses were quickly returned, which were received with rapturous applause." Mr. Colby further writes me that "those who vainly imagine Spiritualism to be dying out will find themselves terribly mistaken. It is growing stronger and striking its roots deeper day by day. Let every true soul take courage; at the conclusion of the next thirty years there will be heard only the shout of victory!" Mr. Colby is not only a pioneer but a very veteran in the cause of Spiritualism; and this letter of his is so replete with the principle of unity, so alive to the necessity of harmony, so fraternal in spirit, and so warm with sympathy towards English Spiritualists, one and all, that it ought to be published. I hesitate only because not authorised, and because Mr. Colby shrinks from every appearance of notoriety.

Captain W. Gill, R.E., in a lecture last week before the Royal Geographical Society upon China and Thibet, said that "Thibet had many fertile valleys. He had come across 18 tribes on the border lands of Thibet, 17 of which were governed by men, and one by women. The people were industrious, polite, frugal, and friendly." In all probability this tribe governed by women is the best governed. If intelligent women governed more tribes and countries there would be far less wars and drunkenness in the world.

The *Psychological Review* is a new, neat, and handsomely got up quarterly under the editorial supervision of William White. Its outward appearance is inviting, and its contents, with one or two exceptions, deeply interesting and instructive. Freethinkers, so-called, as well as Spiritualists, will here find a rich supply of solid, substantial matter. It should be liberally patronised.

The last Australian mail brought the news that Spiritualism is increasing in strength and exciting a growing interest in the colonies. Melbourne is the head-centre of the Movement. Here, Mr. Terry publishes the *Harbinger of Light*, and here is a "Children's Progressive Lyceum," sufficiently flourishing to publish a new Lyceum leader of about 100 pages, and to bring out a new monthly, *The Lyceum Miniature*. The name does not do justice to the contents. Reading it, with the excellent letter from the conductor, I was borne on the wings of thought over wastes of waters and sunny isles to the Masonic Hall, Melbourne, where I revelled in the sweet and golden memories of the past.

"*A New Pilgrim's Progress*,"—Dear old John Bunyan is not dead, is not asleep, nor has he laid aside his pilgrim's staff of promise, but, on the contrary, while travelling up the mountain-steeps of eternity, he has inspirationally controlled a Barrister-at-law in Melbourne to write a book of 258 pages, entitled—"*A New Pilgrim's Progress*." The contents of the volume are eminently worthy of Bunyan's spiritual advancement; and I may also add without flattery that they reflect great honour upon the inspirational gentleman through whom they were given. It is a great addition to spiritual literature, and should have an extensive sale. Address, W. H. Terry, 84, Russell Street, Melbourne, Australia.

Someone of my Chicago acquaintances has sent me a copy of the *Daily Times*, containing a full report of Mrs. Cora L. V. Richmond's great discourse upon "God and Immortality." Here is a specimen—can the clergy excel it?—

The full meaning of ultimate revelation is this: The proofs which are afforded by absolute religion, of man's immortality, are certain. The proofs afforded by human-made theology are most dubious and uncertain. The tampering with revelation has been the chief cause of doubt of religion. Men have tried to patch up theology to bring it within the compass of human understanding, instead of endeavouring to spiritually merge themselves into the requirements of religion. The idea of God as king is man-made. The idea of God in any especial shape or form of comprehension to the human mind is man-made. It is not necessary that God shall be within the grasp of the human understanding, in shape and form. It is not necessary any more than that the universe itself shall be within your full grasp. Who denies the existence of the universe merely because he has not the capacity to understand its size? If you require of God more than you do of the universe, you are unreasonable, since the one is claimed infinite like the other. Who ever supposed that because he could not count the stars in the heavens there were no stars? And yet because you may not enumerate upon your fingers all the attributes of Deity, reason—or science, rather—says there is no God—I will not say reason. Why demand of Deity that which you do not demand of the works of the universe? Why ask of God more than you ask of this Nature which you worship?

Theology requires that man shall understand religion with spiritual understanding. There is nothing unreasonable in this. We do not say that man can understand the human system of theology spiritually; but the ultimate religion, whether in the form of the religions of Egypt, of the far Orient, of India, or in any of the forms of the primary religions, is as perceptible to the spiritual understanding of man as is any proposition of science perceptible to the external understanding. You are to feel God with your spiritual senses, not with your material. You are to see God with the spiritual attributes, not with the material. You are to comprehend God with the spiritual comprehension, not with those which take in forms, shapes, sizes, and things that occupy space. You are to measure God as you measure love, not by the bushel-full, not by the hoghead, but by infinitude. Who ever knew how to dole out the measure of love in parcels? Who ever could tell of the weight and height and depth of a mother's? And yet, do you deny its existence because it has no weight and measure, and occupies not space?

Anthony Trollope, distinguished both as a traveller and an author, recently visited South Africa, to study the country and the characteristics of the natives. He speaks thus of the Kaffirs, with whom Englishmen have had so much trouble:—

"Having alluded," says the reporter, "to our successive wars with the Kaffirs, all of which arose out of land disputes, he vindicated the latter from much of the evil reputation which we had fixed on them. In the wars to which he alluded, the Kaffir was merely defending his own. Many particulars, highly favourable to the Kaffir character, followed. They worked for the colonists at ten shillings a week, and in some cases at four and five shillings a day wages, and they cultivated 150,000 acres of rented land with upwards of 9,000 ploughs. In the most civilised country rents were not more punctually paid than in Kaffirland. He denied, then, that the Kaffirs were an uncivilised race."

Bishop Colenso has for years sympathised with and aided the Kaffirs, the Zulus, and other natives, to obtain for themselves justice.

ANNIVERSARY LETTERS FROM AMERICAN SPIRITUALISTS.—Continued from last week.

FROM MAJOR FORSTER.

Dear Brother Barnes,—Your note of this morning has just been received; and I hasten to reply.

As already stated to Brother Peebles and yourself, I am afraid I shall not be able to be in attendance on the 31st of March. I leave town to-morrow morning upon my long contemplated visit to the Continent, stopping a few days, en route, at the Isle of Wight. I anticipate being absent two or three months.

It would afford me great pleasure to co-operate with the Spiritualists of England in celebrating the Anniversary of the recognition of Phenomenal Spiritualism—esteeming that recognition, as I do, the dawn of a glorious dispensation of Truth, destined eventually to illuminate the globe; but the state of my nervous system warns me that I must continue my journey for anticipated recuperation, if I am to be of any further use in the advocacy of the Cause I so much love. I sincerely trust you may have a joyous time; and that all present may receive additional encouragement to labour in the pathway of investigation—in which the angels are our co-workers and our guides.

In the freedom of a Living Truth, I am, fraternally yours.

37, Powis Square, Baywater,

THOS. GALES FORSTER.

March 18.

FROM MR. GILES B. STEBBINS.

J. M. Peebles,—My friend,—Yours found me in Washington. The beautiful dome of the National Capitol stands out high against the blue sky, in sight as I write, making this a fit place from whence to send a message of spiritual fraternity, a word of cordial greeting from the United States to dear old England.

How I would like to look in on the London Spiritualists at their anniversary of an event small yet great—a fact in nature, yet greater than all recorded miracles of supernaturalism. Only some simple raps on a bedstead at midnight thirty years ago, yet the intuition of a child solving the problem of the Ages and giving us speech with the angels—the immortal spirits of our dear friends in the life beyond!

What rich results are ours already! only the prelude to richer and greater to come.

The world's philosophy of life, its scientific methods and spirit, its religious aspirations, will all gain breadth, perfectness, beauty, and true freedom from this new dispensation.

Thirty years ago the peoples stood at the point from whence diverged two paths—to Materialism and Spiritualism, and the white hand of a young girl touched ajar the golden gate that guarded one path, and let in a gleam of light from the summer-land more attractive than the blank darkness of annihilation, for it reveals truth in the soul and in the universe.

How great then the event you celebrate! May it give new grace, dignity, wisdom, and power to us all, and lead us to a perseverance in Spiritual knowledge and culture that shall spread far and wide these saving inspirations from the spirit-world.

I am glad you appreciate the work Hudson Tuttle and myself are engaged in, compiling the life and writings of Selden J. Finney, one of the most royal of spiritual seers and thinkers, one of the most eloquent teachers. His words are golden indeed.

My brief epistle must close. To you, and through you to the Spiritualists and truthseekers assembled in London at their Anniversary Meeting, fraternal and sincere regards, and best wishes for our and their great work.—Truly yours,

GILES B. STEBBINS.

1012, Fourteenth Street, Washington, D. C.

March 22nd, 1878.

FROM ELDER EVANS, SHAKER VILLAGE, MOUNT LEBANON, NEW YORK.

J. M. Peebles.—Dear Friend and Brother,—Your letter on hand, dated London, March 6th. You suggest that I write something for the Thirtieth Anniversary of Spiritualism. What can I write that I have not heretofore written or said? Were I to show you a part—an important part—of a great machine, and go on to describe it, its use and its office, without showing you a plan of the machine itself, do you not see that your comprehension of the part would be imperfect? Spiritualism is just that part of a great system of human history and experience.

We are living in the year 1878 of our cycle or era. The Book of Revelation—vision by John the Apostle of Love—is a plan of the great system that has been gradually unfolding itself from the time when angels sang the inauguration song of peace and good-will to men. That was only a sign of the final effect to be produced over the whole earth, by the outworking of the great system itself. As spring, summer, autumn, and winter, are seasons of our season's cycle, so in our earth's history, we pass through different and apparently contradictory epochs. But they are parts of one great whole, whose body the natural is, the spiritual the soul.

I will send you with this a tract: "Pure versus adulterated Christianity," just out, as a part of this letter. Then I will refer you to the 18th chap. of Revelation, showing the advent of Spiritualism, as an angel coming down from heaven—the spirit-world—just at the time of the end of the reign of the Beast and his Image—the Catholic and Protestant power—broken by the ten horns that grew out of the Beast, and effected the American Revolution and the French Revolution.

That is still in progress which will end in a European Revolution—Republican Government, with women-citizens; war abolished; stirpiculture under Government rule, like agriculture; land, the inheritance of all, justly apportioned; Spiritualism as the police and war power that will be needed, there being no darkness at all—nothing hidden—the refuge of lies being swept away by open vision and spirit-materialisation.

Swedenborg was the first type of Spiritualism, and Ann Lee called him her John the Baptist. She communed with the spirits of the different ages of mankind back to the beginning. Gifts of various kinds were common to the early Shakers. When a generation came up who knew not the Joseph of Spiritualism, another advent occurred. Eleven years before the Rochester rappings took place, hundreds of "instruments," as we called them, were developed. Every variety of gifts were as common among Shakers as the manna to Israel of old. Seven years they continued, and then came a lull of four years, which brought us the Rochester rappings. From that time, thirty years have given us history—ecclesiastical history. Babylon is fallen, fallen—Church and State systems passing away, with all forms of monopoly, creating all manner of human sufferings and misery. Her sins have reached unto heaven itself—the very spiritual is corrupted. The "kings of the earth here committed fornication with her," and the whole system will be overthrown, as a stone cast into the sea, by Spiritualism, which is cast into the great Babylonian sea of humanity—nations, peoples, tongues—all earth's inhabitants. Great is the mission of Spiritualism. It prepares the way for the Kingdom of Heaven upon earth.

"Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues." This is the call of Shakers to all the nations to come into a new earthly Order, wherein righteousness reigns, or into a new spiritual Order, where the Christ-Spirit ruleth for ever, is the all in all.

Now the children of God, scattered abroad in all nations and in all worlds, can begin to gather together into a new fold, and having one shepherd—Truth, administered by individual Jesuses, in whom it is incarnated. The tabernacle of God is with men, God dwelleth in them, and they are His people for evermore.

Hail to the Spiritualists of Great Britain! courage; you are servants of the living God, working out His holy will.

F. W. EVANS.

FROM REV. J. O. BARRETT, EDITOR OF THE "PEOPLE'S CHAMPION."

J. M. Peebles.—My Dear Brother,—Yours just received from London. It rejoices me to learn that the Spiritualists of your metropolis propose to celebrate the 31st of March, the Anniversary of Modern Spiritualism. It is indeed an event replete with sacred memories. The return of the departed to earth opening to us a way of communication, what is there in human history more important?

From time immemorial Christians have commemorated the death of the Nazarene by the Eucharist, but we of modern times have instituted one that recalls the life of all the risen Christs—one that keeps fresh and green in our affections all that makes this world hopeful and beautiful under the shadow of death. It is an endearment thus to celebrate, to remember how and when the dark veil was lifted up, admitting the heavenly-bedecked light that has since distilled upon all landscapes as "the healing of the nations." Not we alone celebrate that day, but an "innumerable company" of the thither-shore, better comprehending the potency of this descent of the heavens to formulate itself in earth.

rejoice with us, drawing nearer to us for our assembling together in "one accord," uniting us closer with them in the fellowship of kindred souls.

That mystic rap has gone sounding down the ages as the heart-beat of angel love; girdled our world with light from beyond the river; demolished dogmas damaging to good morals; established the science of religion; demonstrated the truth that spirit, cognate with matter, organises the phenomena of things and of the body human, with all its springs of life, by and through which to develop the spiritual being, "a house not made with hands, eternal in the heavens." O yes, mankind has awakened to immortal communings, to aspiration for a mastery over every material force, to make it an instrument of ministration to the angel that is to be. Surely we have reason, then, to celebrate our anniversary with festivities, with music, with speech, with seership, with a listening to the "still, small voice," that says, "Come up hither."

It is well, too, to recall to mind the great essential truth which Spiritualists have learned through fiery ordeals, that all spirit revelations are conditioned to the laws by which they are given—that every sign of our immortality evolves a moral, calls us to reform for a better life; that to be the rightful recipients in trust of angel ministry we are required to appropriate all we possess within or without the body to feed and grow an angel character, whose brain is wisdom itself, whose heart is purity, whose chief virtue is self-denial, whose crowning excellence is the physical and spiritual perfectibility of the man and the woman, both for this and the future worlds.

Tender my sincere regards to the Spiritualists of London; and may they and we of these States work together in the spirit for the dawning of the Christ-age of "peace on earth and good-will to man."—Faternally your brother,

J. O. BARRETT, Editor of the "Spiritual Pilgrim,"
a Biography of J. M. Peebles, and other vols.

Glen Beulah, Wis., March 18.

FROM LIZZIE DOTEN.

This lady, so well known as the medium through whom so many beautiful poems have been given, writes an interesting letter to Dr. Peebles. In allusion to our anniversary meetings she says:—

"May success attend your celebration, and may all who are present be strengthened and encouraged in the service of the truth"

FROM MR. A. A. WHELOCK.

In a letter to Dr. Peebles he says:—"I will be with you in spirit, and impress you with my love and zeal. I hope to visit England and the 'Old World' some day, and 'view the landscape o'er' for myself. Whether I ever succeed in climbing 'where Moses stood,' or not, I should be delighted to 'swing round the circle,' and observe what I could; though not at all likely that I shall ever go 'round the world' half as many times as you have done, or see half as much.

"As to Spiritualism in America, suffice it to say that the eternal law of progress is being fulfilled—about the usual amount of doubting and believing, disturbing and hoping, searching and testing, and, finally, 'the striving after better things,' which brings both cross and crown, and the ultimate of all spiritual growth in the ripening harvest of each life—the soul's eternal good; wherein is verified that sublime truth—

'We do not make our thoughts, they grow in us,
Like grain in wood: the growth is of the skies,
Which are of Nature—Nature is of God.
The world is full of glorious likenesses.'

FROM COL. BUNDY, EDITOR OF THE "RELIGIO-PHILOSOPHICAL JOURNAL."

J. M. Peebles, Esq.—Dear Sir,—In the name of the *Religio-Philosophical Journal*, and for its hundred thousand readers, I send greeting and kindest regards to our brother Spiritualists who shall meet to celebrate the advent of Modern Spiritualism. Though separated by thousands of miles, we are yet one in heart and in interest.

Let us endeavour to deepen the intimacy and interest now existing, and unitedly labour for the advancement of our glorious Cause. Please oblige me, my dear brother, by expressing my sentiments to our assembled friends, and believe me very cordially yours, JNO. C. BUNDY.

Religio-Philosophical Publishing House, Chicago,
March 16th.

OBITUARY.

MRS. ASHWORTH.

Passed on to the higher life, after a long and painful illness, ending in consumption, Ann Elizabeth Ashworth, wife of J. J. Ashworth, 72, Heskey Street, Nottingham, on the 31st ult. Thanks to our noble and respected brother John Lamont of Liverpool, who so lovingly and efficiently administered to her spiritual needs, she joyfully awaited the moment of transition from this material sphere to the spiritual one.

A devoted wife, and a loving and affectionate mother and daughter, her absence will indeed be greatly felt.

We miss her by the hearth—

We miss her on the stair—

We miss her in our mirth—

We miss her in our care.

Like sunshine shaded from a roo in.

Her absence leaves our hearts in gloom.

She was a daughter of Mr. J. Hitchcock, of Notts. The interment took place at the General Cemetery, on the following Thursday, April 4th, and was appropriately and efficiently conducted by Mr. J. Lamont in the presence of a large number of friends. She leaves a young family of three children, who are too young to feel the loss they have sustained.

GILLARD.—Passed onwards to the higher life, on April 6, at Balham, Julia Gillard, after much physical suffering, to which she was patiently resigned, cheered by the knowledge which Spiritualism adds to faith. The deceased lady was well advanced in years, and one of a generation of Spiritualists rapidly passing away. The transition of her sister, Mrs. Frushard, we recorded some time ago. The survivors continue the cordial interest in our Cause which these excellent ladies so many years maintained.

Questions and Answers.

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

QUESTIONS.

21. Can anyone explain to me why a black object is reflected—say a solitary black post—by the side of a pool of water, for the black object is supposed to absorb all the light and emit none? I have asked the question of many learned professors without any satisfactory reply, and almost all differ.

HENRY G. ATKINSON.

22. SPIRITUALISM OR MATERIALISM?

As I see the term "spiritual body" frequently made use of in the MEDIUM, I should esteem it a great favour if any Spiritualist would inform me whether, as that phrase implies, spirits are bodies, and therefore material; and, being material, what is the difference between spiritual material and unspiritual material? I should imagine, if spirits exist at all, that they are material—for immaterial means nothing; therefore, if spirits are said to be immaterial, I fail to understand how they can exist. I must own that I am rather in a fog upon this subject, and would be greatly obliged if anyone who knows anything about it can put me in possession of information.—H. J. B.

ANSWER.

20. THE "WATCH."

To the Editor.—Dear Sir,—Not having had any practical acquaintance with the insane, I cannot give any reply to "Sensitive" on the above subject from experience, but probably the following quotation from the "Philosophy of Spiritual Intercourse," by A. J. Davis, p. 70, may throw some light upon the phenomenon:—

"I am impressed to consider a large majority of the spiritual perceptions and communications alleged by different minds to have been enjoyed by them, during their moments of religious excitement, as the results principally of cerebral agitation. I have stood by the bedside of the disturbed dreamer, have watched the thoughts of the fanatic, have read the wild fancies of the maniac, and have painfully traced the bewildering imaginings of the inebriate, and have thus particularly and critically examined, with my spiritual perceptions, the mental conditions and phenomena which are developed by duplex insanity, monomania, delirium tremens, &c.; and I can truthfully affirm that the objects, localities, scenery, and personages which the victims of these maladies profess to see and encounter, vehemently vindicating their immediate presence and reality, are all of the same class of mental delusion, and are absolutely nothing more than unconscious elaborations of the surcharged brain, which contains all the germinal essences of the internal or thinking principle."

Thus we see the "unconscious cerebration" theory of Dr. Carpenter may cover a great many facts in psychology, but not all.—Respectfully yours,

JOSEPH REEDMAN.

69, High Street, Stamford, April 6.

CAUSATION.

One speaker says, "Let Mr. Atkinson explain himself"; but, in simply giving the views or expressed opinions of three eminent writers—Martineau, Spencer, and Peebles—what is there to explain? The fact is, no one ever did or ever can define causation, unless content to see the nature of a thing in what it does; for, as Dr. Peebles says, and as Bacon says, we can only approach the matter by negations; that first fact and principle in nature "the cause of all, itself without a cause," see the "Novum Organum," a. 48. Mr. Spencer's "Absolute" might be allowed if he had not put "Unconditioned," the conditions being the inter-relations termed second causes. Professor Tyndall refers to causation and the "formative principle" as "mystical and transcendental," and Carpenter insists upon "a mind" in nature and ridicules the idea of a personal God outside of nature. Mr. Lewes sets down all such questions as "metempirical," as beyond the attainment and conception of our human faculties. But in the Christian religion, and in most other religions, the Cause or God is regarded as a person or persons, and so also of the devil and angels; and one is surprised that Spiritualists should have any other conception, though it be true that the phenomena of Spiritualism have thrown no light whatever on the great mystery, and, like other Spiritualists, can only refer to the All-Competent, but "unknown and unknowable," "that great First Cause, least understood," and hence incomprehensible; and with the Christian, three persons, "not one incomprehensible, but three incomprehensibles," and even to a Spiritist (the French term) it would be difficult to define "the Holy Ghost" or to form the faintest abstract conception of the thing; and, when we speak of the universe or nature as "one stupendous whole and God the soul," we do but use another expression for "mystical and transcendental" or for Dr. Peebles' "incarnate life-principle."

Max Müller, in his "Science of Religion," has shown that Buddhism and the religion of Confucius are religions having no belief in a God. So that, after all said, we are left very much to fancy. One speaker says: "To worship God because He is a person is as much Fetishism as to worship the human form." Then why "He"? And further on he says: "We grasp the attributes of the perfect being, which we thereby endeavour to be, or seek to derive aid from," which hardly seems intelligible or consistent.

The last speech is equally obscure: that as water is shaped by the bottle that holds it, so God in the brain; yet "we must not by any means make God in our own image; spiritually He may be so, but spiritually He assuredly is not." One detects a mine of shadowy meaning in this, but most indefinite. Now, if we go to the metaphysicians we are no better off. With Berkeley, God is everything, and thoughts or perceptions are the things themselves, and, with the absolute idealism of Hegel, we have no God at all. All is Thought, and not

even an ego of person to think it. But it is now time to thank Mr. Burns and the rest for their kind and favourable reception of my letter and freedom from prejudice. Freedom from personalities, and freedom from cant are very essential elements in Spiritualism, and in all which Spiritualists have made a great advance in the last ten years; they are more disposed to contemplate the phenomena from a scientific point of view, and to listen to any fair criticism from questioners, or even from opponents; and which may be looked upon not only as flowers that adorn, but as some of the fruits of Spiritualism; and that such as Mr. Lewes, in his great work "Problems of Life and Mind," should ignore a whole class of phenomena most essential to the solution of those problems, is most lamentable indeed, and the so-called free-thinkers have hardly shown themselves more free. HENRY G. ATKINSON.

ORIENTAL CONTROLS.

To the Editor of the MEDIUM.

The promised pictures shadowed forth in previous seances and referred to in the control by "Menu," which appeared in the MEDIUM of April 5, are gradually being produced. I have now come to No. 9, which is more perfect in execution and more elaborate and curious in design than any of the prior drawings. The subject-matter is that of a woman of chocolate colour, dressed in yellow with a blue cap, something like a bishop's head-dress of the present day, sitting on a raised sort of *fauteuil* with her feet on a footstool, pointing to four and a-half columns of most elaborate hieroglyphs; each column is about 11 to 12 inches long, and is full of the most extraordinary devices. Had I not been told that every drawing and its signification was to be explained to me by "Basiris" and "Menu," I should try and get it explained by some one of the *savants* learned in such matters. I shall wait, however, for the spiritual explanation and see how far it will agree with the explanation a *savant* can give. I send the results of two different controls—one in January last and the other some time in February—which I hope may prove interesting to your readers.

A. T. T. P.

[The report of the anniversary meetings altogether blotted out one number of the MEDIUM, so that we have been driven considerably into arrears with other matter; otherwise these interesting communications would have appeared more frequently of late. We promise one of those alluded to above in our next issue.—Ed. M.]

"BUDDHISM AND CHRISTIANITY FACE TO FACE."

This exceedingly interesting pamphlet by Dr. Peebles is meeting, as we predicted, with a very ready sale.

The secular press, while accusing the Doctor of an unwarrantable leaning towards Buddhism, criticises the pamphlet in an appreciative and friendly manner. The *Northern Daily Express* says:—

As usual with such controversialists, the Buddhist uses up the anthropomorphism of the Old Testament to confound Christianity, and thinks that omens of themselves prove that the Founder of our Faith was the product not of good, but of evil. My impression, after reading it all, is, that the debaters had so little sympathy with each other's religions that both of them did harm to their cause by their narrowness, and, naturally, I feel more inclined to blame the educated Christian who assumed to teach Buddhists than the Buddhists who found Mr. Silva an interloper.

Another daily journal feels certain—

That the Christianity of the West lost rather than gained by this discussion with a Buddhist priest. Only the cleverest exponents of Christianity can successfully meet and silence the heathen. The Rev. Mr. Silva was not qualified to accomplish the work he took upon himself.

The *Psychological Review* says:—

Dr. Peebles' introduction and comments are entirely on the side of the Buddhist priest. . . . The pamphlet is a most valuable and unique contribution to comparative theology, a science of the future.

Mr. Editor.—On p. 13 of Dr. Peebles' "Buddhism and Christianity," &c., he speaks highly of the morals of the natives of Ceylon. I can fully endorse the statements made by Dr. Peebles, having had ten years experience in the island, from 1846 to 1856. During that period of time I knew of only two cases of murder on the island. One was committed by a soldier named McCabe, who shot a sergeant, named Martin, in Kandy; the other was by a half-caste Christian shoemaker, who murdered a native in the Galle Place, Colombo. I never knew any cases of theft or other immoralities. There possibly may have been many cases among the natives not brought to my knowledge, but I can remember some painful cases of European immorality, and one involving the temporary disgrace of a person that till lately held high rank in the British army, and under whose command I then happened to be.

S, Bloomfield Road, Bow, E., April 16.

J. CAIR.

ANCIENT ANTHROPOMORPHIC ALLEGORIES.

To the Editor.—Dear Sir,—I am continually surprised to find that many of our present writers, and even spirits, still haunt the gibbets of priestcraft, and feed on the smoke of priest-concocted fables in mistake for solid food.

If your readers will oblige me by referring to Galatians iv. 22—25, they will see a light. These statements of Paul, from the Church's own book, if "stuck to," pull down the whole of the Jewish theology of the Old Bible into fable and smoke.

Remember, Paul himself says it is "an allegory" to begin with; and if Agar is a personification of a mount, Abraham, who begets her child, must be a personification, and their child Ishmael also. And again, if Abraham is a personification, his wife Sarai, and their son Isaac, and grandson Jacob, must also be personifications, and if so, what becomes of the twelve tribes? What are they?

The secret meaning of this allegory appears to me to be this: Abraham, which, with the initial A made final, is also Brahma, is the sun; Agar, is material nature; Sarai is the spiritual divine principle; Ishmael is the animal nature of man, and Isaac his spiritual nature.

It is time now that we, as Spiritualists, had acquired sufficient light to banish the literal sense of the Pagan fignments entirely from our minds. For a good, sound, sensible fable, that one can understand, I prefer "Jack and the Bean-stalk."

W. STRUDWICK.

Weybridge, April 1.

A THEOLOGICAL STUDENT'S VIEWS OF SPIRITUALISM.

My dear Sir,—I must thank you very kindly for the great favour you have bestowed on me by forwarding Mrs. Cora L. V. Tappan's book. I have read the greater part of it, and have found it to be a very good and a most useful book. It has thrown light upon many dark things pertaining to the Christian faith—those dark problems that have much perplexed me for many years. It contains only those simple—I may call them, but yet great—truths that are in the Gospel of the Lord Jesus Christ. I was surprised and astonished when I read it, for I thought it would teach many things contrary to the common—I call it common for the lack of a more proper word—faith of the followers of Jesus; but to my great surprise and delight, I found it to contain not a single doctrine contrary to the New Testament.

Oh, I am grieved to perceive so many of the leading men despising such glorious truths and grand principles in their ignorance. I will charge them with nothing more than ignorance, but nevertheless their guilt is nothing less, "for they will not be taught."

I hope the day is not long distant before these truths and Gospel-principles will be accepted by all, and that the castles of prejudice, bigotry, and ignorance will fall.—I am, my dear Sir, very faithfully yours,

J. Burns, Esq.

E. M. M. J.

THE WRITINGS OF NATURE.

"Nature will be recorded."—EMERSON.

Ever with a pen unstinting,
On each flower, and tree, and sod,
Nature's subtle hand is printing,
Pages of the book of God.

Yonder sky that hangs so gloomy
O'er the deep and restless sea,
Writes therein its own sweet story,
Reads its own biography.

Every solemn cloud is writing
Tales of shadow o'er the hills,
Every summer breeze inditing
Rippling stories on the rills.

Mountains hold within their keeping
Legends of earth's primal day,
Folding in a clasp unceasing
Records of the past away.

All around our rock-paved dwelling,
From the star heights far above,
Sweetest oracles are telling,
Tales of wisdom and of love.

Voiceless yet melodious preachers,
Hinting, too, that we may write;
Earth awaits the spirit-teachers
Who shall read her books aright.

In the Future's hidden pages
There are leaves for us to fill;
In the volumes of the ages
We record for good or ill.

Not a light and passing story
Is our history sublime;
We may live a tale of glory
Grandeur than the songs of time.

BERTIE.

LIFE.

What is life? A bursting bubble,
Floating on the sea of time!
Painted dark by tears and trouble!
Streaked with the sublime!

Tossed by sweet or sad emotion!
Broken by this surging sea!
Mingling with the mighty ocean
Of eternity!

JAMES LEWIS.

March 13.

THE REV. J. PARKER has been lecturing against Spiritualism in South Shields, and denounces it as a "horrible travesty of the pure and holy dispensation of religion revealed in the Bible." Thereby acknowledging that Spiritualism is really identical with religion as found in the Bible. He also referred to a lecture delivered in Doughty Hall, by "Mr. Burns, of the Spiritual Institution, London," in reply to the Rev. Talmage's sermon the "Religion of Ghosts." But we suppose he only "referred" to it, or else he would have found it as explanatory of that "religion" rather than condemnatory. Spiritualism has nothing to fear from such violent tirades. It affords a theme upon which fanatical opponents give vent to their bigoted notions, and at the same time fill the coffers of the Church, for as usual the lecture was in aid of the funds of the mission. One thing our friend Parker has done for which we must be grateful, he has proclaimed to the world that this thing so detestable and disreputable has an Institution to prosecute its claims. Time was when no one could be found in that town to champion the onslaught, and if this is all the denouncer can do—indulge in false statements—the friends in South Shields may feel contentedly sure that the equipments are useless for the combat.

SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW,
HOLBORN, LONDON, W.C.

OUR MOTTO: *The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.*

OUR OBJECT: To supply Educational Agencies to Spiritual Workers and Inquirers, and in all possible ways to promote a knowledge of Spiritual Science, and dispense such teachings as will benefit mankind morally and spiritually, inducing a better state of society, and a higher religious life.

OUR CONSTITUTION is on the voluntary principle, free, and unsectarian, and independent of party, society, or human leadership. We work with all who see fit to work with us, allowing every Spiritualist to take advantage of our agencies, whatever his opinions, societary relations, or position may be.

Send for a full prospectus to— J. BURNS,
15, Southampton Row, London, W.C.

THE PSYCHOLOGICAL REVIEW, No. 1, APRIL, 1878,
Price 2s. 6d.

The term "psychological" is not new in English periodical literature, but hitherto it has been employed only by medical journals devoted to the description and treatment of morbid states of the mind; as if the operations of the soul can only be discerned when in diseased activity. The *Psychological Review* bids fair to rescue the word from its unhealthy associations, as well as to afford a fair field for the philosophical consideration of spiritual phenomena—a subject almost wholly excluded from popular literature.

Of the various articles in this first number a few only can be glanced at: "The Ethics of the New Life"—an able attempt to forecast the mental and moral state of the future from the tendencies of the present; and a psychological study of Dante and Beatrice will interest thoughtful readers. Mr. Page Hopps contributes a valuable paper on "Modern Materialism;" but perhaps the papers of more immediate interest are the following by veteran Spiritualists:—"Experiences of Astrology in India," by Thomas Brevoir; "The Sentiment of Immortality," by Epes Sargent; "A Seance with Mrs. Mary Marshall," by Signor Damiani, so wonderful in its results that I marvel why it is related here for the first time; and "Psychography," by Andrew Jackson Davis, giving the results of experience from inner vision. Spiritualism is now worthily represented by weekly, monthly, and quarterly periodical literature. J.

"ON EARTH FORSAKEN."

Out on the deary wild,
Darkness o'er everything,
Wanders a lonely child
Shaking and shivering.
Keen blows the howling blast,
Snowflakes are whirling/past,
Life's tide is ebbing fast,
And no one considering.
Pale as the snow he treads—
Weary with wandering,
Scantily clothed in shreds,
Barely a covering.
Hope's latest glimmer gone,
Headless he totters on,
Friends he has never one,
None know his suffering.
Deserted in infancy,
Left by a woman;
Mother she could not be—
None so inhuman.
Rescued by poverty,
Cradled in misery,
Living in beggary,
Cruel his doomings.
Helpless he sinks to earth,
Bitterly crying;
There in the arms of death
Calmly he's lying;
None near to breathe a prayer,
Angels alone are there,
Waiting his spirit fair
To the undying.

HAL MACDOUGALL.

TO ANGELA.

Lo! in the shadeless calm of even
The spirit whispered low:
Rise in thy soul to higher heaven,
Blend with the soft rainbow;
And let its colours emblem forth
The chambers of thy heart,
Showing their inmost holiest worth
Have in that heaven a part.
For 'neath the shadow of the cross
We'll hide our earth-born fears;
For love has made all gain, not loss,
And buried all our tears
Deep in the grave, where silently
The shades of earth may sleep,
And sorrow weep its sadness out
Where love the watch shall keep.

March 21.

FIDELIS.

TRANSCERENCE OF CAPITAL.

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

15, Southampton Row, London, W.C.

J. BURNS.

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

MYSTERIOUS AFFAIR IN KILMALLOCK.

A correspondent of the *Cork Examiner* tells the following singular story:—

About a fortnight since the Rev. Mr. Dea, Protestant curate in Kilmallock, who resides a short distance from the town, between the Old Blossom Gate and the mansion house of Ash Hill Towers, heard, or fancied that he heard, a knock at his door at about twelve o'clock at night. He opened the window of his bedroom, and asked was he wanting. Getting no reply, he retired, and in a short time the knock was repeated. He again opened the window, but with a like result. The next night the knocking was again heard, and Mr. Dea then made a report to the police that some persons were annoying him. On the third night, two policemen went to the scene, and lay in ambush near the house, they heard nothing until Mr. Dea raised the window, and asked did they hear anything, adding that he heard the knocking going on at a fearful rate. The police entered the house, and they also plainly heard the noise. They returned to barracks, but the constable (a Protestant) could not be convinced of the noise being in the house. On the next night he went there, and also waited in ambush, but heard nothing until he entered the house, when there was the noise, rising from a "dead" knock until it reached the rumbling noise like that made by a heavily-weighted cart. After this many Protestants of the town, accompanied by Mr. Weldon, J.P., went to the house, and they all heard the noise as described, and explored every room and corner, even an old garret in the house (through which one of the exploring party fell). When they went to the room where the noise was supposed to be heard, it was then heard in another. One or two persons were then put in each room, and the noise then seemed as if proceeding from the walls. The noise still continues to be heard, commencing sometimes as early as 9 p.m., and at others not until about 12, and continues until about 4 o'clock. Many are the surmises as to the nature of the affair, but, of course, no opinion on the matter can be advanced. Therefore, I merely state the facts as I know them.

"ADAM" should not trouble himself to scribble such lengthy communications to us. We have not time to read them.

COVENTRY.—Mr. Cooper has sent us a letter signed by several witnesses, describing a circle at which flowers were brought and hands were felt. Our columns have been so crowded as to prevent its appearance in due course, so that now it is somewhat out of season.

ROCHDALE.—On Sunday afternoon Mr. Parsons read in Regent's Hall Mrs. Tappan's oration—"There is no Death." At the close a gentleman from Blackburn came forward and purchased the volume. We are glad to see local Spiritualists take up the self-help method in this way. Why should we not have spiritual meetings everywhere?

NEWCASTLE-ON-TYNE.—On Sunday morning, April 7, the usual seance was held, and attended by about twelve persons; Miss Fairlamb medium. After a short conversation with "Cissy," "Geordy" materialised and came out of the cabinet in a good light, so good that I could see the time by a small Geneva watch. At my request, "Geordy" came and took the watch from me, and told the circle in a deep voice that it was twelve o'clock, which, I may say, was correct. He then turned the gas up considerably, and allowed several of us to approach the cabinet, while he lifted the curtain and exposed to our view the medium sitting in the arm-chair deeply entranced. "Geordy" was delighted at his success and danced about the room in glee. After remaining with us about forty minutes he finally retired. "Minnie" then materialised, and stepping out from the cabinet shook hands with Miss Colman and shortly afterwards withdrew. A few words from "Cissy" respecting the efforts of "Geordy" brought to a close this highly interesting seance. These Sunday morning meetings ought to be better attended by the Spiritualists in the district, for they are intellectual and spiritual feasts. —SAMUEL COMPTON, 103, Stanhope Street.

BACUP.—Phenomena of the most extraordinary kind are being witnessed in this place through the mediumship of Mr. John Taylor. A correspondent, well-known in the ranks of Spiritualism, sends us an account of a seance at which he was present, along with between thirty and forty others, from which report we make the following extracts:—"A table, upon which were three men, was elevated, the medium merely placing his hands upon the shoulders of the occupants of the table. A person seated in a chair on the table was levitated, although another strong man endeavoured to prevent its rising. The strong three-legged table kept time very correctly with dance music, imitated knocks and other sounds that were made for the purpose, floated up to the ceiling without material contact, and rocking as if representing a vessel at sea while we were singing 'The Little Ship.' Persons of various ages in standing upon the table were completely fastened to its surface, and only after shaking were they released, but so soon as they again came in contact they were held as before." These and other wonderful manifestations are occurring in the presence of this powerful medium. As our correspondent is well-known to us and many others in that district, we have every reason to think the above is a truthful statement of occurrences.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
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Additional copies, post free, 1½d. each per week, or 6s. 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 19, 1878.

THE FAREWELL SOIREE AND PRESENTATION.

Elsewhere we give full particulars of the "Happy Evening" which will be held at Doughty Hall on Friday, April 26. We need not repeat them here. It has recently come to light that the ladies, aided by Mr. Everitt, have been making a laudable effort to secure Dr. Peebles from loss an account of his four months' work in England. This is not so much a generous as it is a just act, and we commend the thoughtfulness and tact of the ladies in this matter. To enable all to take part in this tribute we publish the appeal of the committee. Thousands who have not heard Dr. Peebles have profited by his industry. Many a weary hour he has sat writing to perfect the reports of his orations, and otherwise supply reading matter for the patrons of the MEDIUM. All this has been done from the pure impulse of doing it, though absolute rest would have been by many considered a wiser course; but the wisdom of the servant of the spirit-world is not selfishness, and thus we have Spiritualism as a vital fact amongst us. Let our recognition of this self-sacrificing work be equally liberal, and all who desire to help the Spiritual Pilgrim on his course may send their contribution to any lady of the committee with whom they may be impressed to correspond. The presentation will be made by a deputation of ladies at the right moment during the progress of the soiree, but that event is not set down in the programme. We sincerely hope it will be an act worthy of the occasion.

THE ANNIVERSARY NUMBER OF THE MEDIUM.

Our last issue has met with universal favour. Dozens of letters have reached us, bearing not only kindly words of commendation but orders for extra copies. When such men as A. T. T. P. and others, well known for a long life-experience and sound judgment, patronise such a manifesto we feel encouraged. We printed about 2,000 copies extra, and have yet some on hand, which we ask our friends to kindly aid us in distributing.

The anniversary report is one of the most significant documents ever issued in connection with our Cause. It contains no germ of creed or dogma; it is perfectly free and radical, and yet it is not in any way offensively aggressive. The essence of religion and morality runs through it all, and yet there is no declaration of belief or rules for life's conduct. The thing is practical and real, not dead, dry, and didactic. At the same time the state of the Cause itself is judiciously handled, showing in a statesmanlike manner the cause of sorrows in our ranks and how to rise above them. Spirits and normal speakers agree in a most harmonious manner, and the whole performance is one sustained strain of melody. It has fallen into the hands of a large number of persons who know but little of Spiritualism, and they have been delighted. It has been to them a treasure of beautiful truths free to all, without "money" of individual mortification to priestly rule or the "price" of subscription to a dead creed. A lady in the West End who had read it as the first copy of the MEDIUM she ever perused, said she could agree with it all. The investigative and phenomenal department, asserting the identity of spirits, is also represented, and of all the host of brethren who speak through that report Mr. Thorn has given the greatest circulation thereto. Such co-workers are of the right sort.

We cannot close without alluding to the kind and noble letters of our American brethren, and we deeply regret that all of their letters could not appear last week. Their utterances are of a high class—clear-thoughted and purely spiritual, and in instances from men who have fought the good fight half a lifetime. The remainder of these brimful bumpers of the new wine of spiritual truth we give this week. Would that we had more of them! We do not always get the very best representatives of Spiritualism from America, but the production of such a crop of letters at a moment's notice shows that we in England have really no idea of the grandeur

and depth of American Spiritualism—its pure unsectarian embodiment, yet free from the harsh features of iconoclasm.

Copies of the Anniversary Number will yet be supplied on the following terms:—

1 copy,	post-free, 2d.
We shall be glad to receive lists of names to whom copies may be sent, at the above rate.	
4 copies and upwards, post-free, at 1½d. each.	
12 copies,	post-free, 1s. 4d.
100 copies,	carriage paid, 10s.

TESTIMONIAL TO DR. PEEBLES.

It has been proposed that a Purse of Gold be presented to Dr. PEEBLES at his Farewell Soiree at Doughty Hall on Friday Evening, April 26. The following Ladies have been nominated to act as a Committee to collect subscriptions:—

Mrs. Maltby, 16, Southampton Street, Fitzroy Square, W.
Mrs. Ward, The Retreat, Haverstock Hill, N.W.
Mrs. Everitt, Lilian Villa, Holder's Hill, Hendon.
Mrs. Tebb, 7, Albert Road, Gloucester Gate, Regent's Park, N.W.
Mrs. D. FitzGerald, Akerman Road, Brixton, S.E.
Mrs. FitzGerald, 29, Eastbourne Terrace, Paddington, W.
Mrs. Newton, 9, Cambridge Terrace, Gerrard Street, Islington, N.
Mrs. Makdougall Gregory, 21, Green Street, Grosvenor Square.
Mrs. Burns, 15, Southampton Row, W.C.
Mrs. Ashman, 14, Sussex Place, Gloucester Road, Kensington, W.
Mrs. Hallock, 54, Denbigh Street, S.W.
Mrs. Cowper, 388, Edgware Road, W.
Mrs. Towns, 1, Albert Terrace, Barnsbury Road, N.
Mr. Everitt is also acting in the same capacity.

The justice of this act towards Dr. Peebles is kindly introduced to the attention of the Friends of Spiritualism by the Ladies of the Committee. At a great sacrifice of time, our distinguished visitor has tarried four months in London, and done a work of unspeakable value to the Cause of Spiritualism at the present time.

As the Doughty Hall meetings were free, it cannot be expected that the funds can afford even to meet the Doctor's present expenses while in London. To reach us he had to travel thousands of miles, and on leaving us he has to traverse the broad Atlantic to reach home; and it is thought that the Spiritualists cannot do less than contribute to the heavy expenses of such extended travel.

In addition to his work at Doughty Hall, Dr. PEEBLES has addressed, free of charge, many meetings in London and other places.

Your kind contribution and influence are respectfully solicited.
On behalf of the Ladies' Committee.

MR. COLVILLE'S ORATION AT DOUGHTY HALL.

It is well to observe that during his present short visit to London Mr. Colville can only speak once at Doughty Hall, and that on Sunday evening next. He will be assisted by Mr. Bancroft of Oldham. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

MR. W. J. COLVILLE IN LONDON.

The attention of London Spiritualists is directed to Mr. Colville's present fortnight's visit to London. During his stay in the metropolis he will lecture as follows:—

Langham Hall, Good Friday, at 8 p.m., "On the True Position and Divine Mission of Woman." On Tuesday, April 23, on "Art as the Handmaid of Religion." And on Tuesday, April 30, on "Spiritualism: what it really is, and its Claims on Public Attention." These lectures will be followed by impromptu poems on subjects chosen by the audience.

Mr. Colville will lecture at Doughty Hall on Sunday next, April 21, on "The Gospel of the Resurrection," also at Ladbroke Hall on Sunday, 28th inst.

All persons desiring his services during his stay in town are requested to apply to him, personally, at the close of meetings, or by letter, care of Mr. Burns, 15, Southampton Row, W.C.

Mr. T. M. Brown is at present at Selby, and on leaving that place will call at York on his way to Manchester and other places in Lancashire. Letters for him may be addressed Mr. T. M. Brown, care of Mr. W. Clarkson, Thorpe Road, Selby, Yorks.

Dr. MONCK writes from Switzerland to state that all letters for him will be forwarded if addressed to the care of Mr. Burns, 15, Southampton Row, High Holborn, W.C. Dr. Monck's health continues in a precarious state, but it is hoped change and rest will quickly restore him.

I. O. G. T.—Mr. T. Dowsing, G. L., representative for Suffolk, will attend the sessions of the Grand Lodge at Liverpool next week. He will be glad to meet with Spiritualists who may be present, and would like to see a meeting of Spiritualists in which he would take part. If Mr. J. Lamont, 199, London Road will be kind enough to receive notes from Spiritualists at the sessions it might lead to valuable results.

Dr. MAURICE DAVIES is delivering an important course of lectures at St. Andrew's Church, Tavistock Place, on Sunday mornings. His last lecture went to show that Spiritualism was the power that would unite the positivists and the religionists. The church was crowded, and the lecture was given in a clear and logical manner; leaving no doubt as to what the speaker meant. Such lectures in churches that are considered "very high indeed," are startling indications of the march of public opinion.

J. M. PEEBLES, M.D., AND J. BURNS, O.S.T., IN YORKSHIRE AND LANCASHIRE.

AN EASTERTIDE TRIP FOR WORK.

These well-known spiritual workers are resolved on filling the following engagements. Dr. Peebles has been so much desired in these places that he has divided his time in such a manner as to suit all parties as far as lies in his power. From the amount of work which has been thrust upon him since he arrived in this country, he is scarcely able to undertake so much. Mr. Burns, though also suffering from recent trials, will assist the Doctor, and it is hoped that both of them will "make out," as they say in the north. They earnestly desire all friends in these districts to meet them at the various rallying points, and take comfort and courage one with another in the furtherance of this great movement.

SOWERBY BRIDGE LYCEUM.

The travellers will leave London with the newspaper train at 5.15 on Good Friday morning (to-day), and reach Halifax about half-past ten. In the evening a grand festival will take place in the Lyceum, Sowerby Bridge: tea to commence at 4 o'clock. Friends have signified their intention of being present from Burnley and other distant places. Dr. Peebles and Mr. Burns will address the meeting in addition to the admirable singing of the Lyceum choir and other local attractions.

OLDHAM.

On Sunday, at 11 o'clock and at 2 o'clock, meetings will be addressed in the Temperance Hall, Horsedgate St., Oldham. In the morning Dr. Peebles will lecture on his wonderful collection of paintings and portraits illustrative of the scenes of his travels. A gallery of these will be shown. In the afternoon he will speak of Spiritualism as observed by him in his journeys round the world. Mr. Burns will also take part in the meetings. We have no doubt but the hall will be crowded. The most interesting subject is fixed for the morning, to induce friends to turn out and make it a success.

MANCHESTER.

Leaving Oldham, Hulme Town Hall, Manchester, will be reached in time for a meeting in the evening, at 7 o'clock. This will be the largest meeting of the series, for it is hoped that the spacious hall will be well filled. Dr. Peebles will speak on "Spiritualism as observed by him during the course of two voyages round the world." Mr. Burns will speak on "The New Era in Spiritualism."

On Saturday evening a Select Conference will be held, under the auspices of Mrs. Rowe.

A collection will be made at each meeting to defray expenses. Dr. Peebles undertakes this tour at the urgent request of many friends, and without any guarantee. Friends are, therefore, kindly asked to contribute, that the Doctor may not be put to loss on account of his desire to serve the Cause and gratify its friends.

DR. PEEBLES' LAST ORATIONS IN ENGLAND.

Previous to his departure for America, Dr. Peebles will deliver two addresses in the Concert Hall, Lord Nelson Street, Liverpool, on Sunday, April 28; in the afternoon at 2.30., and in the evening at 7. As Dr. Peebles sails from Liverpool on the following Tuesday, the friends there have taken advantage of his presence, and have taken this large and commodious hall in order that friends from neighbouring towns may have an opportunity of hearing this noble apostle of the Modern Gospel before he leaves our shores. There will be no tax made at the doors, admission free to all, but a collection will be made at each meeting towards the expenses incurred in this undertaking.

NOTES OF THE WEEK.

Were it not to show respect for the many kind inquiries received we would not allude to Mrs. Burns's health. She is just beginning to feel the return of strength, but is yet very weak. We may take this opportunity of apologising for the numerous shortcomings of the last few weeks, particularly in the matter of foreign correspondence. Time and energies have been so overtaxed that working power almost vanished, and many things have been left undone. It must be remembered that the greatest work in Spiritualism in this rich empire devolves on hands almost unsupported and without resources to fall back on. It is a hand-to-hand struggle, carried on by a determination really super-human, for, were it not for the support of the unseen helpers, human endurance would soon be exhausted. We crave the kindly co-operation of every true Spiritualist.

The *Dewsbury Reporter* gives a somewhat lengthy, and we should judge a very fair, report of Dr. Peebles' lecture recently delivered in Batley Carr.

We hear that a very interesting and perfectly satisfactory seance was held on Saturday evening last at the Everitt's in Hendon. There were ladies and gentlemen present from London and Manchester. "John Watt," the controlling intelligence, was in full power, and consequently direct writing was obtained descriptive of the spirit's home. It was done almost instantaneously, and was as marvellous as the handwriting upon the wall in the prophet's time. Mrs. Everitt's mediumship, always excellent, seems to be increasing in power and efficiency.

Mr. HENRY will not hold his regular seance on Good Friday evening

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On account of the other occupations of the Chief Monitor during these last seven weeks, this School has been somewhat neglected, and the progress has thereby been interrupted—perhaps the most regular attender is Mr. King, accountant to the School. At the meeting before last he was the only one present, but he sends in an enthusiastic account of the proceedings. Mrs. Burns, then just able to walk from her own room, accidentally stepped into where Mr. King was waiting, and an interesting conversation sprang up on incidents in spirit-communion, which Mr. King declares was one of the most interesting evenings he ever spent. He congratulates the School on the new Teacher thus introduced, and who acted so well as Monitor for that evening.

On the following meeting-night there was a very pleasant gathering, and the whole evening was spent in conversation. The Chief Monitor felt so indisposed that he suggested the adjournment of the sitting. The remarks of the Teachers turned on matters which led to a lively colloquy on the usefulness of the kind of knowledge to be gleaned in such meetings. It was really a most instructive evening, and all felt benefited by attending. Well-directed and properly regulated conversation is a profitable employment in such Schools.

MR. LAMBELLE'S CIRCLE.

There will be no sitting at the Spiritual Institution this evening, and future sittings will be held under different arrangements. The meetings are attended by fresh sitters every time, so that a proper condition cannot be secured. This not only hinders the development of the medium, but it prevents the spirits from giving to the world those thoughts which they have in readiness to bestow. About half-a-dozen chosen sitters are required for a term of say ten weeks, and the circle will be held with closed doors strictly. The reports will be carefully prepared and given in the MEDIUM. By this arrangement much more good will be done than by the amusement of a few curious stragglers who might favour the sitting with their presence. It is required that the sitters in this circle take up the matter as a duty, and attend to it faithfully; and it will also be necessary that, in addition to their willingness to attend, they have the other qualities of mind to render their presence useful and agreeable.

Let all who are impressed with the importance of spirit-communion, in its pure form, for the enlightenment of the age on the most momentous subjects, ask themselves what they can do in this matter. "Many are called, but few are chosen."

ANOTHER ANNIVERSARY CELEBRATION.

Under the auspices of Mr. Eamore Jones a meeting was held at Grafton Hall, Tottenham Court Road, in commemoration of the 30th Anniversary of Spiritualism, on Wednesday evening. Owing to the inclemency of the weather the audience was rather limited. There were present, the Fox Sisters, through whose mediumship were heard the original "Rochester knockings," which ushered in Modern Spiritualism. These ladies, now Mrs. Kane and Mrs. Jencken, retain their mediumship in full force, as was evident from the loud knockings which were heard in the hall, and the movement of flowers on the table. Mr. Eamore Jones presided. The instrumental music was good; but the singing somewhat amiss. Speeches were made by Mr. Shorter, Dr. Peebles, Mr. Reimers, Mr. Humphrey, Rev. Maurice Davies, D.D., and Mr. H. D. Jencken. The meeting was very harmonious, the only regret being the small attendance. Mr. Jencken stated that the biography and spiritual experiences of his wife were in preparation for the press.

A POETICAL ORATION BY MR. COLVILLE.

Next week we shall publish an oration delivered in Manchester on March 31 by Mr. Colville, under the influence of an ancient Egyptian. The peculiarity of this discourse is that it is in poetry throughout, invocation as well. The title is "Experiences of an Ascended Spirit: the Pyramids, Incarnation, &c." At the conclusion another poem was given by "Winoona," describing her earthly and spiritual homes. The report is by Mr. Henry Pitman and revised by Mr. Colville's guides, so that it may be regarded as perfect. We make the announcement in advance that friends desiring extra copies may order them before Wednesday next.

Dr. MAURICE DAVIES'S Wednesday conferences have ceased until further notice.

Mrs. BATIN's addresses are highly spoken of by Mrs. Rowe, Mr. Colville, and others, who have written to us of late from Lancashire.

THE SQUEAK FOR UNITY AT MERTHYR.

Dear Friend Burns,—I was much amused when I read the letter of "W. Lloyd," in your issue of March 29. He professes to be a lover of "unity," and starts in pursuit of his object by a little fault-finding all round. The idea is refreshing; and like all other men who set themselves out to find fault, he has found his task a remarkably easy one. I like his motives and suggestions, and will give him credit for being sincere, but I shall fall foul of his style and manner of introducing them; and shall always consider him "a clumsy man with good intentions."

It is all very well to lay down precepts; I like example, and pay more attention to actions than words. It would have been well for your correspondent, before he rushed into print, to have reflected on the past of Spiritualism in Merthyr, and to have asked himself how much he had contributed to bring about, what he now seems to be panting for, "unity and action." I remember Mr. Morse being at the "Rocking Stone," and the same was announced for several weeks in the MEDIUM. Was "W. Lloyd" there? On several occasions first-class mediums have been at Merthyr. How much has "W. Lloyd" contributed to the success of the seances, or in defraying the expenses and loss incurred in bringing them here? For the placing of Spiritualism on its present footing in Merthyr, it has cost several Spiritualists more pounds than it has cost "W. Lloyd" pence. Where was his "unity and action" call then?

He would have effected his purpose more readily had he gone quietly and systematically to work, and have found out who *would* "have guaranteed the necessary funds," not "could" (there's the difference), and have brought them together, quietly, and without ostentation. Instead of so doing, he rushes into the arena, fully equipped, with all the "plumes" and "war paint" on, and mercilessly beats the air, and calls for "unity and action."

For my part I am quite ready to "bury the hatchet," and would most willingly and readily co-operate in any well-digested scheme for bringing about what "W. Lloyd" so ardently wishes—"unity and action." This I should be prompted to do by a sense of duty, not from a desire to champion a crusade against the errors of a rampant orthodoxy.—Yours fraternally,

J. T. DOCTOR.

24, High Street, Merthyr.

SPIRITUALISM IN MACCLESFIELD.

A very successful series of meetings have been lately held in the Meeting Room, 76, Derby Street. W. J. Colville has delivered a series of inspirational orations and poems, followed on week-day evenings by replies to questions. The following subjects for discourses have been chosen and dealt with in a very satisfactory manner. "The Planets and their Inhabitants," "Woman's Rights," "Indisputable Evidence of Spirit-communion," "Harmony of Nature's Law," &c., and on Sunday evening last, April 14, "The Human Body the Temple of God." This last address occupied an hour and a quarter in delivery, and was delivered in the lecturer's most effective style. A poem following it on "What is a Nation's greatest glory?" was very highly appreciated.

The Macclesfield Spiritualists were honoured with a visit from Mrs. Batic on the 15th inst. In June they hope to remove to more agreeable and commodious premises, they having outgrown their present room.

EAST END SPIRITUAL INSTITUTION.

Mr. Burns.—Dear Sir,—Permit me to acknowledge the following contributions from friends at Kingston, per Mrs. Champenowne, to the fund to meet the deficiency connected with the above institution:—

	s.	d.
W. Berry	...	2 0
G. Squire	...	1 0
Mr. Constable	...	2 6
W. J. Champenowne	...	2 6
G. Lovegrove, Ekejo, Sweden	...	10 0

18 0

I would return my best thanks to them for their kind support and sympathy, and am, faithfully yours,

E. W. WALLIS.

GLEAMS OF GOLDEN LIGHT.

(HYMN.)

Light from the dead in brilliant beams
Upon the sorrowing spirit gleams;
The dear departed live and love
In homes of happiness above.

In slumber sweet the spirit sees
Soft glittering grass, ethereal trees,
Unfading flowers and foliage there,
Where spirit-songs float on the air.

It fain would fly from out its cell,
Amid that harmony to dwell,
And sip those streams pellucid pure
Of life that ever shall endure.

The human heart hears voices soft
Speak soothing strains of music oft;
A word inspired—a thought impressed
That calms the heavy heaving breast.

Affection's throb thrills through the spheres,
A form of living light appears;
Its glory flashing through the gloom
Destroys the terrors of the tomb.

Feb. 21, 1878.

JAMES LEWIS.

Only one number of *Human Nature* has been published for March and April, as is stated on the wrapper, because of "serious illness." A double number is promised during the year.

MANHOOD: a lecture delivered by Professor Wm. Denton, at Highland Lake grove meeting, Massachusetts, has been reprinted at Dunedin, New Zealand. Copies have been forwarded to us.

LED.

Onwards we travel, through chill and glow,
To a Summer clime unknown,
From out of the tangled things below
We have liked to call our own.

For life is a gift, most rich and fair
And we love it, though clad about
With many a shadow, and filled with prayer
For riddance ere well worn out,—

While sorrows and griefs, all storm and cloud,
That hurried our thoughts to God,
And wrapped up hope in a winding shroud
And did us of peace defraud,—

Is what we love to look back upon
When the war and riots quelled,
For we trace our steps up, one by one,
By the hand of angels held,

To the light that solves life's mystery,
To the soul's beam shining clear
Through the mists and unkept paths that lie
In our weary wanderings here.

S. MOULD.

BRADFORD.—The new Spiritualist Church, in Charlotte Street, Manchester Road, was opened for public service on Sunday, April 7. The room is neatly and comfortably fitted up, and will hold about 150. It was crowded on that occasion by a respectable and appreciative audience. The trance-addresses, given through Mrs. Illingworth and Miss Harrison, were appropriate and impressive, and created a deep feeling of inquiry in the minds of the company. The collections were most liberal, far in excess of our expectations. We feel much encouraged in our efforts, and intend to carry on our meetings in an efficient manner. There will be a public tea-party on Easter Monday; tea on tables at 5 p.m., to be followed by an entertainment consisting of singing, recitations, and phrenological examinations.—R. J., Sec.

SUNNY BROW.—Mr. C. Campbell, trance medium, of Ouston, again visited this place on Sunday, April 7th, and delivered three trance addresses. In the morning the subject was "The Efficacy of Prayer," which was ably dealt with. In the afternoon the subject was chosen by the audience, there being a goodly number of the Methodist denomination present. They selected "God so loved the world that he gave his only begotten Son," &c. This, too, was ably handled, but the views of the control did not meet with the views of our visitors. In the evening one of the guides gave us an account of his earth-life. He had formerly filled a high position in the Church of Rome, but rebelling against the doctrine was racked to death by the Inquisitors. This recital of a life so full of sorrow and suffering gives a vivid picture of the times when intolerant bigotry was supreme.—Yours truly, Ed. PIGFORD, Sunny Brow Colliery, April 15.

WINDY NOOK SPIRITUALIST SOCIETY.—Dear Mr. Burns,—We are still striving to push on the glorious Cause of Spiritualism in our district; and we are very thankful to the many willing mediums, and likewise their guides, for helping us, in such a work. The following are the names of those who have so kindly assisted us:—Mr. E. W. Wallis, Mr. T. Smith, Mr. W. H. Lambelle, Miss E. A. Brown, Mr. T. M. Brown, Mr. W. J. Colville, Mr. W. Wallace, the pioneer medium, Mr. J. Livingstone, Mr. C. Campbell, Mr. W. H. Robinson, and Mr. W. Westgarth, who, last Sunday gave us a treat on the text, "These signs shall follow them that believe;" which was a very conclusive discourse. We think his light has been hidden under a bushel, but will not be so any longer, as he is now open to any engagement that he may receive. Address: W. Westgarth, Sheriff Hill, Gateshead.—Yours in Truth, J. S. ANCHER, Gladstone Terrace, April 1.

SOUTH AUSTRALIA.—Mr. Frederic Bond, formerly of the Psychological Society, Liverpool, writes from Adelaide, South Australia, enclosing a copy of his little work, "Outlines of Spiritualism," which he has printed at his own expense for private circulation. He need not have been so modest about it, for there are few minor publications on Spiritualism so well written and instructive to the reader. We hope he may be induced to place it before the public as extensively as possible, for Australia is not too well supplied with native literature on this subject. Mr. Bond begs to be remembered to his old friends at Liverpool, naming, in particular, Mr. J. Lamont and Mr. J. Chapman. He says Spiritualism is taking firm hold in the Australian colonies. "The MEDIUM is read with great interest by the members of our society." Mr. Bond has made the acquaintance of our correspondent, Mr. Hareus, who is now editing a newspaper which "is bound to be a success in every respect." Mr. Bond is a parliamentary reporter. He reported, in an able manner, some of Mrs. Tappan's orations when she visited Liverpool.

KINGSTON-ON-THAMES.—To the Editor.—Sir,—On Sunday last we were favoured with a visit from our old (or rather young) friend Mr. E. A. Wallis, and from whom we had an excellent address of over an hour's duration on "What is the Difference between Spirit, Soul, and Mind?" a subject chosen by the audience, and which was handled in a most masterly and effective manner, giving the greatest satisfaction to those who had the privilege of hearing him. After the address questions were invited, and many were asked and answered in a most satisfactory manner. It is rather singular, but that day seven years before Mr. Wallis was at a meeting we had at the same place (viz., the Temperance Lyceum), when it was said through an entranced medium that he had a mission and a great work to do for the spiritual world; and right well he has maintained the prediction which was then given us. He is a hard worker, and much devoted to the Cause he espouses. So ably and so grandly has he progressed since that time that he may now be considered a first-class medium and well worthy the notice of any society or parties desirous of obtaining information on the subject. Should you deem the above worthy of a corner in your valuable little MEDIUM this week it is at your service, and now conclude, with every wish for the progress of truth, believe me to remain, dear Editor, yours truly, W. CHAMPENOWNE, Kingston, January 9.

VACCINATION FROM THE CALF.

To the Editor.—Sir,—In the MEDIUM of March the 29th there are statements regarding calf-vaccination and myself which I trust you will permit me to criticise.

In the first place Dr. Pearce is reported as saying that Dr. Jenner held that "the use of calf-lymph was useless, non-effective, and delusive."

The utter nonsense of this statement will be apparent to the meanest capacity, when I remind your readers that Dr. Jenner founded his entire system on the fact that the accidental vaccination of men and maids who milked infected cows was found to afford a perfect protection against small-pox.

In the second place, Mr. Lewis of Ipswich, stated in the MEDIUM of March 1, that "No doctor in England would discuss the vaccination question on a public platform," and he further stated "that a London doctor had refused his offer of £20 a night to do so."

When I read this I rejoiced greatly, and immediately wrote to Mr. Lewis—"Dear Sir,—I accept your challenge with the greatest pleasure." To this letter I received no direct answer, but Mr. Henly called, with a letter from Mr. Lewis, in which he declined to offer any money.

Being at the time overwhelmed with business I took no further notice of Mr. Lewis, but I am quite prepared to meet him, either publicly or privately, and discuss the vaccination question with him.

Meantime I may state that I am not more certain that two and two make four than I am that vaccination, if properly performed, affords an almost complete protection against small-pox; and as no human disease can be conveyed by calf-lymph, I hold that the only real objection of the anti-vaccinists is at once answered by calf-vaccination as a substitute for inoculation.—Yours truly, GEORGE WYLD, M.D. Edin.

HUMAN DEPRAVITY, FREE-WILL, &c.

To the Editor.—Sir,—Our brother Reedman seems to think that I have not grown out of the orthodox idea of human depravity; that is a doctrine I discard. I shall endeavour to prove by his own arguments that my conclusion on that point was correct, viz., that his theory of involuntary thoughts, motives, and desires, which our friend tells us are ever arising from the well-spring of the soul, are similar, if not identical, with the doctrine of human depravity. Again, he says "man's desires are of a mixed character, termed by the orthodox 'good and evil,' and whichever of these desires are uppermost in the soul which produces them, those will give the impetus to the will, and drive in that direction." Orthodox Christians believe it is the soul that is depraved, and this part of Mr. Reedman's theory implies the same to my understanding. In his reply to my letter he agrees with me that the soul is perfect, and not a source from which both good and evil emanate. He thus confounds himself by his own arguments. Our friend has a very mild manner of introducing his ideas of good and evil, by making use of the words "involuntary thoughts, motives, and desires."

Now, with respect to the analogy of the waterwheel to the will of man, he now disclaims the knowledge as to where the involuntary thoughts, motives, and desires originate. Why does he tell us that man has no power to stop or resist the influences which are incessantly springing up from the centre of his soul? Our friend compares man to a musical instrument with many strings, played upon by external and internal influences. I think those external and internal influences only influence the man, and he alone plays his own instrument to music sacred or profane.

Mr. Reedman asks the question, "How far may we roam in the fields of freedom, and how far are we led by the force of circumstances?" I will give you an answer that appears to my mind the most logical on this question. I believe man is a progressive being, and in the first stage of his physical and intellectual development he has a great amount of freedom to follow his animal propensities, and his circumstances are adapted to his nature, hence we designate him the wild man of the woods. The freedom of the half-civilised man of to-day is very limited, on account of the great conflict going on between the spirit and the flesh, consequently he is led by the force of circumstances to a considerable extent. The man of the future will have as much control over his physical and intellectual nature as his physical and intellectual nature have had over his spiritual nature, and his circumstances will be adapted to his nature. We have it on record, "Little given, little required; much given, much required." I think the free will and responsibility of man will then become as plain as a pikestaff.—Yours,

Green Square, New Pelton, Halifax, April 1. ROBERT ASHWORTH.

BURNLEY CIRCLES.—A circle will be held at the house of Dr. Brown, 40, Standish Street, Burnley, each Sunday night until further notice. Doors open at 6.30 p.m. All Spiritualists in Burnley and district are cordially invited to attend.—Dr. Brown's Developing Circle meets on Tuesday nights at 6.30 p.m., doors closed at 7 p.m. Spiritualists and investigators wishing to become members must make application to Dr. Brown, or Jos. Briggs, chairman of the circle.—JOSEPH BRIGGS.

HULL.—Mr. W. Wallace, the missionary medium, is at present staying in Hull and will remain for a few days longer. On Sunday, April 7, he delivered the first trance address in that place in public. A most attentive audience met and the lecture was well appreciated. We regret that we are not able to keep him a few weeks longer with us, for we are convinced that great good would accrue to the cause of Spiritualism. If others knew his worth as a public worker, I am sure he would not be allowed to traverse the country without adequate support, and we trust that there is a better future in store for our friend, Mr. Wallace.—Yours truly, J. TIERLWALL, Hull, April 9.

SOVERBY BRIDGE.—Mr. Harwood Robinson, in speaking of the recent visit of Dr. Peebles, says:—"The Doctor brings to the platform culture, experience, and enthusiasm, all of which he imparts in a good degree to those in attendance. Some who publicly opposed him when giving his first course of lectures in Halifax nine years ago are now avowed Spiritualists. There seems to be quite an awakening at present in these regions upon the subject of Spiritualism, and where there is no public work done private circles are being held with excellent success." Our correspondent thinks Dr. Peebles should settle in England and go right into the work, and we think so too. America is crowded out with speakers already. But Dr. Peebles will perhaps respond "the world is my country."

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.
BANCROFT, GEORGE, 4, Cornwall Street, Werneth, Oldham. Inspirational.
BLAND, J. L., 2, Caroline Street, Hull. Healing medium.
BROWN, Mr. T. M., Howden-le-Wear, R.S.O., Durham. Trance.
BROWN, Miss E. A., Howden-le-Wear, R.S.O., Durham. Trance.
BURNS, J., 15, Southampton Row, London, W.C. Normal.
CHARLESWORTH, E. J., Lower Spennymoor, near Durham. Inspirational.
COLVILLE, W. J., 15, Southampton Row, London, W.C. Inspirational.
CRISP, W., Greatham, West Hartlepool. Normal.
DE MAIN, Simon, High Grange, Howden-le-Wear, R.S.O., Durham. Inspirational and Healing Medium.
DIXON, VIOLET, 6, Pierce Street, Macclesfield. Inspirational.
DOWLING, T., 1, Albert Place, Framlingham. Inspirational.
DUNN, J., New Shildon. Trance.
HARPER, R., Soho Hill, Birmingham. Normal.
MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
MORSE, J. J., Elm Tree Terrace, Uttoxeter Road, Derby. Trance.
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
WALLIS, E. W., 1, Englefield Road, Kingsland, N.E.
WILSON, A. D., 33, Haigh Street, Pelton Lane, Halifax. Inspirational.
WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.

HACKNEY PSYCHOLOGICAL SOCIETY.—Mr. Williams, the hon. secretary of the above Society, writes to draw the attention of our readers in the East End, to the fact that meetings are held, in connection with the above, for the investigation of Spiritualism and cognate subjects, every Tuesday evening at 6, Field View Terrace, London Fields, E., at 8 p.m. Those interested are invited to attend.

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—

HAFED, PRINCE OF PERSIA :
HIS EARTH-LIFE AND SPIRIT-LIFE

—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.

Small 8vo., cloth, pp. 186, price 3s.;

OTHER-WORLD ORDER;

Suggestions and Conclusions thereon.

By WILLIAM WHITE.

PREFACE. Who may read the book with advantage, and who may not.

- CHAP. I. *Personal.*—Perplexities about Heaven and Hell.
- II. *The Mystery of Evil.*—Why God afflicts His creatures.
- III. *This Transitory World.*—Earth a place wherein to be born and make trial of our powers. "Here we have no continuing city: we seek one to come."
- IV. *The Mental Hierarchy.*—Human nature composed of faculties superior and inferior, combined in endless variety.
- V. *Swedenborg's Cardinal Principle.*—His secret, without which he cannot be understood.
- VI. *The Grand Man.*—Every community a man, and the combination of all communities the Grand Man.
- VII. *The Economy of Humanity.*—All people requisite for the perfection of Humanity. God wants souls of just as many patterns as there are men, women, and children, in the wide world.
- VIII. *How Devils are utilised.*—The great part which Self-Love plays in human affairs, and the energetic service got out of it.
- IX. *Love of Self not Iniquity.*—Love of Self under government has the form and benefits of righteousness.
- X. *Infernal Propriety.*—Hell characterised by rigid propriety, where any infraction of order is severely repressed, and where morals are developed in exquisite perfection.
- XI. *Other-Worldliness Vindicated.*—Many grades of salvation. God has sons and servants within the protection of His Kingdom.
- XII. *Concerning Salt and Light.*—How saints exist for sinners. Saints save sinners, and sinners provide occupation for saints.
- XIII. *Rest in the Grave.*—Fallacy of identification of rest with death.
- XIV. *What Swedenborg says.*—Testimony of Swedenborg as to the character and continuance of Hell.
- XV. *What the Bible says.*—Hebrews without fear of Hell. Appearance of the Devil and Hell in the New Testament.
- XVI. *How little the Bible says.*—Probable origin of the gospel of damnation.
- XVII. *Annihilation.*—The assumption that immortality is limited to certain believers an inversion of Christian revelation.
- XVIII. *In Conclusion.*—Bad men and women are men and women out of place; and when put in place, and kept in place, are no longer bad, but blessed in themselves and to others. The remedy for the disorder of Humanity is the organization of Humanity—the subordination of the inferior to the superior, of the Love of Self to the Love of Others, of the Devil to the Angel, of Hell to Heaven.

London: J. Burns, 15, Southampton Row, Holborn, W.C.

FAREWELL SOIRÉE

TO
J. M. PEEBLES, ESQ., M.D.,
AT
DOUGHTY HALL, 14, BEDFORD ROW,
HOLBORN, W.C.

On FRIDAY, EVENING, APRIL 26, 1878.

Tea from 6 o'clock to 7.30. Dancing at 10 o'clock.
Entertainment at 7.30. Carriages at 11.30.

Tickets: Double, to admit lady and gentleman, 2s. 6d. Single, 1s. 6d. To the entertainment only, 1s.

As the attendance will be very large, friends are urged to come to tea early so that all may be accommodated.

Entertainment at 7.30 precisely. W. Tebb, Esq., in the chair.

PROGRAMME.

(Draft, subject to correction.)

Mr. STANTON MOSES, M.A., Mr. J. J. MORSE, and other speakers are expected to take part.

PART I.

DUET—PIANO-FORTE	"The Wedding March" ...	Mendelssohn
	THE MISSSES WARD.	
SONG	"The Treasures of the Deep" ...	
	MRS. WARNEFORD.	
RECITAL	MISS WAITE.	
SONG	MRS. WHELAN DAVIES.	
SONG	"The Vagabond" ...	Molloy
	MR. DALE.	
SOLO—HARMONIUM	"The Tempest" ...	Sievers
	MADAME DE SIEVERS.	
SONG	MADAM SCHNEEGANS.	
DUET—PIANO-FORTE	"The Fairy Queen" ...	
	THE MISSSES EVERITT.	

DR. PEEBLES.

PART II.

SOLO—HARMONIUM	"Souvenir de Naples" ...	Sievers
	MADAME DE SIEVERS.	
SONG	"The Bridge" ...	
	MRS. NEWTON.	
SOLO—PIANO-FORTE	"Grande Valse Heroique" ...	F. V. Kornatzki
	MISS MALTBY.	
DUET	"I know a Bank" ...	C. E. Horn
	THE MISSSES WARD.	
SONG	"The Scout" ...	F. Campana
	MR. J. P. WOOTTON, JUN.	
SOLO—CONCERTINA	"Lullaby" ...	
	MR. J. C. WARD.	
SONG	MRS. WHELAN DAVIES.	
SONG	MADAME SCHNEEGANS.	
READING	MISS WAITE.	
SONG	"The Letter in the Candle" ...	
	MISS SWINDIN.	
SONG	"The Requit" ...	Blumenthal
	MR. J. C. WARD.	
NEW SONG	"Thee" ...	Sievers
	MADAME DE SIEVERS.	
FINALE DUET—PIANO-FORTE AND HARMONIUM	MR. AND MISS WOOTTON.	H. Hunter

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday, April 5, Mr. J. J. Morse, the celebrated trance medium, gave a special seance in this hall, which was numerously attended, Mr. Christian Reimers presiding. Mr. Morse's chief control, "Tien Sien Tie," gave a brief address on "How not to Investigate Spiritualism;" after which "The Strolling Player" kept the audience immensely amused by his manner of telling a wonderful tale of a wonderful cat, which ended in a moral, as all his narratives do.

On Sunday afternoon, April 7, Mrs. Treadwell gave a trance address, her guides speaking on the different theological ideas of the day, and their effect on the conduct and careers of those professing them.

On Tuesday, April 9, Mr. E. W. Wallis gave a trance address, the subject chosen by the audience being "Proofs of the Truth of Spiritualism," which were very ably demonstrated by the control. At the close of the address, another control, "Tom Joyce," amused the audience by his quaint observations, and certainly afforded much food for thought to the sceptical portion of the audience, by the vast difference in style to the first speaker.

On Sunday afternoon and Tuesday evening last, Mr. E. W. Wallis delivered two trance addresses in his usual clever and logical style, which were well received by small, yet appreciative audiences.

On Sunday evening next, Miss Mancell, well-known for her clairvoyant powers in the diagnosis of disease, will commence a series of seances in this hall. Open at 7.30, doors closed at 8 punctually. Admission 6d., to defray expenses.

On Tuesday next Mr. J. B. C. Watt will deliver a lecture on "The Old-Fashioned Gospel." Eight for 8.30. Admission free.

JAS. WHITMORE, Hon. Sec.

MR. MORSE'S APPOINTMENTS.

DERBY.—Sunday, April 21, Co-operative New Hall. Evening, at 6.30. Subject: "Spiritualism: its Facts and its Teachings." Monday, April 22, same hall. Evening at 8. Subject to be chosen by the audience.

BELPER.—Saturday, April 27, Chamber Lecture. Sunday, April 28, Two Services. Monday, April 29, Social Gathering.

NEWCASTLE-ON-TYNE.—Sunday and Monday, May 5 and 6.

LIVERPOOL.—Sunday, May 12.

CAMBRIDGE.—Sunday, Monday, and Tuesday, May 26, 27, and 28.

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.

LONDON.—Langham Hall, 43, Great Portland Street, Good Friday, April 19, and Tuesdays, April 23 and 30, at 8 p.m. Doughty Hall, April 21, at 7 p.m. 17, Brunswick Square, April 24, at 8 p.m. Ladbroke Hall, April 28, at 7 p.m. Dalston, 53, Sigdon Road. May 2, at 8 p.m.

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.

ROCHDALE.—May 26, and June 9 and 23, and July 14. Regent Hall, at 2.30 and 6.30 p.m.

MACCLESFIELD.—June 16.

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

Mr. Colville accepts engagements to deliver orations and poems in London or the provinces. Address—care of Mr. Burns, 15, Southampton Row, Holborn, London.

MR. E. W. WALLIS'S APPOINTMENTS.

CAMBRIDGE.—Public Hall, Jesus Lane, Sunday, April 21, Monday, Tuesday, and Wednesday, April 22, 23, and 24, and Sunday, April 28.

DERBY.—May 2, 3, 5, 6, and 7.

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

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

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 21, at 6.30 p.m. An Inspirational Address. Mr. W. Westgarth.

" " 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. KERSEY, Hon. Sec.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

PLAN OF MEETINGS FOR APRIL.

Mrs. Batie will speak as follows:—

Bolton	...	Sunday, April 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 " " 28, at 6.30

Mr. Holt at Oldham " " 28, at 2.30 and 6.30

Mr. Dawson and Mr. Brown at Bury " " 21, at 2.30 and 6.30

Mr. Johnson at Manchester " " 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

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

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

March 24, 1878. JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

DERBY PSYCHOLOGICAL SOCIETY.—In connection with the above Society, Mr. J. J. Morse will deliver two discourses in the Co-operative New Hall, Prince's Street, Derby, on Easter Sunday, April 21st. Subject: "Spiritualism, its Facts, and its Teachings." And on Monday, the 22nd inst., in the same place, when the subject will be chosen by the audience. Doors open at 6. Service to commence at 6.30. On the Monday evening at 7.30 for 8 prompt. Admission free; collection at the close of each lecture. The "Spiritual Songster," containing hymns to be sung, may be had at each meeting, price 1d. A welcome for all.



ENO'S FRUIT SALT.

"What nobler end can man attain
Than conquest over human pain?"

A NATURAL WAY OF RESTORING AND PRESERVING HEALTH.

USE ENO'S FRUIT SALT (prepared from sound ripe fruit).
Without such a simple precaution the jeopardy of life is immensely increased.

READ THE FOLLOWING:—

"I have used your FRUIT SALT for many years, and have verified the statement that it is not only refreshing and invigorating, but also invaluable, as giving speedy relief in cases of heartburn, sourness of the stomach, and constipation and its great evils. The thanks of the public are due to you for your unceasing efforts to relieve suffering humanity. Long may you live to be a blessing to the world."
St. Thomas Vicarge, *Amfield Plain, Lintz Green, Co. Durham,*
March, 1878.

"I feel a pleasure in stating that I have sold your FRUIT SALT for nearly five years, and during that time it has had a very large sale. I have found when once introduced, it is constantly kept, and universally liked, on account of its unvarying effect in producing and securing perfect health."
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January 26, 1878.
"W. POLL, Chemist."

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Jersey, 1878.
"WOOD'S BROTHERS, Chemists."

SEA SICKNESS.

A Gentleman sends us this:—

"I have great faith in your FRUIT SALT; it has done me a deal of good. The first time I tried it was last summer. I went to the Isle of Man; we had a very rough passage; it made me very bad; I was not sick, but very ill that day and the next; until a friend of mine from Manchester, who was staying in the same house, gave me a dose of your FRUIT SALT; it put me all right almost directly. I have never been without it since. Wishing you every success."

ACIDITY OF STOMACH, BILIOUSNESS, FEVERS.

"Though unasked by Mr. Eno, or anyone interested in the manufacture of FRUIT SALT, or rather the Crystallised Salts of various fruits, I nevertheless take great pleasure in saying that I have personally used this remedy and know it to be, not alone excellent but really invaluable. Especially must this be the case in the hot countries of the East, where Acidity of the Stomach, Biliousness, and Fevers are so common."
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ALSO GOUTY or RHEUMATIC POISONS from the BLOOD,
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CAUTION.—Examine each Bottle, and see the Capsule is marked
"ENO'S FRUIT SALT." Without it you have been imposed on by a worthless imitation.

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SEERS OF THE AGES.

EMBRACING SPIRITUALISM, PAST AND PRESENT; DOCTRINES STATED, AND MORAL TENDENCIES DEFINED.
BY J. M. PEEBLES.

GENERAL DIVISIONS.

PREFATORY.—1. Greeting to Aaron Nite. 2. The Horoscope.

I. SPIRIT OF THE PRESENT AGE.—Chap. 1. Spirit of the Age. 2. Spiritual Rations.

II. ANCIENT HISTORIC SPIRITUALISM.—Chap. 3. Indian. 4. Egyptian. 5. Chinese. 6. Persian. 7. Hebraic. 8. Grecian. 9. Roman.

III. CHRISTIAN SPIRITUALISM.—Chap. 10. The Foresbadowing. 11. Mythic. 12. Theologic. 13. The Nazarene.

IV. MEDIEVAL SPIRITUALISM.—Chap. 14. Transitional. 15. Apostolic. 16. Post Apostolic. 17. Neo-Platonic. 18. Church-anic.

V. MODERN SPIRITUALISM.—Chap. 19. The Prelude. 20. Spirit-Phenomena. 21. Mediumship. 22. Witnesses. 23. Clerical and Literary. 24. Poetic Testimony.

VI. EXEGETICAL SPIRITUALISM.—Chap. 25. Existence of God. 26. The Divine Image. 27. Moral Status of Jesus. 28. The Holy Spirit. 29. Baptism. 30. Inspiration. 31. Beauty of Faith. 32. Repentance. 33. Law of Judgment. 34. Evil Spirits. 35. Hell. 36. Heaven. 37. Historic Immortality. 38. Resurrection. 39. Prayer. 40. Freedom and Function of Love. 41. Genius of Spiritualism.

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SUNDAY, APRIL 21.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, APRIL 23.—Select Meeting for the Exercise of Spiritual Gifts, at 8.
WEDNESDAY, APRIL 24.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, APRIL 25.—School of Spiritual Teachers, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, APRIL 21, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station at 7.
TUESDAY, APRIL 23, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, APRIL 24, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, APRIL 25, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, APRIL 26, Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 21, KENNELLY, 2 p.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hoekley, at 8.30 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.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30, and 6 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Psychological Society; Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 156, Union Street, at 8.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM 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 23, SEAHAM 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. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, APRIL 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
MIDDLEBRO', 23, High Duncombe Street, at 7.30.
THURSDAY, APRIL 25, 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.
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