



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. 406.—VOL. IX.]

LONDON, JANUARY 11, 1878.

[DOUBLE SHEET—PRICE, 1½d.]

GRAND RECEPTION TO DR. J. M. PEEBLES AT THE SPIRITUAL INSTITUTION.

On Monday evening last a very large and influential gathering of Spiritualists took place at the Spiritual Institution, 15, Southampton Row, London, to express their respect for their distinguished co-worker, Dr. J. M. Peebles, who has just arrived in England from Cape Town, South Africa, on his second tour round the world.

Before the formal commencement of proceedings, and while the meeting was settling down, Mr. Burns read letters, expressing regret at not being able to attend, from a number of distinguished Spiritualists. All of these communications breathed the spirit of kindness and appreciation. Mr. B. Coleman wrote that the state of his health would not permit of him "to do honour to Dr. Peebles at the proposed reception;" but he concluded: "Will you be good enough to convey to him my congratulations on his successful tour around the world for the second time, and say how much pleasure I shall have in reading an account of his interesting experiences in foreign lands."

It will be remembered that Mr. Coleman presided at the first reception given to Mr. Peebles in London, and which was the opening meeting of the Spiritual Institution. Mr. and Mrs. Tebb, Mr. Enmore Jones, Mr. W. Volckman, and Mrs. Guppy-Volckman, Mrs. Berry (at present at Brighton), Dr. and Mrs. Nichols, Mrs. Hallock, Miss Euphemia Dixon, Mr. Slater, Mr. and Mrs. Cranston, "M.A. (Oxon.)," and others, explained their enforced absence on the grounds of health, distance, or pre-engagements, but with the hope that Dr. Peebles would be enabled to visit them, or that some other opportunity for an interview would be afforded. As it was, the rooms were well filled, and the ventilation and psychical harmony were so complete as to render the atmosphere cool and enjoyable to the last.

Mr. J. Burns presided, and in his opening remarks he spoke of the advantages which could be conferred on the Movement by the hearty appreciation of deserving persons. Men of different views would unite, out of respect to Dr. Peebles, who would probably disagree on some proposition or other. Love was the cement of all movements, and it was a happy fact for Spiritualism when men could be found within its walls worthy of regard. There was, he thought, but little danger of the principle of fraternal admiration being carried too far. No man could deserve better at the hands of Spiritualists than their beloved guest. He was not only intellectually cultured, but he gave current to a spiritual force more powerful than spoken words.

Before introducing the resolution of the evening, the Chairman called on Miss Waite for a reading, when that lady, in the most charming and impressive manner, recited the poem, given through Lizzie Doten, by "E. A. Poe," entitled "Farewell to Earth." The accomplished elocutionist was evidently inspired in her delivery of these noble verses, and she inspired the whole meeting, and started it on its career of harmony and success.

The following resolution was then proposed by Mr. T. Shorter:—

"That this meeting of the Spiritualists of London, publicly convened, extend the most cordial welcome to Dr. J. M. Peebles on this his fourth visit to London, and express the hope that his arrangements will permit of a lengthened stay in this country, to promote the cause of Spiritualism in London and in the provinces in his peculiarly able manner, which in some respects cannot be surpassed; and that this meeting most heartily offer to Dr. Peebles fervent good

wishes for his welfare and success in his future labours on behalf of spiritual truth, in whatever portions of the earth his angel-guides may lead him."

Mr. Shorter said he felt honoured indeed at being called upon by their chairman, to propose the resolution of the evening. The presence of their friend was a pleasure to all; and he thought that the present company, independent of any verbal expression, was sufficient to show the warm feelings of the Spiritualists towards the gentleman they had met to entertain that evening. He was not only known to the Spiritualists of London, but to Spiritualists of all parts of the world. They had entered upon a new year, and he hoped that the presence of Dr. Peebles would bring them a year of success, scattering the bread of life to all. He felt sure that the progress of the phenomena would introduce to them a time of great success. It ill became him to occupy their time with any lengthy speech, for he was sure they would all be glad to hear the voice of their friend. Mr. Shorter, in a most appropriate speech upon the personal merits of Dr. Peebles, and the present condition of the Movement, most cordially proposed the resolution.

Mr. Everitt, on being called upon to second the resolution, said if they had wanted a speech they would have called upon some one more able. But as a friend of Dr. Peebles, and of Spiritualism, he had much pleasure in speaking to that resolution. Mr. Everitt then gave an account of extraordinary instances of direct writing which had been obtained in his family circle, in the presence of Dr. Peebles, hundreds of words containing Latin quotations being written in a few seconds. A series of these papers had been given on the truth of the Christian religion, but they had never been completed because of the absence of the necessary conditions. Mr. Everitt concluded by speaking most feelingly of the value of Dr. Peebles as a Spiritual Teacher, and of his deep and tender attachment to him.

Mr. Desmond G. Fitz-Gerald, on rising in response to the wishes of the Chairman, said there were few persons he respected more than Dr. Peebles, not merely because he was a Spiritualist, but because he was a truth-loving man; and he was certain that if anything came before Dr. Peebles which did not bear upon its surface the stamp of truth, he would not hesitate to denounce it, even though Spiritualism should thereby suffer for the time. He thought there was no fear of this becoming a mutual admiration society. Certain he was they would not receive much praise from outsiders; but for all that, he thought they were ahead of all the great men of the age. They went beyond Tyndall in facts, Spencer in psychology, and the Archbishop of Canterbury in theology, they were either in the front in all of these respects, or else they were a set of deluded lunatics. He certainly held the former view. (Laughter.) He regarded the truth-lover, however humble, as the greatest man. In a humorous and telling speech, Mr. Fitz-Gerald supported the resolution.

Before putting the resolution, the Chairman thought it well to solicit the support of the ladies thereto, and called upon Miss Chandos Leigh Hunt to make a few remarks.

Miss Chandos Leigh Hunt, said she had not come prepared to address that meeting, but she thought that education alone was not needed to make one eloquent. The presence of Dr. Peebles was sufficient to inspire them to speak, and she admired him for the steadfast manner in which he had proclaimed the truth. She admired any man who had the courage to express an opinion, even supposing it was false, if he held it honestly. She hoped that all

present would endeavour to do as much as this gentleman had done; and even more, if they might be so presumptuous; at least let them try to do as much in the next thirty or forty years, and the truths of Spiritualism would be better known. In a metaphysical speech of great intellectual ability Miss Leigh Hunt supported the resolution, which was then formally put and carried unanimously, and with most hearty acclamation.

Dr. Peebles, in responding to the good wishes of his friends, said he did not rise for the purpose of making a speech, for he was so accustomed to hear his voice that it was a rich treat to hear the voices of others. He felt they were friends, and that was a most sacred word to him. Alluding to his roaming life, Dr. Peebles said, after all, he liked best to be in his library, surrounded with his books and pamphlets, and to hear the footsteps of his wife in the room below: but when he was told that he must go again, and be gone for two or three years, and "preach the gospel" to all men, he could not resist the command; and when he told his wife that he must be going, she said, "Well, James, if you think it would be better to go, go." And he was sure it took a brave woman to say that. (Hear, hear.) He referred to the previous speakers, and thanked them for their good wishes and kindly feelings. He referred to his travels and what he had seen. Wherever he had been he had not failed to preach Spiritualism, even under the worst conditions. In Melbourne the Press denounced him at first, but had now come round and treated him in a most kindly manner. He had listened to and discussed with the priests of Ceylon, who all believe in spirit-communion. He had seen the magical feats of Indian so-called magicians, some of which were most graphically described. He had seen one of their adepts raise a maggo-tree from a seed that he had examined and shaken. The man had no accomplices or confederates, wore little clothing, and performed the feat in the light on the street. Having taken the seed from a small bag he placed it in the sand and made a circle round it. He sprinkled it with water, spread a white handkerchief over the top of the whole, began to shake spasmodically, making passes over it with his hands and with a small stick like a wand, with which he described more circles in the sand, when presently he saw something pressing the handkerchief upwards, which, on being removed, revealed a small but perfect mango-tree. On examination he found it a genuine tree, and having pulled it from the sand, it was seen that the seed had burst and had cast forth many rootlets and leaves. They must remember that this was in daylight, and out of doors, where no deception could be practised; and, having seen those things, he believed them to be genuine. He did not say how they were produced, whether they were materialisations by a spiritual power or a stimulating of the forces of nature which induced the seeds to develop quickly, but the facts remain the same. He found that the Indian people were more sensitive to psychological and biological influences than any other he had met with in his travels. His speech was long and varied, but deeply interesting, and space alone prevents a more lengthy account. In his concluding remarks he said that Spiritualism was never in a more healthy state than at present. It was not to raise a new sect, but it was a levelling power that should demonstrate the immortality of the soul. It was not his pen, nor his words, that had enabled him to do the work he had accomplished, but the angel-world, that had never forsaken him in the past. He had consecrated his life to the work, and until his material remains had gone dust to dust, and ashes to ashes, would he not cease to proclaim the glad tidings of the spirit.

Mr. Colley then briefly addressed the meeting, after which, on the request of the Chairman,

Mr. Carson, late of Melbourne, Australia, spoke. He referred to the pleasure he experienced in meeting Dr. Peebles again. He had met him in Melbourne on the occasion of his first visit to that colony. He said that matters had changed there since their friend first sowed the seed in that city. Soon after his first lecture, there was a flower-show, and he (Mr. Carson), being president of the Horticultural Society, after showing the Governor and vice-regal party round the tents, took the arm of his friend Dr. Peebles, and on their rounds respectable persons had given utterance to the opinion that the apostle of Spiritualism "ought to be burnt." This he alluded to, to show the state of public opinion on this subject at that time. Now, he said, they had grand meetings and a favourable press, which things were due to the energy of Dr. Peebles. He wished him every success in the future.

Mrs. Dearborn, in response to the chair, expressed her great happiness at being present, and concluded her remarks in a very spiritual and appropriate manner.

Col. Greck alluded to the small number of Spiritualists in his country, Russia, but he looked for the time when it would go ahead at a more rapid rate. Though the language prevented Dr. Peebles from being personally useful in Russia, yet his writings and books are both known and read there.

Mr. C. Reimers spoke upon the musical part of Spiritualism, and looked forward to great changes, which he kindly offered to aid in bringing about.

Mr. Ashman said he was glad to meet their friend, Dr. Peebles, that evening. About seven years ago some people said that Spiritualists were too proud to speak to the poorer ones. He invited some to his house, and also invited Dr. Peebles to meet them, and he showed them that Spiritualists were not too proud to do so. Their friend had occupied political positions in his country's service; and though he is scholarly, and one of Nature's aristocrats, he is not aristocratic nor any way assuming in the usual sense of these terms. He met some of Mr. Ashman's friends on Saturday night,

at his house, and did not feel humbled in sowing the seeds of Spiritualism among them, but like the fishermen of Galilee, cared not what class he helped.

Dr. Monck was the last speaker, and concluded the meeting with an able and humorous speech on the term, "dip." During the meeting, Methodism was alluded to, and Dr. Monck whispered to the Chairman, on whose left he sat, asking if Dr. Peebles had not been educated a Methodist? "No," was the reply, "he is a brother dip, a Baptist, as you are yourself." Dr. Peebles was indeed educated a close-communication Baptist, and zealously defended its orthodox doctrines before becoming a Universalist, through which body he merged into Spiritualism. Dr. Monck took up this term, and using it to represent a candle, introduced in connection therewith a number of figures—of its being on a candlestick, being snuffed out or fanned by adverse currents, likening his theme to the conduct and sufferings of the Spiritualists.

The Chairman, who had a kind and appropriate word for each speaker, regarded Dr. Monck as a natural preacher, and he was glad that soon he would have a hall of his own, which Dr. Peebles would assist him to open on Sunday evening. He had great regard for Dr. Monck, who had suffered for the Cause, and he, with others present, had suffered with him. He was also a great magician, in that, instead of a tree, he could usher into being a stalwart man or a most lovely woman. Spiritualism was far higher than any magic, for while the latter had the mere wants of the adept as an aim, and his will as a pivot, the medium consecrated his whole life to the service of God, and lent his power to the angel-world to demonstrate the great gospel truths of religion and immortality. Instead of "occultism," it would be well for Spiritualists to develop their own powers in the peculiar way which the psychical tendencies of to-day indicate. The Chairman concluded by hoping that the Spiritualists of this country would make the presence of Dr. Peebles of as great use as possible, by crowding every place of meeting where he spoke. He rejoiced exceedingly at the presence of their distinguished visitor, and expected grand fruits from his work. He thanked the company for attending, and in return, the meeting thanked Mr. Burns for the pleasure he had afforded in calling that meeting.

Our report is quite inadequate to convey any idea of the intense satisfaction which this reception afforded to all engaged. The speakers were representative men and women speedily convened, and had the time permitted, other three hours might have been occupied in listening to the remarks of others who re-echoed the kindly expressions which those uttered who gained the ear of the meeting.

DR. PEEBLES' RECEPTION AND ORATION AT DOUGHTY HALL.

The proceedings at Doughty Hall on Sunday evening partook of the character of an ovation. When the Doctor and party arrived, an extraordinary scene presented itself. Every seat was occupied, and many sat on the steps to the raised seats and dais at the upper end of the hall. At the back of the hall every inch of open space was crowded with listeners "on foot," and some portion of the ante-room was similarly utilised. To give time for the large gathering to subside a little, a few minutes were allowed to pass; and when Dr. Peebles, accompanied by Dr. Monck, Mr. Burns, and Mr. Lambelle, entered the hall, and with difficulty pressed their way through the ranks of auditors to the speakers' stand, a hearty cheer rang from floor to ceiling.

Mr. Burns opened the proceedings by a short allusion to the feature of the evening. Dr. Peebles had returned, he said, to his congregation which he formed in Cavendish Rooms eight years ago. During that interval their friend the Doctor had not been idle, nor had he fallen off in health, power, or earnestness, but quite the reverse, and the speaker hoped their visitor would find similar signs of improvement in themselves. He expressed the great satisfaction which it afforded him to stand again on the same platform with his well-beloved friend, and hear from his lips the teachings of spiritual truth. A hymn was then sung, and a portion of a chapter read, after which Dr. Peebles took the meeting into his own hands. Mrs. Ward, as usual, presided at the harmonium.

Looking at the "sea of upturned faces" during these preliminary exercises, we saw those who for many years had not met together under one roof. It seemed as if an all-spanning bridge had been cast over many outlying points, bringing them together once more into solid territory. Again we were reminded of the old times in Cavendish Rooms, and more particularly to Mr. Peebles' concluding discourse, when the crowd of hearers were in a body almost moved to tears; and to that farewell *soirée*, when the Rev. Dr. Burns, the Rev. Dr. Maurice Davies, and other eminent friends, did honour to a departing pilgrim, who in a few short months had endeared himself to many, and to some had rendered himself almost indispensable. There, again, we saw those united who had for years been split asunder by minor and major differences too, and we were impressed with the inestimable value of human agencies in the hands of the spirit-world to effect its purposes.

So much for the audience; and what of our visitor? He is the same, essentially the same—genial, unassuming, yet dignified and manly; wise and learned, yet simple and unsophisticated J. M. Peebles. He is man, woman, and child rolled into one—a family in himself, such as he always has been since we knew him, and yet he is changed; he is not the same, and yet not altered. What a puzzle! Yes, and only to be explained by the observation that J. M. Peebles has been growing all the time—developing spiri-

tually, consolidating physically, and has gathered into his sphere much that those who "stay at home at ease" can never hope to attain. The experiences he has undergone, and the influences through which he has passed, have furnished to fulness and adorned into harmonious beauty Dr. Peebles' personal sphere, so that when he does his work before an audience he is literally a host in himself—not an ill-favoured, badly-clothed, undisciplined rabble, but an army of picked men, handsomely attired, and faultless in the execution of their movements.

Dr. Peebles' platform manner is greatly improved. His voice is more compact and forcible, and can be used with greater effect and with less exhaustion. The eloquence is natural and descriptive. Disconnected facts and widely distanced scenes flow onward in rich procession as if they had been all marshalled beforehand. Yet they occur to the mind quite spontaneously and with the force of inspiration. In the details of adventure or travel he is never dry, prolix, or factarian, but like the cadences of a favourite song, the narrative carries the hearer along with a sense of undiminished freshness and enjoyment. Practical application follows closely on the borders of statements, and yet the preaching element is never prominent. For about three-fourths of his long discourse the Doctor was cool and easy in his manner, as it were toying and playing with his subject. Towards the end his manner intensified, and he closed with a most powerful peroration.

Of the matter of the lecture, so intensely interesting and deeply instructive, we will not venture to give a description. It did not pretend to be more than an unvarnished traveller's tale, the observations and jottings of a spiritual pilgrim in his progress round the world. Particular attention was given to the Spiritualism of Southern India, but, above all, the discourse in its application was a highly instructive appeal to the Spiritualists of London there assembled. It was not the mere words used, and the ideas conveyed, which made the oration a rich treat; it was the baptism of spirit, which accompanied it like richest condiment to wholesome fare, which made the banquet offered truly a spiritual as well as an intellectual feast.

Dr. Peebles must be heard to be appreciated. If we took down every word as uttered, and reproduced them all faithfully on paper, we could not convey the impression made by his oratory. The soul in its deeper faculties is gratified, as well as the external intellect, and the effect cannot be conveyed on paper.

When Dr. Peebles sat down, Mr. Burns announced that on the following Sunday their friend would assist Dr. Monck in opening Ladbroke Hall, and he hoped as much success would attend that course as had followed the services commenced by their visitor eight years ago, and which they were perpetuating now. He then said he hoped Dr. Peebles would again speak in Doughty Hall, but that would depend upon the manner in which the subject was taken up. To attend that meeting Dr. Peebles had travelled thousands of miles, and spent hundreds of pounds, and neither on his own account nor on behalf of the Spiritualists of London would he (Mr. Burns) impose upon the good nature of their visitor, by asking him to work for them for nothing. If, then, the Spiritualists of London desired the services of Dr. Peebles, they would require to attend the meetings, and place in the collection-plates sufficient money to cover expenses, and enable Dr. Peebles to proceed on his journey unimpoverished, though he had made no demand as to fee.

It may be mentioned that the meetings at Doughty Hall are sustained solely by the voluntary contributions of those who attend them. There are no subscribers, seat-holders, or patrons. It is, therefore, satisfactory to state that a handsome contribution was made, which, if sustained on future evenings, will put the management in a position to ask Dr. Peebles to favour Doughty Hall with his presence during his stay in London.

The meeting did not finally break up till long after the proceedings terminated. There was much hand-shaking, complimentary inquiries and social conversation. It was indeed a social meeting as well as a spiritual service, and we left the hall, accompanied by Dr. Peebles, while the friendly element was in full operation.

Dr. Peebles has arrived amongst us at an opportune time, and we hope the Spiritualists of London will make full use of his presence. It is hoped he will speak at Doughty Hall again on Sunday week, and we do not think we need, in conclusion, urge the Spiritualists of the metropolis to crowd the hall to overflowing.

CAPE TOWN.

DR. PEEBLES' VISIT AND DEPARTURE.

My dear Mr. Burns,—I sent you by last mail a post-office order for £5 for the MEDIUMS you send, which will cover your charges. I only wish every true Spiritualist would make it a duty to subscribe for at least two copies of the MEDIUM, one to keep and the other to pass on to some friend, or post it to one whom he might think would read it. By this means the MEDIUM would have a good circulation, and be self-supporting. I do not know what I would do if the MEDIUM and our other periodicals were to die for want of support. Every Spiritualist should guarantee from 10s. to 20s. to the Spiritual Institution—say 1,000 people, at 10s.—£500, and, with the sale of books, &c., &c., you might then get along. You cannot subsist on air. The Churches and other benevolent institutions are no exceptions to the rule, and Spiritualism is only human. Do think of this, my dear readers, and exert yourselves.

Our worthy friend and brother, J. M. Peebles, M.D., after lecturing here three and four times a week for the last five weeks, leaves for your shores on Tuesday next, 4th proximo. He has done much good for the Cause, which only requires time to produce its effects. The truth has been brought prominently before

the public, and cannot fail to have an effect in connection with the work myself and others have been doing for the last three or four years. "Oh, what shall the harvest be?" Time alone can tell. I have circulated some thousands of my "Defence of Spiritualism" gratis. Five years hence we shall see, if living, the results of our labour. I hope my friends and all true Spiritualists will give the Doctor a hearty reception, for I consider him one of our greatest lights and workers. Those who have read his works can verify what I say—"Seers of the Ages," "Around the World," &c. I am just going to have the Doctor's photograph taken, so that we can have his image left behind for us. May good angels and spirit-friends watch over him. We present him on Monday next with a purse, containing that most useful of all mundane things—money. The Doctor has many expenses, and is not by any means rich.—In love and truth,
BERKS T. HUTCHINSON.

November 30, 1877.

P.S.—The following address was presented to our good worker and brother, Dr. Peebles, last night, December 3rd:—

"To the Hon. J. M. Peebles, M.D.

"Sir,—As your departure from our shores is so near at hand, we cannot allow you to leave Cape Town without expressing our great appreciation of your many efforts in spreading the Gospel-truths of spirit-communion, not alone in Cape Town, but other countries, and we can only now wait with patience in the hopes of your teachings springing up in the hearts of those who have listened to your edifying discourses. The Cause has, by your efforts, had an impetus given it which we hope and trust will never cease, but move on for ever; and should you be ever again sent into the wide world by the angels to 'preach the Gospel,' we sincerely hope and pray you will not fail to revisit our shores.

"Before wishing you God-speed, permit us to present you with a present of a small purse, which we wish you to use for your personal comforts.

"We are sorry that it could not be more, owing to our ranks being so small, but hope you will take this, and always think of the small band of spiritual pilgrims of Cape Town South.

(Signed)

BERKS T. HUTCHINSON,

"J. B. Munnik, S. T. Marchant, Jas. A. Morom, Robert

"B. Lowe, W. F. Williams, J. H. Herbert, W. L.

"Sammons, Charles W. Kohler, H. W. Markham,

"W. A. Dixon, and many more.

"December 4, 1877."

ORIENTAL CONTROLS.

By A. T. T. P.

I shall give, under the above heading, a control that played the most important part in the world's drama at the close of the last and the beginning of this century. I refer to Napoleon Buonaparte, because it will be seen that in one portion of his career he had the intention of operating on—and would in all probability, but for a slight accident, have most materially affected—oriental affairs.

The seance I shall now narrate, took place on the 16th of December last, the medium being the same as on other occasions. Before going into complete control, the medium clasped his hands on his breast, complaining of great pain, and said, "I am breathing heavily with great difficulty." Connected with this statement will be something curious, as will be seen further on. After a few minutes apparent suffering in the chest, the medium went under complete control, and then spoke as follows:—

"France, France. Are you a lawyer? So was my father. He was a Procureur du Roi, at Ajaccio, in Corsica. The instrument feels the anguish of the complaint that killed me; the pain will soon pass away. Thoughts that are winged come back to me now. Many, many; how perfect, yet how pleasurable, are some of my reminiscences. Have you ever been to Ajaccio? In thought there comes back again a mother's kind, loving care to me, ere ambition's wild dreams had overshadowed my soul. I was born a gentleman, and educated as such—Brienne, the school I first knew. I find the power is increasing. I was diligent in my studies, and obedient to authority there. So lovingly did they take to me that they recommended me to admission to the Royal Military School at Paris. I remember well the character that accompanied me when I entered that school at the age of fifteen. Born in 1769; height, five feet four; a good constitution, with a pure and enduring love for mathematics; my knowledge of Latin was inferior; of history and geography, passable. I learned in after-life the latter science; in fact, the admitted charts of geography then delivered would have been of little use to me; afterwards I altered many, at any rate, the ownership. In character, I was industrious, docile, and grateful; by name, Napoleon Buonaparte. The above was my character at my first school. History next to mathematics; I made a special study of Tacitus; he was my favourite author; of poets, Ossian. So rigidly did I conform to the lessons there taught, that I became specially noticed by the authorities. So anxious was I, sir, to thoroughly grasp the whole of a soldier's duties, that the course of pampering the appetites of the students was distasteful to me, and I petitioned our chief that we might learn the labours as well as the pleasures of a soldier's life, and eat brown bread, and learn both to mend and make our own boots and stockings. Rather a strange request for a gentleman's son to make. Poor; yes, my family was very poor, but they were patriotic; they loved Corsica as their native home. I, out of five brothers, seemed the only one that could look beyond the present into the future. I remember Paoli; he died in England. He offered me a command over my own countrymen. He is now behind you, I

see him now. I see his look of resentment, when I refused his proffered offer. 'I do not love the French,' were the words I used to him, 'but they are a powerful nation, and the time is not far distant when Corsica will become one of France's dependencies; vain is your struggle.' 'Are you prepared for the consequences of your refusal?' said the proud chieftain. 'As a boy you fought in this cause, attended through the dangers of mountain warfare by a loving mother's care, I offer you now high command; every feeling of your heart should now respond unhesitatingly, but you refuse. Corsica has no more a roof to shelter your father and mother, and it not only brings desolation and misery on your parents, but it annihilates the prospects of their rising family.' Back again to my home, back again amongst the disinherited brothers, not to fear them, but to give loving promises of loving care for the future, should fortune smile on my sword.

"The next event of my life sees me humbly entreating for a command in the republican army under the Directory, and my entreaty was granted. A lieutenant's commission was given to me, and an order to join the besieging army of Toulon. I was under an eminent engineer—I but a lad in my teens. How they looked at me, but they could little grasp at the depth of capability in my soul; and as I spoke these words to him that I was under—calmly, unexcitedly I spoke:—'If my plan be followed, Toulon will be ours ere seven days are past. I have no interest with the commanding general to have my plan carried out: do you present it to him. It is this:—Cease to expend time, money, and men, in land attacks, but occupy a commanding station whereby the harbour and roadstead can be swept by your artillery. You will find the English ships will soon seek the safety of their own coasts, and with them the forces that defend the place. They must live, and without transport they will be famished.'

"Toulon was taken, but Napoleon Buonaparte's name was not heard. The fact was hidden three weeks ere it became known that I had formed the plan; and then, when it was known, Napoleon Buonaparte was treated by the prominent minds in the Directory as a hero. I received a bayonet wound in my thigh—my first wound—the scar of which was buried with me—not a flesh wound merely. They showed their gratitude by making me commandant of the Mediterranean fortifications on the coast of France, and afterwards gave me higher honours still, placing a battalion under my command, sending me to join the army of Italy at Nice. My only crime in these my early days was my extreme youth; and after a short stay I found myself superseded, and I returned as poor as when I first entered France's capital. They gave me a command as captain in their artillery. Barras, I see you now. Your friendship for me never wavered; your love of power was co-equal with mine; your ambition, if not as lofty, was quite as strong. He (Barras) held the position of commander-in-chief of the army of the interior; but the infant republican barque was in troubled waters, and its steersman, Barras, was unwilling to quit the helm, and the voyagers in the barque found it comfortable travelling, and did not want to change their conveyance. But others envied them. They, too, thought of its velvet cushions and gilded seats, and fierce waged the battle between the rivals—one party endeavouring to hold on, and the other to take on; one party representing the favoured few, and the other the great mass of the people. They began to mistrust the capability of the helmsman; but he had a great and grand belief in his own power.

"It was no disorderly mob raising themselves against constituted authority, but some forty or fifty thousand well-armed men, who were called National Guards; and at their backs they had unruly, unwashed artisans, labourers, and also the refuse of all Paris. Barras began to think after all the barque was faulty in its build—not so safe as he had at first thought it to be—so the Boy of Toulon was remembered. His danger helped him in the remembrance. He offered me the post to defend the palace; he gave me the order to defend the Tuileries. I accepted the post. The insurgent bands had massed themselves in Paris' narrow streets with no artillery. There was no mid course with me and those I commanded. I mowed down the insurgents by hundreds. Little more than an hour the fight lasted ere the foiled soldiers of the National Guard and Parisian mob hurried to their own homes.

"Such was my first exploit among the Parisians. Yet these men learned to love me, and Barras was grateful; for, without any supernatural agency of commanding the wind to cease, and the waves to lower, I had given him calm waters for his republican barque. He gave me the command of the army of Italy. I had reached what my ambition longed for; and as Barras, side by side with me in a private room, detailed to me the objects of the campaign, Barras said, 'I had difficulties in obtaining this command for you from the Directory; they grumbled, verily, at your youth.' I briefly told them 'If you advance him not, he will advance himself.' 'And when do I start?' was the question I put. 'As early as you wish,' was the reply. And now for the objects—the secret objects—of Barras, the high representative of the Direction. They are these—'Napoleon Buonaparte: First, the alliance of the king of Sardinia with Austria must be broken up. The second,' said Barras, 'is this: I would have you invade Lombardy by way of feint, to have the troops massed on the Rhine withdrawn. The third is, the powers of the Vatican are opposed to our Republic. They favour royalty; but this is not the only bone of contention. The Pontiff, in the height of his arrogance, refused to receive our accredited ambassador [a name like Bosville], but not only refused to acknowledge him in the office with which the Republic of France had graced him, but set on foot a vile plot for his assassination, which plot was successful, but failed even in making inquiries

so as to be able to punish the murderers. I have sworn that this insult to our Republic shall be washed out in a sea of blood.' General Boileau was the master-mind of the army serving under Sardinia's king; the other part of the Sardinian army was under Argenteau, whom I defeated before either Boileau or Colli had the least idea I was near. He had the other part of the army under his command. My men rushed down on Argenteau's forces like a torrent. We conquered easily at Monte Notte. Colours and cannon came into our hands. Colli and Boileau's army shared the same fate. The king of Sardinia's army, if not entirely annihilated, was fearfully shattered. My soldiers were jubilant with their victories. How they loved me, with the kind firmness I showed! They were always rejoicing. I said, 'That is nothing, soldiers, to what I require at your hands. Milan must be ours.' Over the river Adda we chose the bridge of Lodi. There Boileau, with thirty of his cannon, swept the bridge. Have you ever felt mad with enthusiasm, brim full of courage—a body too small for the greatness of your spirit? This is how I felt. Spurring my horse, I was the foremost to face the cannon of Boileau, and as I hastened on, eagerly followed by others, my voice reached the extent of those I commanded: 'Remember, men, the riches of Milan; remember the wealth of Parma's and Modena's dukes; remember the rich adornments of pictures, whose value is untold gold; and let us cut our way through these that would impede our journey.' The gunners were bayoneted at their guns, and before us, scattered to the winds, was the army that would have impeded us. What were one or two hundred men, more or less, when memory gives back to me the battle of Lodi!

"I had married; softer thoughts are urging their claims on me. It was some few days after the rout of the National Guard, when, flushed with success, I sat in one of the apartments of the Tuileries. A fair-haired, handsome boy opened the door. His wondrous beauty, his noble, gracious manner, enlisted all my sympathy in his favour. He was but eleven years of age. Oh, how I longed that the child was mine! Such a fearless, yet trusting look. 'What would you with the soldier, Napoleon Buonaparte—speak?' 'I would entreat of your greatness a boon; I am Viscount Beauharnais.' 'Well, and what do you require at my hands?' 'The sword of father, General Viscount Beauharnais; he was murdered by Robespierre;' and as I presented it to the child I kissed and kissed his brows, and accompanied him to the outer corridor, bidding him farewell. I thought the vision of gladness had disappeared from me, but scarcely ere he could have done the journey himself, a lady required an audience from me. It was his mother, Viscountess Beauharnais, Josephine; beautiful, tender-hearted, and grateful—she came to thank me for my kindness to her son. She became my wife—my only love—for the second, Francis of Austria's proud daughter, never obtained my love. But a few days after we were united I started on the campaign before mentioned. He that has been to you before; he that has only one acknowledged regret: Vittoria's proud conqueror; he that deposed my brother from his throne; he that laid me low [he was referring to the Duke of Wellington, an account of whose control was in the MEDIUM of last December 14th] has but one acknowledged regret. I have many; but amongst them all the most overpowering one is Josephine; dear Josephine [Here the medium sobbed, with tears running down his cheeks, and showed great signs of anguish and distress. If it were acting, no one on the stage could act like it, or at all events better.] Men have said that all the highest and noblest feelings of the human heart I trod under-foot for ambition. Thou, Josephine, wert joined to me in my happier moments, ere ambition's claims had thrown their chains around me. Thou canst read, even now, O Father, the feelings of my heart towards her. Be well assured that I had feelings in my heart outside ambition. Let the records of Lyon's Academy prove that I could not only think, but write successfully on the application of institutions for mankind's happiness. I obtained the prize; I could not have been altogether selfish.

"So much for the finer feelings of my nature. But back again to war. They say I lived to war. History has recorded how well I repaid the treachery of the Papal authority. At Milan the conquered thought they bought peace dear indeed—a sum equal to £800,000 of your money helped to defray the expenses incurred; and, independent of that, some of the first masterpieces of the Ambrosial Gallery. I remember Parma's Duke said: 'Of the forty masterpieces you have removed, give me back but one—which has a claim, not on individuals, but on religion itself. I will ransom it at £90,000.' I refused. The subject of the picture I forget. I think it was 'St. Jerome,' by Correggio. The Papal authorities thought their payment something so terrible that the sum demanded they scarcely dare mention. Their pious throats grew hoarse with cursing. I never found any of their curses efficacious. Memory ghosts your punishment. Your acts live after you—not their curses.

"Territory—oh, yes—I annexed, and millions of their gold I sent on before me to Paris. Oh, those were fields worth ploughing in those days. On to Venice; and there, too, rich rewards—increase of territory, abject submission, ships of war, formed part of the conquest, and unlimited millions. Proud and haughty Austria, with all her well-disciplined army at her back, began to fear for her safety, and talked of surrendering territory for the sake of peace, giving Lombardy as the sop. Advantageous terms were proposed and forwarded by me as an obedient soldier to the Directory.

"The completion of the terms of peace was ordered. I remember well, when we stood within the sacred edifice in which the arrangements were concluded, how Austria's proud representative

would have taken the seat of honour until, more readily than politely, I placed my hands on his shoulder and seated myself there. 'I am the representative of the Republic of France, and will not allow the seat of honour to your master.' How discordant my laugh must have been when I ordered the erasure of the first article of the treaty, commencing, 'The Emperor of Austria recognises the French Republic.' 'Erase it—it is idle twaddle—the French Republic is as apparent as the stars in heaven, and woe be to those who do not see its light.'

"Chiefly the terms were advantageous to the country whose servant I was. Austria consented to the annihilation of the territory of the old Venetian Republic, and we shared the territory between us—France getting the lion's share, and Austria that of the jackal. The rewards of the populace are feeble, not only in France, but in all lands. But oh, on that day which saw me arrive in Paris, surrounded by the officers and generals of my army, accompanied by the trophies we had gained in our many battles, and with the celebrated Treaty borne before us whereby peace was concluded (the peace of Campo Formio), the cries and shouts of the populace were deafening. 'Long live General Napoleon!' was shouted on every hand. 'Long live the Little Corporal!—God bless him' was shouted from windows on every hand. Already from thousands of voices came the words, 'Already we have been governed too long by lawyers; let us give the throne to Napoleon and make him our king!' The magnates of the Directory listened to these cries with fast increasing jealousy and gloomy frowns, but I allayed their fears. I said the battles my soldiers had won had not been won for me, but had been fought successfully for the glorious constitution of the year Three. Barras, still firm in his friendship, said in the presence of the Directory, 'Nature exhausted herself when she formed Napoleon.'

"You are an Englishman. I am about to speak of your country. This is England. To me was given the superior command of an army of invasion, and not one mind in France saw the thorough impracticability of such a scheme as well as my own. But side by side with this impracticable scheme sprang an idea—the same idea rules paramount in the brain of a great monarch to-day. There are other ways of getting at England than by her towering white cliffs. A tree loses its fruitfulness when you lop off its branches. I, too, had heard of that land teeming with wealth—that mighty empire of millions of subjects—and I thought my arm long enough to reach it,—to grasp it, not directly, but by first destroying its trade. Malta fell into my hands; Alexandria followed; then Cairo; then Jaffa: in fact, all Egypt bowed to our sway, meeting only with a repulse before an insignificant, miserable place. Had I observed the same rules which always guided me I should have been master of it in a week or a fortnight: as it was, sixty days—valuable days to me—were wasted in unsuccessful assaults on St. Jean d'Acro. An army nearly annihilated. It wanted but one more disaster to make me believe that my hitherto ascendant star was setting. It came. Aboukir's victory robbed me of ships, of brave hands, and worse than all, it nearly succeeded in robbing us of our entire supplies. I speak of Nelson's victory; but that was not sufficient misfortune to fall on me—I must needs hear that our former victories in Italy and Germany were turning out of no use; and, side by side with that, internal quarrels were going on amongst the Directors. So, with a chosen few loving hearts, I hastened back, and stood once more unexpectedly before the authorities of my country—the celebrated Five Hundred, then in power.

"At their head I had judiciously chosen my brother, Lucien. By his influence and also by that of others, the sittings had been removed to St. Cloud. I remember as I passed up the road towards the dais, the angry looks that met me on either side, the accusations that assailed me from several speakers, who marred their case by their eagerness to hasten my downfall. At last, thoughts were being rapidly changed into actions. Who is this Dictator? Who is this that orders levies of recruits to find for them graves in infidel territories? Who is he that murders his wounded, and that basely murders 3,000 prisoners under trust? Outlaw him—stab him. Befriended and saved from assassins by the efforts of my brother and of others in my favour, with the quickness inherent in me, these vaunts were turned greatly to my advantage, and, getting out of the room, I returned with an armed force. Those that had most reason to fear me most rapidly made off, and those who remained were addressed by my brother, as president. He said that the Directory had acted with the greatest injustice towards me, and that with the aid of the most reasonable of those that formed the Directory, a new course of resolutions had become absolutely necessary. It was argued *pro* and *con*.—the advisability of being governed by Consuls; and it was assented to, with a Legislative Body acting under their orders. I was chosen First Consul, having two others under my command.

"And now, seriously unadvised, not commended, but a hope sprung from my brain—the resolution to invade England. Scornfully as such an idea would be treated now, then it was the cause of great uneasiness in your country, and held some slight chance of success in my opinion. I could have been followed by 300,000 veterans, and had it been necessary, I could have had every Frenchman capable of carrying arms; but like other preparations it fell through; your naval commanders prevented the torrent of war in their own country. Trafalgar robbed me of my means of transport. Had I had a fleet like England, I would have carried out my scheme; as it was, I utilised my army collected by pouring it on Germany."

Here the narration dropped, but I had a desultory dialogue for some time. He said he was "ordered by a higher power to

come to me." I then referred to his many regrets, and alluded to the Duc d'Enghien. "Yes, that was a cause of bitter regret, but Josephine was his bitterest." Much passed that I do not think it necessary to publish.

Just before the seance ended, whilst he was telling me about the mistake "the world made in giving him credit only for being a warrior," thoughts were passing in my mind about the Code Napoleon, and about the Jacquard loom, and several other great things that he promoted and helped, when the control suddenly broke out, "I read your thoughts; you are thinking of the Code Napoleon."

He made an appointment to be with me on the Tuesday following, punctually at 4 p.m. The seance speaks for itself; comment is needless.

"ORIENTAL CONTROLS."

Mr. Editor.—Dear Sir,—In reference to the article in last week's MEDIUM, under the above heading. I beg to say that in Cassell's "History of India," vol. i. p. 8, the following paragraph will be found:—

"At the crisis, through the favour in which a Dr. Boughton stood with the Shah Jehan, they were authorised to make a new settlement on the Hooghly, and the ground on which Fort St. George and Madras now stand was obtained from a native prince," &c.

This confirms the truth of the controls, the only mistake being the wrong spelling of the name Borton instead of Boughton.—Yours most respectfully,
WM. ASTON.

Bury St. Edmonds, Jan. 7th, 1878.

NOTES FROM A WORKER'S DIARY.—No. 4.

SPECIALLY PREPARED FOR THE "MEDIUM AND DAYBREAK"
BY J. J. MORSE.

In your issue of July 27, Mr. Editor, you kindly inserted No. 3 of this series of papers, and once again I am seeking the hospitality of the columns of the MEDIUM for another of these "Notes from a Worker's Diary." Since my last, your contributor has had many varied experiences, rich in an educational sense, expanding the mental horizon, and quickening the spiritual faculties, at times attaining the summit of the mount by passing through the Valley of Tribulation. Trials purify us, and from the weakness of our present sorrows are extracted the elements of our future strength and usefulness. The spiritual worker, be he medium, editor, speaker, or writer, encounters many things that seem harsh at the time. Such are subject to methods of training that only those who are "called of the spirit" ever pass through; indeed there is many a Jesus in the Garden of Gethsemane treading this earth of ours to-day. When we find them, let us extend a loving hand to them. Too often they are scorned at because the world cannot understand them.

My previous communication closed with a reference to my spirit-friends' appearance at Doughty Hall on Sunday, July 15, an excellent audience, as usual, being in attendance to listen to their ministrations. On the following Sunday I again left home for Keighley, encountering an unpleasant experience by the way. Missing a train intended, I took the tourist express from St. Pancras, *via* Midland Railway, booking to Bradford, where I had decided to put up for the night, proceeding to my destination on the following morning. All went well until Normanton was reached, when, as a result of a strong impulse, I walked up to the luggage-van to see if my trunk was handy to put out at Apperly junction. Alas! no trunk was there! A hasty consultation with the guard ended by his exclaiming, "Why, I put that trunk out at Leicester." So I left the train, and waited for the next, marvelling much how "Bradford" on my trunk could read "Leicester" in the guard's eye? An hour's tedious waiting in the dead of the night brought the Scotch mail and my trunk, and finally I was landed in Bradford at 2.45 a.m. I ultimately reached Keighley, sundry shillings out of pocket, and more fit for bed than the platform. My guides gave two most powerful and telling addresses, Sunday afternoon and evening; and on the Monday evening they delivered an address upon the Temperance question, which was pronounced a masterpiece by all who heard it.

My next appointment was Oldham, where I had volunteered two Sunday services free of cost to the friends, to assist their work. The meetings were very badly attended, and the evidences of discords and inharmonies painfully manifest. Mr. T. Kershaw and one or two others, including Mr. Quarmby, were as active and genial as ever, and their kindly attentions made my visit agreeable. A private chamber-lecture was held at the first-named gentleman's house on the Monday evening; it was well attended and much appreciated.

The first Sunday in August found me in Newcastle again, and the incidents of my usual visit were agreeably varied by participation in the Society's annual pic-nic, held in the grounds of Mr. W. R. Armstrong, High Cross Lodge, Benwell. Unluckily Jupiter Pluvius was a deal too handy with his watering-pot, and that, combined with two or three thunder-showers, detracted from our pleasure, but in spite of all, a very pleasant time was passed. The following Sunday my guides uttered their message in the Spiritualists' Hall, Glasgow,—myself being the guest of my good friend Mr. Bowman. All that could be done to make my visit a success had been attended to, and it was admitted that two very agreeable and instructive evenings had been spent. The usual order was, however, deviated from, and the Monday evening meeting was held on the Tuesday evening instead. The reason was the occurrence of an event, which to the writer was very interesting. It was a Scotch wedding. The bride, a bonnie lassie; the happy "he" a

comely male, late a member of the army; the minister, Rev. Mr. Ferguson, was a genial, earnest gentleman, who infused into the simple ceremony he conducted a feeling and a spirit that fully impressed one with the deep responsibilities the young couple were assuming. No pomp of begowned ecclesiastics; no mumbling of set services; but a plain, honest, earnest binding of two lives in one, with free assent on either side. The wedding was held in the Spiritualists' Hall; and the bride being a Spiritualist, many of the friends of the Cause assembled. A bountiful tea—for the marriage it must be stated, took place at 8.30 p.m.—and a variety of games and dances wound up an event that to your correspondent was as pleasant as it was unique.

Ten hours trundling on the iron track, and the writer was once more in London, where, on Sunday, August 19, his controls addressed the congregation at Doughty Hall.

The following week, accompanied by Mrs. Morse and our little Florie, we left for Cardiff. Commend me to the Great Western Railway for making haste slowly. After six and a-half hours' riding, for a journey of 170 miles, we arrived all safe, and were most cordially received by that earnest and devoted worker Mr. R. Daly, whose guests we were during our stay. The friends had arranged a picnic for the next day (Sunday) at the "Rocking Stone," Pontypridd; but at the time we arrived it rained, as the saying is, "heavens hard," and continued to do so all night. In the early morning it abated, and at the time of starting it was fine. We reached the rendezvous in good time, and all enjoyed the outing to the full. However, as my friend Mr. A. J. Smart favoured your readers with a *resumé* of the public part of my labours and visit in and to Cardiff, there is no need to recapitulate those matters now.

On the Tuesday evening I was invited up to the adjacent town of Merthyr Tydfil, where a very pleasant and a profitable evening was spent. The scenery is very fine along the Taff Vale, but one's admiration for Nature was rudely jostled by contemplating the ravages her recent storms had worked. The heavy rains had caused the rivers Taff, Llynvi, and Ogmore to overflow their banks, and incalculable damage was the result. Returning the next morning, the home party met me at the main station, and we all took train for Chepstow, our purpose being to visit Tintern Abbey. We passed through some woods and then came upon a marvel known for miles round as the "Wind Cliff," and a regular wind it is to descend. After winding round and round we reached the Moss Cottage at the base of this tall cliff, whose red face, scarred and seamed by unnumbered storms, towered grandly grim above us. The cottage is a quaint little edifice, the interior of which is lined with moss in every available spot. Rejoining our brake, we drove on to the Abbey, and soon we found ourselves treading the grassy floor of one of the most picturesque ruins in England (N.B.—Chepstow is not in Wales.) Writing this away from home, your correspondent cannot lay his hand upon certain interesting notes he had made, concerning this wonderful ruin; had he been able to do so, they would have been read with pleasure by many who have never seen this stately pile, but of which nearly all will have heard.

On Thursday, August 31, the writer's controls delivered a trance address at a little town called Ystradgynlais (pronounced Istradgunlis), and of all the quaint, out-of-the-way places, it is one most curious. What with pleasant drives, agreeable society, and a liberal amount of hard work besides, our week soon glided past, and at seven o'clock on the morning of Saturday, September 1, we bade our warm-hearted friends "good-bye," and off we steamed for Newcastle, three hundred miles away. Among those we met in Wales must not be forgotten Mr. Lewis, Mr. J. Sadler, jun. (a jovial soul), Mr. Sadler, sen. (a host in himself), Mr. A. J. Smart, Mr. Hogg, and all did their best to make our visit pleasant, in which they succeeded to the full. Our host also kindly procured admission for us to view the Marquis of Bute's castle, and well repaid we were by the many beautiful things we saw therein. We reached Newcastle safe, and my visit was signalled by my first appearance as a practical phrenologist, in which capacity I gave a phrenological entertainment on Wednesday evening, September 5, for the benefit of the Library funds of the Newcastle Society, the meeting being held in their hall. It was well attended, and pronounced a success in every way, the public examinations being quite a hit. A flying visit to our good old friend, W. H. Sykes, of Heckmondwike, and then Mrs. Morse and our daughter went on to London, I following them four days later, the intervening time being spent at Belper, where my controls gave two addresses on Sunday, September 9, and two others on the evenings of the 10th and 11th. On the 24th of the same month Keighley was again visited. The Sunday between, September 16, was offered for London, but was not taken, as other arrangements had been made. While at Keighley a public lecture was held on the 27th, and a chamber lecture on the 28th, both being well attended. Each time the writer visits the Keighley friends, the better does he like them: the guest of Mr. J. Clapham, whose family make one feel at home directly; visiting Mrs. Wetherhead, whose motherliness is a most conspicuous feature; meeting Mr. Morrell, whose labours are earnest and constant, and finding all animated with a desire for the truth, it would, indeed, be difficult not to enjoy a visit to such friends.

On Sunday, September 30, the writer's spirit-friends commenced a series of lectures in Stockton-on-Tees, continuing them on the Sunday and Monday evenings of October 1, 21, and 22, and November 18 and 19. The meetings were well attended, and reflected much credit upon the promoters, the Messrs. Freund, Cle-

phan, and Hunter. I was the guest each time of the last-named gentleman, in whom I found an earnest seeker after truth, a genial man, and thoughtful student. My visits were very pleasant ones. I also met our old friend, Mr. Jasper Fawcitt, now a Benedict.

The three last visits paid to Newcastle during this year, in October, November, and December, followed on in their usual even tenor, varied in October by a visit to Sunderland, where two lectures were delivered, on October 10 and 11, to moderate audiences.

In November I visited South Shields, giving a phrenological entertainment in aid of the Excelsior Press Fund; and while at Newcastle this month, visits were paid to South Shields and Sunderland, where private chamber lectures were held on December 4 and 5.

On Sunday, October 14, your correspondent's controls delivered an address at Doughty Hall on the occasion of the anniversary of the Free Gospel meetings, a crowded audience filling the entire hall. On the 16th and 18th of the same month the writer was at the Marylebone Society, two nice meetings being held. On the 17th, his anniversary *soirée* took place.

On Sunday, November 11, once again in Glasgow, where a very pleasant time was again spent under friend Bowman's roof. I have in former times spoken of the invariable kindness I receive in the above-named friend's house: especially is this the case on behalf of Mrs. Bowman, whose kindness to me, but most particularly to my wife, is always great. A supply of dress pieces for our little daughter was a most welcome, and not the least, exhibition of her kindness this last time. Verily, there are some good souls left, even yet. On to Birmingham, where on Sunday, November 25, my guides spoke to a packed and jammed audience in the Athenæum; and also addressed a large and appreciative audience at a chamber lecture the following evening. Thence on to London, to be present at the Happy Evening. The immense attendance at the meeting was a most gratifying circumstance. The one regret was the enforced absence, Mr. Editor, of yourself.

The final visit for the year to Keighley took place on Sunday, December 9, two excellent audiences assembling, and pronouncing the addresses (the evening one chosen by themselves) as being excellent. A chamber séance on the Monday night, and the following day on to Bradford for two nights, two meetings being held, of a pleasant and instructive nature, the Keighley friends re-engaging me for once a quarter during 1878.

Sunday, December 16, brought me to Manchester. Two meetings were held in the Temperance Hall, Grosvenor Street, and a chamber lecture on Monday night, my host, Mr. Fitton, being as earnest as ever. From thence to Belper, where two meetings were held. The last twice I have visited the above town our good friends the Bodels have entertained me, and I tender many thanks to them for their considerate kindness and attention on each occasion. Our earnest friend Mr. W. P. Adshad is as staunch and large hearted as ever. As say the orientals, "May his shadow never grow less!"

The two last Sundays of the year were utilised at Doughty Hall, thus bringing the worker's labours in the Cause to a close for the year now done. The work has involved the receipt of over 800 letters, the writing of over 1,000, the journeying of over 9,000 miles, some misrepresentation—a little where least expected—much kindness, plenty of hard work, and just enough to live on.

But thank God, in such a Cause, one does not entirely "labour for the bread that perisheth;" the writer feels it a sacred duty to adhere to his post, come rain or shine; the angels called him to the field, and until they bid him depart, he will remain. He here takes the opportunity to thank all for their support during the past year, and to trust that in the next and future years, he may be counted worthy of being a servant of the spirits. A Happy and a useful New Year to you all.

December 31, 1877.

SCOTTISH NOTES.

Mr. Burns's visit and subsequent remarks in the MEDIUM have not been without effect. For the last two Sundays the audiences at the meetings in Trongate have been gathered to the front, and a circle formed as suggested, to sustain the speaker.

On Sunday, 22nd ult., Mr. Birrell, the spiritual inventor, delivered a magnificent practical address, the control being "Dr. Priestley," of Unitarian fame, and at its conclusion the spirit of "G. V. Brooke" controlled, and repeated with exquisite effect, as illustrative of "Dr. Priestley's" address, the soliloquy of the King in "Hamlet," Act iii., scene 3, in which he speaks of forgiveness as not being possible while he still held the fruits of his misdeeds in his possession. The lecture was evidently held to be thoroughly satisfactory as nothing was opposed to the sentiments at the close.

On Sunday last it had been intended to hold a conversational meeting, at which we might review the present position of the Movement; but hearing in the interval that Mr. W. Wallace, the missionary medium, was in the neighbourhood, he had been cordially invited by a few friends among the members, Mr. Craig kindly undertaking the arrangements for his entertainment. He was heartily welcomed on making his appearance at the hall on Sunday, it being exactly five years since his former appearance.

His address, which was over an hour in duration, was listened to with marked attention and called forth more than the usual amount of discussion. It was felt, perhaps, by some present that there was a good deal more pulling down than building up, but this was scarcely the case, though much was said that was bound to run counter to those having orthodox proclivities.

Strange to say, some of our mediums through whose lips the most heretical of teachings come, are the first to object in their

normal state to anything that seems to be opposed to Bible infallibility, &c., &c., and we had full illustration of this on Sunday last, as the controls' views of the creation of Adam, the Deluge, &c., which in the speaker's view taught some spiritual truth, and not literal facts, were perseveringly objected to by the medium through whom "Hafed" and "Hermes" have so wisely spoken. Altogether the meeting was a most pleasing one, the answers at the close satisfying almost to the full every one.

Mr. Wallace's mediumship, we think, is particularly well adapted for missionary purposes. Having had the pleasure of a private sitting with him, it is only just to say that the tests of spirit-power got are most incontrovertible; and we feel assured that he could do good work, were he invited to the family circle where it was wished to introduce a sceptical friend. The introduction of a friend like Mr. Wallace is also most useful in developing mediums, and more particularly guiding and directing newly-formed circles. We have no doubt, before leaving Glasgow, that his visit will be largely taken advantage of; meantime, we have engaged him for our next Sunday's meeting, which we anticipate will be as satisfactory as the last.

At the opening of our present season, a feeling was expressed as to a scarcity of speakers at our meetings; as yet, this has not been the case, but the reverse, as this Movement, once it takes hold of the mind, is bound to have utterance, and hence we have always a full supply of Teachers for our Sunday meetings.

You will be asked to publish in a few weeks, a sample of the normal addresses we are favoured with. J. R.
Glasgow, New Year's Day.

SECULARISM AND SPIRITUALISM.

To the Editor.—Dear Sir,—If we peruse the varied periodical literature of the times, we find that Spiritualism is beginning to be more widely recognised as a subject worthy of attention and investigation; and although the wiseacres, perched in their various editorial chairs, look upon the subject with a timid and jealous eye, and only (with a few rare exceptions) touch the ugly innovator with their little fingers, still, Spiritualists may congratulate themselves on the fact of its being fairly installed as one of the interesting topics of the times.

I think I shall not err far in stating, that in no domain of thought does Spiritualism encroach more than in the domain of so-called secularism. Adherents of this form of thought are beginning to recognise that Spiritualism, when scientifically presented and understood, is perfectly compatible with secularism, as broadly presented in the principles of the "British Secular Union." Mark, I do not imply that the leaders of the secular movement recognise this compatibility. No, no; in their own estimation they are not such simpletons as to make a concession of this kind. They have formulated the dogma that no light can be obtained respecting a future life. They are agnostics—that is, they neither know anything nor can know anything about the matter. In common parlance, they are "ignoramuses." Sometimes they outstrip themselves by unwittingly arguing that death is annihilation—that only the good fame we leave behind us is immortal. This position, it is needless to state, virtually implies that they who maintain it arrogate to themselves some knowledge on the matter; in other words, they claim to know that there is no future life.

Thus, it is difficult to come at the real views of the leading minds in the secularistic ranks; however, when they are accused of denying that there is a future life, they petulantly expostulate to the effect that they do not deny! They would be ashamed to manifest such rashness! They only say that they see no evidence of a future life. Well, amid such incongruities I will be good natured, and concede that this last position fairly represents the bulk of secularists. What then? Why just this—that even from a secularistic standpoint there may be a future life. The phenomenon of death may be deceptive. From the wreck of the physical body—for anything the secularist knows to the contrary—there may emerge an ethereal organism, and thus existence and identity be preserved. Very well. When Spiritualism, ignoring the old worn-out views of metaphysicians and supernaturalists, presents an array of concise facts in harmony with natural laws, physical and spiritual, which prove that man continues to exist after the metamorphosis termed death, surely the freethinkers and the secularists who profess to be knowledge-seekers and truth-seekers, ought at any rate to assume that attitude which welcomes new knowledge in respect to man's nature, especially when the philosophy of Spiritualism insulates that the very best use of this life is the best preparation for the next stage.

I have said that many intelligent secularists are beginning to view the matter in the light that I have just presented, but the giants in secularism, the "leaders" (!) are so encumbered with dense cart-horse kind of intellects, and so nearly destitute of intuition, that this new light fails to penetrate their craniums, hence their stiff and unyielding attitude. Their pride of intellect will not allow them to investigate. Bah! 'tis all a superstition! Spiritualism is no proof to them of a continued existence, simply because they will not—shall I say dare not?—prove the matter. Why should they be so scared with spiritual phenomena? Perhaps because they know that they cannot disprove that there are spirits in existence who have a natural desire to communicate.

A few weeks ago there appeared an article in the *Secular Review and Secularist*, edited by Watts and Foote, entitled "Spiritualism as a Religion." The article was written by "X. Y. Z.," and let the truth be told, he never in a single sentence dealt with the teachings of Spiritualism which constitute its religious aspect, but he presented a lot of extravagant and incongruous matter on the phenomena, and ended with the startling *coup de grâce* that Spiritualism is "a worse folly than Christian orthodoxy."

The writer of this letter sent a reply to the editors, which had to stand over, for I believe five weeks, when all the mere dry statements in the reply were inserted. All the pungent and satirical whips being left out, though I can vouch that there was not one ungentlemanly expression in the whole letter.

Perhaps the editors entertained a filial affection for "X. Y. Z.," and did not wish him to receive chastisement on the ground that "what was sauce for the goose was sauce for the gander." Be that as it may, in

a fortnight after the appearance of my article, "X. Y. Z." appeared again with a criticism on my reply, and he it said that he began by complimenting me on the courteous tone that I had evinced, and that he himself would endeavour to emulate me in that—which he did—for his second article evinced a much better spirit than did his first.

However, in pointing out what he conceived to be my errors, he was so profuse in mere surmises and conjectures against the facts, that it was made patent that he had nothing solid wherewith to refute Spiritualism. He toned down his former statement as to the folly of Spiritualism, by stating that there was no compatibility between secularism and Spiritualism. I wrote again, exposing his slipshod mode of dealing with the matter, and ended by declaring that I could sign my name to every principle of the "British Secular Union."

However, this last article I presume has been consigned to the waste-paper basket, nor have the editors manifested their usual courtesy of specifying in their answers to correspondents why they have rejected the article.

Surely I am not to be blamed for surmising that articles on Spiritualism (though they insert a few occasionally) irritate the editors somewhat, and of course they are wont to use their editorial prerogatives pretty freely in respect to them. Well, hoping that they will yet progress and learn better.—I remain, yours truly, A. D. WILSON.
33, Haigh Street, Pellon Lane, Halifax, Dec. 16, 1877.

NEW YEAR'S PARTY AT BIRMINGHAM.

To the Editor.—Dear Sir,—Mr. Mahony's New-Year's party was the jolliest ever held in Birmingham among the Spiritualists. After the formal part of the programme was over, Christmas games and dancing were the order of the evening, and this went on merrily till half-past twelve o'clock, an extension of time having been granted.

The dramatic section of the performers played two laughable pieces with decided success—Mr. Mahony sustaining the leading part in each play. It is of Mr. Mahony's "Recitals" that I more particularly wish to speak. His great elocutionary ability and intense dramatic power render his recitals an intellectual treat at all times; but in some pieces he greatly excels. His terribly vivid and realistic rendering of Hood's "Eugene Aram," with its weird sombreness and horror, created an almost painful degree of interest, and a positive sense of relief was experienced by the audience when this thrilling historical story was brought to a close. In Macaulay's magnificent poem, "Horatius keeps the Bridge," Mr. Mahony's martial and truly poetical style was in every sense worthy of the high-class reputation he has won as a dramatic reciter in the most critically dramatic town in the kingdom. Mr. Harper also gave recitals from E. A. Poe, ("The Raven" and "The Re-union") in an impassioned and truly artistic style. Miss V. Morral recited Hood's poem "The Song of the Shirt" in a very creditable manner. Mr. and Mrs. Hartley and Mr. and Mrs. Turner sang their pieces very successfully, and were warmly applauded. Mr. Morral as pianist played several solos with great power and finish. Altogether the party was an intensely enjoyable one, and will be long remembered with pleasure.—I am, yours respectfully, T. HANDS.

115, Barr Street, Birmingham, Jan. 7, 1878.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, Jan. 6, at 3.15 p.m., Mr. J. W. Fletcher delivered an inspirational address in this hall. Subject: "How, and where do we stand as Spiritualists," which was handled by Mr. Fletcher's guides in a clear and comprehensive manner. A very unfavourable picture was drawn of the angry, cruel, and merciless God of the Bible, in comparison with that divine essence of all love and truth and goodness, which Spiritualists by virtue of their greater opportunities of knowledge, reverence and adore. The responsibility incurred, by reason of such better knowledge, was shown to be the duty of trying to elevate the minds of those poor degraded wretches who at present are wandering in the miseries of utter spiritual darkness.

The present condition of such, was so touchingly described that it held the audience spell-bound, and at the conclusion their appreciation was shown by a hearty round of applause, comparing favourably with the usual rather formal vote of thanks given on these occasions.

In the evening, at 8, Mr. Quarmby, of Oldham, held a seance; when his guides gave a short address on the subject chosen by the audience, "The Rich Man and Lazarus."

The address was first dealt with from the ordinary theological standpoint. The guides then leading the audience to the consideration of materialism at the present day; and spoke of the advent of Spiritualism, instituting a parallel between the life and teachings of Jesus of Nazareth, and the efforts exerted by the spiritual world to-day, in endeavouring to bridge over the gulf separating the spiritual realms from the mundane or material sphere.

After the address a circle was formed, when several friends received very satisfactory clairvoyant tests, concluding with descriptions of mediumistic powers possessed by some of those present.

Mr. Quarmby will give a farewell seance on Sunday next, Jan. 13, as he returns to Oldham on the morning of the 15th; commencing at 8 p.m. Admission 6d. JAS. WHITEHORN.

Jan. 8, 1878.

MR. COLVILLE'S FIRST LECTURE, 1878.

On Friday evening, January 4, 1878, Mr. Colville gave a lecture in the Spiritual Institution room. There were more friends there than was expected on such a wet evening, among whom was recognised Dr. Peebles, who has recently returned from his second tour round the world.

The subject was chosen by the audience, on "Spiritual Existence," &c. Mr. Colville, under control of one of his spirit-guides, spoke well for about thirty-five minutes without ceasing. He gave capital information and instruction relating to Spiritualism, its earliest career, and quotations from various authors.

When the lecture was over, questions were asked on the subject, which were satisfactorily answered, after which many questions on various subjects were asked and answered to the satisfaction of the whole audience. An impromptu poem, "Woman's Love," was chosen by the audience and given by the lecturer, which, had it been in print, would have occupied a whole column of the MEDIUM. It gave great pleasure to his hearers. A. B.

**SUBSCRIPTION PRICE OF THE MEDIUM
FOR 1878.**

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 11, 1878.

SUBSCRIBERS FOR THE MEDIUM ARE EARNESTLY
REQUESTED TO REMIT THE AMOUNT FOR 1878
WITHOUT DELAY.

MR. BIRRELL'S INVENTIONS.

We have in preparation a full account of the inventions communicated from the spirit-world, through the mediumship of Mr. Birrell, of Rutherglen, near Glasgow. The article, with a fine engraving, would have appeared this week had it not been for the space occupied with other matter of current interest. We hope to give them next week, and can recommend that number as well worth circulation amongst inquirers who desire to see some good in Spiritualism.

THE "STROLLING PLAYER" AND PROPHECY.

"Leaves from my Life," or the life-leaves, neatly sheafed, of the trance-lecturer, J. J. Morse, deeply interest me. The volume should have a large sale.

But I took the pen to say a few words about prophecy, which when rationally understood, may be summed up as simply cause and effect.

Spiritual intelligences, seeing certain causes in operation, can, if wise and far-seeing, calculate very nearly what the results must be. The announcement of this calculation is called prophecy. Neither past nor present prophets, however, are infallible; and for the reason that they cannot—be they mortals or immortals—grasp all the forces, or trace out all the causes in the universe.

When meeting Mr. Morse several years ago, the "Strolling Player" saw me prophetically lecturing in far-off isles of the ocean, and traversing tropical lands, surrounded by brown-complexioned people. And at this time I had not the least notion of visiting Australia, China, and India.

Meeting him again after my first voyage around the world, he spoke of a linking life-line and another magnetic girdling of continents, and future labours in the palm-groves of oriental lands. And at this time I did not even dream of a second voyage to the East, and especially to Southern India, and South Africa. Are our lives mapped out? If not, how are they sometimes forecast and described, even to the minutest details?

The "Strolling Player" is certainly a prophet, and withal, a genial gentleman inhabiting the better land of immortality. His presence may be known by the facial features and by the graceful attitudes that he makes his medium assume while taking control. Pardon the pleasantries. J. M. PEEBLES.

**MR. COLVILLE'S LAST LECTURE AT DOUGHTY
HALL FOR THE PRESENT.**

On Sunday evening Mr. Colville will speak at Doughty Hall. Being the only opportunity which his friends will have of hearing him there prior to his engagement in the North, we have no doubt the hall will be full. The subjects for discourse and poem will be left to the discretion of the audience. The meeting will commence at 7 o'clock, at Doughty Hall, 14, Bedford Row, Holborn.

DR. MONCK'S OPENING MEETING.

On another page we print the announcement which has been issued respecting Dr. Monck's opening meeting at Ladbroke Hall, opposite Notting Hill Railway Station, on Sunday evening at 7 o'clock. Dr. Peebles will conduct the service, and well-known friends of the Cause will be present. We hope there will be an overflowing audience.

TREMENDOUS PHENOMENA.

A report of the most astonishing nature, from the pen of the Rev. Mr. Colley, is held over this week, to give it the special prominence it deserves next. We put our readers on the look-out for it, and urge its widest circulation. A double edition should be demanded.

THE REV. F. W. MONCK, LL.D.

Dear MEDIUM,—I now resume the ministerial position which I had in the past, regarding which, owing to advanced views of equality and universal brotherhood, and (as some might think) a mistaken contempt for order and degree, I have (to my own prejudice, perhaps with some,) been too long disregarded. For several years I have been known among Spiritualists as Dr. Monck, with right to the title, covertly suspected and openly pecked at by some, yet as valid as any university degree other than Oxford and Cambridge, being, as I am, a graduate of Philadelphia. But now I resume and shall for the future retain my clerical title, and desire publicly to be known as (which from my name in many a Baptist Year Book I had and have the right of customary courtesy to be called) the Rev. F. W. Monck, LL.D. If there be any value in letters appended to one's name, though personally I attach no importance to them, I may add that I have an equally legitimate right to the distinction (as Fellow of the Anthropological Society, the first established in England) represented by the capitals F.A.S. But, apart from the folly of these things I have now demonstrated, I am ever ready to answer to the name and be plainly known as

FRANCIS WARD MONCK.

P.S.—I invite my friends to attend in force at Ladbroke Hall on Sunday and help to ensure a great success. Those who come from a distance to attend the morning meeting may be supplied with refreshments on the premises.

52, Bernard Street, Russell Square, W.C.

A SELECT SCHOOL FOR CLAIRVOYANCE.

A few friends, under the direction of Mr. Towns, are desirous of meeting with others on Tuesday evenings at the Spiritual Institution, for the development of spiritual gifts. Intending sitters should apply in person.

TWICE AROUND THE WORLD.

J. M. Peebles, M.D., in addition to his usual lectures on Spiritualism, is also prepared to give the following course:—

- LECTURE SYLLABUS.
- I.—The Western States of America: the Mormons of Utah, the Kanakas of Honolulu, and Cannibals of the South Sea Islands—Australia: commercially, socially, religiously; its climate, fruits, and gold-diggings.
 - II.—New Zealand and its Maoris—Confucius and the Chinese: Manners, Customs, and Laws. Do they murder their children? eat rats, puppies, and worship their ancestors?—The Religions and divinations of China.
 - III.—Southern Asia: Singapore—its spices, nutmegs and clove fields—The vipers, monkeys, and terrible serpents of Malacca—The Malays, the progenitors of the North American Indians—Did men proceed from monkeys?
 - IV.—Northern India and its Castes—Calcutta—The Holy City of Benares—Ganges bathing, and the burning of their dead—Their gods, temples, and social customs—The Brahmans and their literature—Keshub Chunder Sen and the doctrines of his school.
 - V.—Southern India: Madras—The terrible Indian Famine—The Magicians, and what I saw them do—Magic: black, gray, and white—The relation of Magic to Psychology—The Hill-tribe People and Cobras—The Tamil Hindus—Devil priests and the casting out of demons.
 - VI.—The sunny isle of Ceylon—The Singhalese and their customs—The Veddahs—The palms, coffee, rice, and old ruins—The Buddhists: their books, colleges, and discussions with the missionaries—The prevalence of Polyandria.
 - VII.—The Persians: their sacred fire and towers of Silence. The Arabs: their tribal laws, and how they live—The country of Arabia and its Products—The Red Sea, Mount Sinai, and the Suez Canal.
 - VIII.—Egypt and its Pyramids: by whom, when, and for what purpose were they built—The tombs, mummies, ruins, and canopus stone—The Copts—The Ancients our superiors—The Alexandrian Library.
 - IX.—Palestine and Pilgrim Shrines—Bethlehem—The Dead Sea—Jordan—Jerusalem and the sacred places—Fighting between Greek and Roman Christians over sacred places—Tanting at Jericho—The tomb of Jesus—The Mosque of Omar and the present condition of "Judea."
 - X.—The Turks: The Mohammedan religion—Mohammed's visions—A Turkish feast—Polygamy—The howling Dervishes—The dogs of Constantinople—Smyrna and Ephesus—The country, climate, and productions of Asia Minor.
 - XI.—From Madras to Mauritius, Madagascar, and Natal, South Western Africa—The Kaffirs and their customs—Bishop Colenso, his friends and his enemies—Transvaal—The Zulus and Bushmen—Are the latter descendants of apes and monkeys?
 - XII.—South Africa: Country, climate, and people—Diamond digging and Ostrich farming—My meeting with H. M. Stanley, and his 117 Zanzibar negroes—His Explorations: was he justified in those thirty battles to settle a geographical problem?—Cape Town and the adjoining country.
 - XIII.—Mexico and the Aztecs—Vera Cruz, Orizaba and its oranges, the Pulqui drink—The city of Mexico—Pyramids and Toltec Ruins—The Mestizos—The Mexican mines, laws, and customs—The discovery of Phallic symbols and Egyptian relics.
 - XIV.—Yucatan and the Maya Indians—Merida and its Castle—Traveling with an Indian guide to see the ruins—Uxmal and Palenque—by whom and when were they built—Were the Toltecs the mound-builders of America—Proofs that the Western is older than the Eastern Continent—The future of Anglo-Saxons.

These lectures will be illustrated by maps, pictures, relics, and paintings of people, pyramids, buildings, and countries.

DOUBLING THE CIRCULATION OF THE MEDIUM.

Last year was a year of disintegration. This year promises to be one of construction, and no better sign of it exists than the hearty effort which is being made by many friends to double the circulation of the MEDIUM. Mr. C. Hallgath, of the Lyceum, Ossett, sends for a double quantity per week and a contents placard, that he may put it on his front door and let all the world know, as far as he is able, that Spiritualism is at work to enlighten mankind. He further says:—

As one of many of your subscribers, I feel it a pleasure to know that we have succeeded in doubling the subscribers for your most valuable and interesting paper, the MEDIUM. I have faith in our worthy friend, Mr. Burns, in making the MEDIUM interesting to us all. Let us try to make this a good year for all: as a body of Spiritualists, we can if we will, but we must do our part; and it rests with each one whether we make much progress or not. What is the use of bothering with the outward world? Let them go their way. I mean the creedists, for to me a great many of them are the "outside world." It seems to me that we are living in an age of materialism, and how it has come about, I think, is simply because our parsons dare not speak what they know to be true, because they are afraid if they did that Mr. So-and-so would not ask them to dinner; and so they are led on by their congregations. I shall speak what I know to be true, if I die.

We are proud to state that we have not lost a single subscriber at this term except for satisfactory reasons; but we have received a good many new ones. We hope to be favoured with the continued exertions of our friends, for we are comparatively powerless without their co-operation.

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.

A COMBINED ACROSTIC.

J oyfully join, all true friends of our Cause,
A nd render just tribute of praise;
M ay honour and truth, progression's just laws,
E ver brighten and bellow his days,
S urrounding him richly in radiant rays.

B eam brightly, O sun of pure knowledge, on him;
U nlock the vast stores of his mind;
R eveal the bright lustre, that ne'er may grow dim,
N ewer truths ye are destined to find,
S uffusing with vigour the whole humankind.

A ngel minstrels sweetly singing,
M usic from the Father bringing,
Y our glad soul to greet.

I nto future ages peering,
V ast results thy spirit cheering,
Y onder! when ye meet.

B eauteous gems thy mind adorning,
U nkind deeds thy sweet soul scorning;
R ound thy footsteps angels tending,
N earer to the prize thus wending,
S wift with willing feet.

POSTSCRIPT.

To both ye true friends of humanity's Cause,
Who have laboured so nobly and long,
God grant that your ardour ne'er linger nor pause,
But sweeten your labour with song,
And when your journey and mission are o'er,
Bright angels shall bear you away,
To inherit your home on the sweet spirit-shore,
In the realm of immortals for aye.

2, Cambridge Terrace, Clayton Road,
Peckham, S.E., Jan. 1, 1878.

J. A. BUTCHER.

OSSETT.—The Spiritualists intend having their annual tea-meeting on Saturday, Jan. 19th. After tea they will give an entertainment, consisting of songs, violin solos, duets, readings, recitations, &c. Admission to tea and entertainment—adults, 9d.; children, 6d.

OBITUARY.—A letter from Mr. Harwood Robinson brings us the news of the passing away of our friend and co-worker, Mr. William Swain, which took place on December 6, 1877. His remains were interred in the cemetery at Sowerby Bridge, and were followed thither by a goodly number of Spiritualists and other friends. Mr. A. D. Wilson, of Halifax, conducted the service in accordance with progressive views, which passed off very satisfactorily. On Sunday evening, December 16, Mr. Wilson delivered an impressive inspirational discourse on these words, "Why seek ye the living among the dead?" The mental characteristics of our deceased friend were vividly portrayed. A few days before his death Mr. Swain composed and wrote the following verse, which testifies to the thoughts which he entertained on the subject of death:—

Without fear I pass away
To the realms of endless day;
The loved ones gone before
Will throw their light upon the shore,
And lead me with the tenderest care
Immortal life with them to share.

These lines appeared on his Memorial Card.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

On Thursday last, Mr. Burns acted as Monitor, and gave a reading on "Positive and Negative Temperaments," from the organisms of the Teachers present. Many indications of character were thrown out, and the meeting was interesting and instructive. Several visitors were present.

Mrs. Watts was then controlled by "Silver Bell," and gathered up elements necessary to restore her health, which had been impaired by attending the meeting on the Tuesday evening, at which a gentleman was present in a very unpleasant state of mind, and his influence affected injuriously every medium in the meeting. Mrs. Watts, under influence, was quite benefited and relieved from a condition of suffering which nearly incapacitated her for her duties. We report these facts to show how important it is to admit into spiritual meetings only those who are adapted to take that position. There are places where Spiritualism has no success; meetings decline, committees quarrel, and mediums are charged with imposture, all of which calamities may be due to the untoward influence of one or more individuals. We have known men strive apparently for this Cause for years, and yet nothing has prospered in their hands, and they have made the condition of things worse in the town than when they began. Under their auspices mediumistic experiments most certainly fail or assume a suspicious complexion. It is nonsense to suppose that the medium is responsible at all times for the outcome of an experiment when other influences besides his own are concerned in its production.

During her control of Mrs. Watts, "Silver Bell" said there was a mission on foot which would soon manifest itself in many places. It would take the form of healing. Mediums who had not been heard of before would be found, under spirit-influence, benefiting the sick and winning the people over to a consideration of Spiritualism.

At the close of the meeting Mrs. Lister was also controlled, and her spirit-friend spoke in an interesting way of that medium's future usefulness.

It was arranged that Mrs. Whittaker should act as Monitor at the next meeting, and read from "Illness: its Cause and Cure," to introduce the question of healing.

The meeting was well attended, and it was of an harmonious and enjoyable description. Visitors are freely invited to attend.

The Domestic Department.

By AMY IVY BURNS.

The Editor tells me that it is time I opened this department, which has already been announced in my name. Though I have a strong desire to be of use in this work, yet I shrink from taking such a prominent position. I am a working woman, not a talking one, and I think amongst those of my sex who come forward to help the work of progress, there is too much talk and desire for notoriety, and too little solid service. I have known some loud-voiced "reformers" who have had but indifferent homes, and who, while setting the world to rights, allowed their own children to go to ruin. I am not an advocate for theory and far-fetched philosophy, but for sound, practical wisdom, such as enables the true-hearted wife and mother, however humble her attainments, to do her duty in her heaven-appointed sphere, and bring up her family in health and moral purity, fitting them by habits of industry, temperance, honesty, and independence, to take a useful position in the work of life. These are the kind of women whom I address, and men too, for I do not believe in "man" questions and "woman" questions. "What is sauce for the goose," it is said, "is sauce for the gander;" and it will be my endeavour to look to man and woman as having a destiny in common, able to help each other therein, as I truly believe they desire to do if they knew how.

To work with me in this department, then, or to profit by the work done, it is not needful that the reader or writer should be other than a well-meaning person, either man or woman, willing to do better, and to see others improve. To such I address myself, and solicit aid in this work from all such, as far as they may feel disposed to afford it.

During the course of our married life we have profited very much from the kind of knowledge I am desirous of making more popular, and that advantage was the fruit of earlier study. If young people had some knowledge of the path of life, they would naturally make it a topic of conversation before marriage and thoughtfully prepare for the duties and responsibilities of that state. It is hard for a couple to have to spend half of their lives

Many experiences were related by this gentleman, proving the truths of Spiritualism, and he concluded by saying that if all worked together in harmony and pursued their investigations with the hope of eliciting truth, they would arrive at the same conclusions, and closed his remarks, by wishing a Happy New Year to all, and prosperity in the future.

Mr. Mould, Newcastle, on being called upon, rose and said, as president of the Newcastle Society, and having been frequently in the position of chairman at their meetings, he expected all who were called upon to comply cheerfully, he therefore felt it to be a duty to practise what he taught. He was glad to see and be with the "folks o' Shields," and like the last speaker, he wished them all a Happy New Year. From the enthusiasm they had shown in the past, he felt confident they were in earnest in the cause of Spiritualism. He would like the Newcastle and Shields friends to co-operate in the Movement; union is strength, and by uniting the forces they would be better able to diffuse the glorious truths they held so dear. Spiritualism was to him a serious subject. It not only concerned man in his earthly state of existence, but throughout the ages of eternity. It was the duty of Spiritualists to ascertain its facts and present them to the public in as clear a light as possible. He wished Mr. Lambelle every success, and doubted not but that the step would be of great advantage to the Movement. He advised all to take the advice of "Little Mary Wood, who always did the best she could," and he was sure that the knowledge of Spiritualism would progress. He wished the "Excelsior Circle" every success, and sat down amidst applause.

Miss Redpath next favoured the company with the song, "Why are you wandering here, I pray?" which was loudly applauded.

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SPIRITUALISM IN NEWCASTLE.

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The Chairman said: I have as much pleasure in speaking to you to-night as I had the same time last year. This year, which is rapidly drawing to a close, will ever be remembered—historically, politically, and religiously. Spiritualism has also made many rapid strides throughout the year. We have had the scoffs of the theologians, and others. Our mediums, who have been reared amongst us, have been persecuted, and their characters spoiled, but all through this I think that it has made very rapid strides. This may be the last time that I may be in the position that I occupy to-night, and therefore thank you for the kindness which you have extended to me and my nephew, Mr. Lambelle.

After a short reading, entitled "Heresy," by Mr. H. A. Kersey, and Hymn No. 66 in the "Spiritual Lyre," the chairman called upon Mr. Lambelle to address the meeting.

After a suitable Invocation, Mr. Lambelle said: We have this evening to speak to you a few words appropriate to the season, and there is no more opportune time than the present upon which we could review the past and hope for the future. The close of the year opens up much that we may profit from, and there is a very appropriate sentence, which draws our minds nearer to the subject, though it has lost much of its force through application to other and less noble purposes—"Here we are again." Yes, friends, here we are again, at the close of another year, and the question which naturally suggests itself to the reflective mind is—Are we farther advanced this year in spiritual knowledge than we were on a similar occasion last year? We think there are none but what must have advanced a little in the acquirement of spiritual knowledge, who have at all times taken advantage of the means at their hands. Why do we see more advance made in the phenomenal aspect of the question than in that of the pure spiritual?

The answer is plain and simple: Because we are not constituted externally on a spiritual basis. Those faculties and powers which are most active relate to the material wants of the body; the spiritual faculties are not yet called into action, except in rare instances. They are of little use. The moral, the highest of the moral developments, lift us to the acknowledgment of the higher claims of society, and to the worship and adoration of our God. But even these are not spiritual, but moral; and the spiritual will not be called into exercise until we pass from the material and enter into the spiritual plane of existence. The progress of the past fully illustrates this. First, men recognised a force, which was the opinion of the atheists; then an intelligence operating through that force, which gave consciousness the God of pantheism, and if we add to this progress through unending years, we have immortality and spiritual existence. But this consciousness exists, for we see it in every manifestation of life, therefore must have been previously in existence, for a thing cannot exist without a cause.

The nebular theory of La Place is generally accepted by scientific men to account for the origin of this world and all others. But granting that another world existed where this present one is, or occupied the same space as that occupied by this one, and another before that, and so on, yet we cannot rest until we have posited a first, the production of a Being infinitely superior to all dwelling upon it. We may call that Being, God, or God-man; we prefer to call him Man the Creator. Many are not prepared to admit this, or yet to go so far in their thoughts.

We think the process of evolution, according to the Darwinian theory, is an absurdity. But we think that every being or thing must bring forth the highest possible power with which it is endowed; and that everything produces its own kind, according to the amount of potentiality with which it is endowed. Thus, the seed brings forth that fruit which has been implanted in it as its inherent property. Everything produces its own kind, and does not aspire to become anything else. The acorn produces the oak, because it has received from an oak that force to draw atoms together which will produce its kind. Each atom endowed with its measure of potentiality occupies the place which its power admits. And man partaking of the nature of this first Man-God, must rise and continue to rise until he has reached his *ultimatum*, even as the acorn does not cease to exert its power until it has unfolded all its powers in the sturdy oak. Thus the progress of the future and immortality become demonstrated facts.

But though man rises in knowledge, it is not the scientific knowledge of this world, but infinitely superior, even as the soul is to the body. And men fail to see why spirits are not prepared and able to answer all their questions, because they have thought divinity and omnipotence were achieved at one step, instead of by steady growth and unfoldment. But though we have said that man did not possess spiritual faculties, yet we believe by aspiration he may drink of pure spiritual drink, and according to the measure of his inspiration will the fruits of the spirit become known.

After a review of past events, he said that in the future, they would, he hoped, send forth that flow of thought and inspiration which would relate them to their Father, God, and that by a consistent use of all their powers, they would more nearly resemble Him, whose works they beheld, and whose creatures they were.

At the conclusion of this address "Oliver Cromwell" spoke a few words to us, and hoped that in the coming year God would bless the work of their hands, and spread abroad the divine light that would lift them to purer and nobler lives.

Mr. H. A. Kersey said it was not the rule of the society to move any vote of thanks on Sunday evenings, but thought they must depart from it on this occasion, and therefore moved a hearty God-speed in the work that Mr. Lambelle had resolved on entering upon. Mr. J. Mould seconded the motion, which was carried unanimously and briefly responded to.

R. M.

and suffer much misery before they learn to know how to live; whereas those who have some light at starting are able to go on improving to the end.

I have been frequently asked to know how the guidance of spirits can be obtained in cases of sickness. These questions have been addressed to me because of the cases of spirit-prescription occurring in our family, which have been published in these columns. In our case the spirit aid was engrafted on previous knowledge and desire to do good to others. If Spiritualists who sit in circles made it their study to know how to avoid disease, and how to relieve it when it makes an unwelcome visit to them, they would find much help from the spirit-world. But the great majority of people, even Spiritualists, are quite barren soil on these matters, and the spirits cannot sow the seed because there is no ground in which it can take root.

My advice to all is to begin by reading such a simple and practical book as "Illness: its Cause and Cure," put its precepts in use whenever opportunity offers, and in this way experience and aptitude will be gathered which may be supplemented in time of need by spirit-power and prove a most blessed means of relieving suffering and of saving life.

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.

2. **VEGETARIANISM.**—Can any reader of the MEDIUM kindly inform me why herbivorous animals, as a rule, suck or gulp down water in drinking, and carnivorous animals lap water in drinking? **CURIOS.**

3. **WESLEY'S SPIRITUALISM.**—Why do the Wesleyans repudiate the phenomena of Spiritualism as experienced by Wesley? **HONESTY.**

4. **MISS WOOD.**—To the Editor.—Dear Sir,—If this should meet the eye of any reader of the MEDIUM, who knows Miss Wood's residence in London or elsewhere, I should feel grateful if they would forward this request to her: her brother Charles is fast approaching his end in the body, and he is constantly asking if there is no letter from her, or if we can tell when she will arrive. It is very distressing, both to his sister and myself. If they will do this, they will oblige, yours truly, THOMAS WOOD, 26, Leazes Lane, Newcastle-on-Tyne, Jan. 6, 1878.

REPLIES.

1. **TO HENRY G. ATKINSON.**—The following is my response to the queries put to me through last week's MEDIUM by Mr. H. G. Atkinson, in reference to the statements made by "Harriett Martineau" at a sitting of the Kirkcaldy Circle. The reason why "the words and expressions would not be equally well understood by others" is a simple one, and was given in the notice written, being my own incapacity to carry them all in my memory, and re-state them in consecutive form. The feeling produced by them on me, is all I can speak of or remember, and that I can adequately express in no other way than by calling it "akin to what is termed heavenly."

Whatever may have been the principles conceived and jointly promulgated by Mr. Atkinson and Harriett Martineau, as represented in the book referred to, I am not in a position to say anything about them, never having perused its pages. Whatever motive "Harriett Martineau" had for so expressing herself at Kirkcaldy can only be known to herself. The expression, however, led decidedly to the understanding by those who heard them, that Miss M. had misconstrued the real meaning of spiritual existence in the future, while in earth-life; that the perpetuity of the *individual* in a super-earthly condition, with power to act, and a sphere of individual action congenial and fitting to it, had never, until now, opened its reality to even her most aspiring dreams.

No doubt, had she the means, the first one she would think of imparting her newly-acquired knowledge to, would be him who had to a certain extent shared her thoughts and sympathies in the past; but the *condition* most probably had never been forthcoming from him, and, therefore, it has hitherto been impossible for her to communicate anything directly to himself. I have not the slightest doubt, however, that, should he trouble himself to go to Kirkcaldy, he would there be enabled to prove for himself the real living conscious personality of his friend "Harriett Martineau."

Any further queries on the subject I shall be glad to answer. It is more than likely we shall shortly hear of further thoughts emanating from the same source; in which case I shall esteem it my duty to give them publicity in the columns of this paper. **J. R.**

W. ORMOND.—Thanks for your kind letter and poem. Sorry we have not more space for literary contributions, which would otherwise be gratefully welcome. We hope to give place to your essay soon.

"AMICUS."—The Dialectical Number of the MEDIUM is yet on sale, and is being sold in quantities daily. Any newsagent in Brighton or anywhere else may obtain it in any quantity by adopting the usual method of the trade. The "Dialectical Number" is being more appreciated, the better it is known.

A. PERY.—We were not in the slightest degree "angry," nor were our words "bitter." Why should such ideas arise in minds by which so much "charity" and supreme spirituality are enforced? We can always give a theological opinion without the slightest tinge of ill feeling. Why should it be otherwise?

BIRMINGHAM.—Mr. Perks, of 312, Wells Street, Hockley, who works so hard for the Cause, is again in ill health, quite unable to help himself, and nearly destitute. Any good-intentioned friends who desire to help a suffering fellow-creature would do well to make Mr. Perks the recipient of their bounty. He has for years kept an open door for Spiritualism in Birmingham, and is a respectable and deserving man.

The Spiritual Review.

THE LATER PHASES OF MATERIALISATION, with Reflections to which they give Rise. By the Rev. THOMAS COLLEY, M.A., late of the Royal Navy. London: J. Burns. Price 4d.; in quantities for distribution, half price.

This effective weapon is a reprint, from *Human Nature* for December last, of an able article by Mr. Colley, which made that number justly popular. The phenomenal experiences have already appeared in these columns, so that they do not call for special comment, except as to their wonderful nature and indisputable genuineness. We call attention to Mr. Colley's work for its wholesome consistency and enlightened teaching, from the first page to the last. Gems of spiritual phenomena are carefully collected, and set in a framework of rich design. In other words, the author puts the phenomena to use, and derives valuable instruction from them. Some shallow people think that we have done with the phenomena, now that we are sure of the certainty of their manifestation. There could not be a more stupid conclusion. As well might we say that we have done with any other kind of phenomena, because we know of its certain existence. After discovering any fact in nature, it is the manifest duty of the scientific and cultured mind to understand it, and probably thereby cast a ray of light on the whole scheme of Nature. This important work Mr. Colley has admirably performed, more in the manner of a Tyndall than that usually associated with a cleric, though we heartily pray, would that all Tyndalls and clerics were inspired with the same earnest and intelligent desire to unfold the newest truths God has given us.

Speaking of the effects of the circle on the manifestations, and the different degrees of manifestation that are observed at different sittings with the same medium, Mr. Colley observes:—

According to the spirituality of the sitters, the perfection, imperfection, form, appearance, and dress of the embodied entities that walk among us are in a measure determined. Some of us, according to our lack of the proper sort of stuff for form-building, are not life-makers, and body-builders, but simply *spiritual clothiers*.

This important consideration, and which lies at the foundation of a scientific estimate of the phenomena, is amply illustrated by instances derived from the author's great experience.

Mr. Colley also discusses the general question of drapery, including the supposed cases of mediums being draped by spirits, and made to simulate materialisations on occasions when the power is not sufficient to produce these in a genuine manner. His views on the use of drapery in genuine materialisations are suggestive and rational. It has been generally observed that in the development of materialisation, drapery comes long before the human form manifests itself. When Mr. Hudson commenced spirit-photography, the drapery was much more plentiful than faces, and spirits will permit their dress to be handled by those who are not allowed to touch any part of the form itself. Into the philosophy of these facts Mr. Colley enters fully. Having laid down the principle on which he works, he adds:—

So, I opine, the dress, natural and borrowed, or supernatural and spirit-spun, is with profusion wrapped round the genuine materialised forms, and parts imperfectly formed, to serve the double purpose of hiding a not anatomically correct skeleton—the roughly improvised, unfinished, framework of the psychic figure—and to protect from the burning power of the eye, and actinic power of the light, the naked nervous system, that may in part be formed, and unprotected by the skin, which—as the ultimate of the body so fearfully and wonderfully made—is here lacking, and most of all, perhaps, difficult to make.

In our own experience we have observed the face of the spirit-form burn into holes while being stared at by positive eyes, and "John King" under such circumstances would raise his dress to cover his face, or move behind the wall of the cabinet.

We did not intend to say so much on a little work which ought to be in the hands of every Spiritualist, but the matter is so tempting and suggestive that it is difficult to treat it with brevity. We hope we have said enough to induce the friends of the Cause to put Mr. Colley's industry to the widest possible use.

"HAPPY EVENING" AT SOUTH SHIELDS.

FAREWELL MEETING TO MR. W. H. LAMBELLE.

The annual *soirée* of the "Excelsior Circle" was held in their rooms, 125, Frederick Street, on New-Year's Day, as announced in this paper the week previous. It was also a farewell meeting to Mr. W. H. Lambelle, who is leaving the town to become associated with Mr. Burns, of the Spiritual Institution. The company, numbering over fifty, partook of an excellent and substantial tea, which was ably presided over by Mrs. Palmer, Mrs. W. H. Lambelle, and Miss Palmer. Having done ample justice to the good things provided, the company then resolved into a most pleasant meeting. Mr. Davidson, president of the Circle, occupied the chair. That gentleman referred to the pleasure he felt in occupying that position, and said that although he was but young in the cause of Spiritualism, he felt there were gracious truths, and he was determined to follow carefully its teachings, and not to rest until he had brought the truth home to his own mind. He had much pleasure in calling upon Mr. J. Robertson, their late president, to address them.

Mr. J. Robertson, Scotswood, spoke at some length. He had been connected with the Circle even before it bore its present name. Many happy thoughts had been given to him through the instrumentality of their medium, who was about to leave them. He referred to the consolation he had received from spirit-communion, and said it was a fact which no amount of argument would disprove, for things had been told him by his wife, who had passed on, that were known only to themselves.

Many experiences were related by this gentleman, proving the truths of Spiritualism, and he concluded by saying that if all worked together in harmony and pursued their investigations with the hope of eliciting truth, they would arrive at the same conclusions, and closed his remarks, by wishing a Happy New Year to all, and prosperity in the future.

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The answer is plain and simple: Because we are not constituted externally on a spiritual basis. Those faculties and powers which are most active relate to the material wants of the body; the spiritual faculties are not yet called into action, except in rare instances. They are of little use. The moral, the highest of the moral developments, lift us to the acknowledgment of the higher claims of society, and to the worship and adoration of our God. But even these are not spiritual, but moral; and the spiritual will not be called into exercise until we pass from the material and enter into the spiritual plane of existence. The progress of the past fully illustrates this. First, men recognised a force, which was the opinion of the atheists; then an intelligence operating through that force, which gave consciousness the God of pantheism, and if we add to this progress through unending years, we have immortality and spiritual existence. But this consciousness exists, for we see it in every manifestation of life, therefore must have been previously in existence, for a thing cannot exist without a cause.

The nebular theory of La Place is generally accepted by scientific men to account for the origin of this world and all others. But granting that another world existed where this present one is, or occupied the same space as that occupied by this one, and another before that, and so on, yet we cannot rest until we have posited a first, the production of a Being infinitely superior to all dwelling upon it. We may call that Being, God, or God-man; we prefer to call him Man the Creator. Many are not prepared to admit this, or yet to go so far in their thoughts.

We think the process of evolution, according to the Darwinian theory, is an absurdity. But we think that every being or thing must bring forth the highest possible power with which it is endowed; and that everything produces its own kind, according to the amount of potentiality with which it is endowed. Thus, the seed brings forth that fruit which has been implanted in it as its inherent property. Everything produces its own kind, and does not aspire to become anything else. The acorn produces the oak, because it has received from an oak that force to draw atoms together which will produce its kind. Each atom endowed with its measure of potentiality occupies the place which its power admits. And man partaking of the nature of this first Man-God, must rise and continue to rise until he has reached his *ultimatum*, even as the acorn does not cease to exert its power until it has unfolded all its powers in the sturdy oak. Thus the progress of the future and immortality become demonstrated facts.

But though man rises in knowledge, it is not the scientific knowledge of this world, but infinitely superior, even as the soul is to the body. And men fail to see why spirits are not prepared and able to answer all their questions, because they have thought divinity and omnipotence were achieved at one step, instead of by steady growth and unfoldment. But though we have said that man did not possess spiritual faculties, yet we believe by aspiration he may drink of pure spiritual drink, and according to the measure of his inspiration will the fruits of the spirit become known.

After a review of past events, he said that in the future, they would, he hoped, send forth that flow of thought and inspiration which would relate them to their Father, God, and that by a consistent use of all their powers, they would more nearly resemble Him, whose works they beheld, and whose creatures they were.

At the conclusion of this address "Oliver Cromwell" spoke a few words to us, and hoped that in the coming year God would bless the work of their hands, and spread abroad the divine light that would lift them to purer and nobler lives.

Mr. H. A. Kersey said it was not the rule of the society to move any vote of thanks on Sunday evenings, but thought they must depart from it on this occasion, and therefore moved a hearty God-speed in the work that Mr. Lambelle had resolved on entering upon. Mr. J. Mould seconded the motion, which was carried unanimously and briefly responded to.

R. M.

EAST END SPIRITUAL INSTITUTION,
15, ST. PETER'S ROAD, MILE END, E.

On Sunday last the guides of Mr. E. W. Wallis delivered an address on "Jesus the Christ, the Son of God," in which they gave it as their opinion that Jesus was a man, spiritually developed and highly mediumistic. Thus the divine principles of love, purity, and goodness found full expression in him; but that he was God they could not believe. A son of God he was undoubtedly, as are all humanity. A large and appreciative audience attended, in spite of the attraction of Dr. Peebles at Doughty Hall, who drew away a good number of old friends, whose places were supplied by strangers.

Next Sunday evening Mr. Wallis's guides will again control and speak upon a subject chosen for them by the audience.

On Sunday, January 20, at 11 a.m., Dr. Peebles will visit the East End and speak. It is hoped that a large number of friends will assemble to meet him, and that arrangements will be made for a meeting in a large hall in the East End while the Doctor is in London.

E. W. WALLIS.

MR. COLVILLE AT THE ISLINGTON SPIRITUAL INSTITUTE,
MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

To the Editor.—Dear Sir,—The address delivered to us in the above hall on Sunday last was one of the most comprehensive, eloquent, and logical addresses I have ever had the pleasure of hearing from Mr. Colville's guides.

The subject was "The Universal Brotherhood of Man," and in discoursing on it Mr. Colville touched on nearly all the fundamental doctrines of the Christian religion, clearing away the mists and errors that have so long obscured the simple yet lofty teachings of Jesus of Nazareth, and enunciating in their stead truths more in harmony with his great mission to mankind and with the universal love of our heavenly Father.

The address was highly appreciated by our friends, among whom Mr. Colville seems quite "at home." He expressed himself much pleased with the influence by which he was surrounded, and very generously offered to address us again if possible before leaving town in February next.

The concluding poem was on "The Present and Future Life," and was much admired.—Yours truly,
GEO. STARNES.
22, Sparsholt Road, Crouch Hill, N.,
January 7, 1878.

SALSBURY HALL, 429, OXFORD STREET, W.

W. J. Colville will deliver a discourse in this hall on Sunday next, January 13th. Subject—"Temptation; Its Need and Use." Service to commence at 11.15 a.m.

In the afternoon at 3.15 he will deliver his second lecture on the "Occult Sciences," followed by replies to questions.

On Sunday last, Jan. 6th, great interest was manifested in Mr. Colville's discourse on this interesting subject. Many prominent Spiritualists were present, and numerous important questions were asked and answered at the close of the discourse.

On Wednesday, Jan. 16th, W. J. Colville will deliver a lecture in this hall at 8 p.m. on "Woman, and Her Mission."

Admission free on Sundays; voluntary collection for expenses. Wednesday evenings:—Reserved seats, 6d.; unreserved, 3d.

On Wednesday, January 9; W. J. Colville delivered the first of a course of five Wednesday evening lectures in Salisbury Hall, 429, Oxford Street. A very attentive audience listened with apparently much interest to an hour's address on "The Position of Affairs in Europe at the Present Time," and then asked questions at the close, all of which were replied to satisfactorily. Mr. Colville then recited, under inspiration, a poem on "The Divine and the Earthly Parts of Man." Next Wednesday, at eight p.m., W. J. Colville will lecture on "Woman and Her Mission."

SPIRITUALISM AT DALSTON.

On Mondays, January 14 and 28, W. J. Colville will deliver special inspirational discourses at 53, Sigdon Road. Open to everyone. Admission free. Collection at close. Subject of discourse, Monday, January 14, "The New Epoch."

NEWCASTLE-ON-TYNE.—Mr. T. M. Brown and Miss Brown will deliver addresses in the Freemasons' Old Hall, Weir's Court, Newgate Street, on Sunday next, at 6.30 p.m. They will also spend a few days in the town for the purpose of holding private seances. Letters may be addressed, care of Mr. E. J. Blake, stationer, Grainger Street, Newcastle-on-Tyne.

SALSBURY HALL, 429, OXFORD STREET.—On Friday (to-night) at eight o'clock Mr. S. H. Quarby will deliver an address on subjects chosen by the audience. There will be a collection to meet expenses, and a seance for clairvoyance if deemed expedient. Mr. Quarby returns to Oldham on the 15th. On Sunday evening he will give a farewell seance at Quebec Hall.

OLDHAM PSYCHOLOGICAL SOCIETY.—This society, which is in a prosperous state, gave a pleasing entertainment in their new meeting-room, 186, Union Street, on the evening of January 1st. Mr. T. Bottomley, Shaw, presided, supported by Messrs. T. Kershaw, Taff, Drinkwater, Chadwick, Mills, Schofield, Heywood, Medcalf, Hough, Garside, and Ward. Songs, readings, recitations, &c., were given in plenty, while tea and coffee, with Christmas cake, found many patrons. The evening spent was thoroughly enjoyed.—*Local Paper.*

BIRMINGHAM.—On Sunday, January 21, Mr. J. W. Mahony will deliver a lecture at the Spiritualists' Meeting-room, 312, Bridge Street West, near Well Street (Mr. Perks having given the use of the room for the occasion), for the benefit of the Spiritual Institution. Subject—"The Relation of Spiritualism to the Various Religions of the Day," a subject of great importance in the present state of the Movement. Questions allowed at the close of the lecture. It is hoped that Spiritualists will bring strangers that evening. To commence at seven precisely.

MR. MORSE'S APPOINTMENTS.

MISSIONARY WORK FOR THE LANCASHIRE DISTRICT COMMITTEE.
LIVERPOOL.—Sunday, January 13th, 1878. Camden Hotel, Camden Street. Morning at 11. Subject: "Spiritualism: its Past." Evening at 6.30. Subject: "Spiritualism: its Future."
Hyde ... Monday, 14th, 7.30.
Macclesfield... Tuesday, 15th, 7.30.
Manchester... Wednesday, 16th. Temperance Hall, Grosvenor Street, at 8.
New Mills ... Thursday, 17th. The Hall, New Shops Buildings, at 8.
Littleborough Friday, 18th, at 8.
Oldham ... Sunday, 20th. Temperance Hall. Afternoon, 2.30. Evening, 6.30.
Rochdale ... Monday, 21st, at 8.
Burnley ... Tuesday, 22nd. At Dr. Brown's, Standish Street, at 8.
Bolton... Wednesday, 23rd. Society's Hall, at 8.
Bury ... Thursday, 24th. Temperance Hall, at 8.
Manchester... Friday, 25th. At Miss Johnson's, Bury New Road, at 8.

KEIGHLEY.—Sunday, January 27.
NEWCASTLE-ON-TYNE.—Sunday and Monday, February 3 and 4.
GLASGOW.—Sundays and Mondays, February 10, 11, and 17, 18.
BIRMINGHAM.—Sunday and Monday, February 24 and 25.
CARDIFF.—Sunday, March 10 till 16.
LONDON.—Sunday, March 31.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E. Mr. Morse's guides deliver addresses on the Temperance Question.

W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Spiritual Institution, Friday, January 11, and successive Fridays at 8 p.m.—Salsbury Hall, Sunday mornings at 11.15; Sunday afternoons at 3.15; Wednesdays at 8 p.m. (see announcement in another column).—Doughty Hall, Sunday, January 13, at 7 p.m.—Dalston, 53, Sigdon Road, Mondays, January 14 and 28, at 8 p.m.
NEWCASTLE-ON-TYNE.—Sundays, February 10 and 17; Mondays, February 11 and 18. Lancashire District to follow.

W. J. Colville desires engagements in London or the provinces. Application for his services should be made without delay, to 15, Southampton Row, Holborn, W.C.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

Meetings will be held under the auspices of the above committee, at which Mr. Morse will speak. See his appointments above.

JOHN LAMONT, President.
CHARLES PARSONS, Secretary.

January 7, 1878.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR JANUARY, 1878.

Sunday, January 13.—Trance Addresses. Mr. T. M. Brown and Miss E. A. Brown.

Sunday, January 20.—Trance Address. Mr. Thomas Smith.

Sunday, January 27.—Normal Address. Mr. John Mould.

Lectures commence at 6.30 p.m.

Admission free. A collection to defray expenses.

4, Nixon Street, Newcastle. H. A. KERSEY, Hon. Sec.

NEWCASTLE-UPON-TYNE FREE DEBATING SOCIETY.

WEIR'S COURT, NEWGATE STREET.

This Society holds its meetings on Thursday evenings at 7.45 p.m. prompt, instead of Monday and Wednesday evenings as heretofore.

A concert and tea-meeting will be held in connection with this Society on Monday evening, January 28th. Tea on the tables at six o'clock. Concert to commence at 7.30 p.m. prompt. Admission to concert and tea-meeting one shilling, to concert only sixpence.

Part of the proceeds to go towards the Newcastle Psychological Society. Tickets are now ready, and can be had of Mr. E. J. Blake, Bookseller, Grainger Street, Newcastle, of the Secretary and any of the Committee.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, Jan. 8, an interesting address was delivered in this hall through the mediumship of Mr. W. J. Colville, on "England and the Eastern Question."

On Sunday next, Jan. 13, Mr. J. W. Fletcher will deliver an inspirational address at 3.15 p.m.

In the evening at 7.30 for 8, Mr. S. H. Quarby, of Oldham, will give a farewell seance, as he will leave London on the 15th. Admission 6d.

On Tuesday, Jan. 15, at 8.30, Mr. F. Wilson will deliver a lecture "Death in Life."
CHARLES WHITE, Hon. Sec.

DR. MONCK'S SUNDAY SERVICES.—Religious services in connection with Spiritualism will be held in the Ladbroke Hall, Ladbroke Road, Notting Hill Station, every Sunday evening at seven o'clock. F. W. Monck, L.B.D. (spirit medium) will deliver an inaugural discourse on Sunday next, January 13, 1878, assisted by able speakers in support of his ministry at the above hall. The opening service will be conducted by the Rev. J. M. Peebles, M.D., the celebrated Spiritualist teacher and late U.S. Consul at Trebizonda. Every Sunday morning, 11.30 to 12.30, Dr. Monck will meet friends interested in the development and exercise of clairvoyance, healing, clairaudience, trance, and other spiritual gifts. Letters to be addressed, Dr. Monck, 52, Brompton Street, Russell Square, W.C.

NEW YEAR'S GIFTS.—Mr. Wm. Carpenter reports that he has, during the past week, forwarded his parcels to friends at Oldham, Stockton-on-Tees, Kendal, Northampton, and Bishop Auckland. Applications may still be made according to the notice in last week's MEDIUM.

STOCKTON.—After a quarter of a year's trial, the Sunday evening services have been given up. They did much good, but did not pay; if continued, the expense would probably not be so great. But why stick at a few pounds? It would be a good plan to commence a School of Spiritual Teachers, and work with local speakers, introducing a stranger once a month or so.

MR. J. COATES, the mesmerist, has commenced a series of lectures on "Mesmerism," with experiments, at Queen's Hall, Bold Street, Liverpool, on Monday, January 7th inst. These entertainments are well spoken of by the local press. Mr. Coates can be consulted as usual during the day at his office. (See advt.) The *Liverpool Mercury*, in reporting the first meeting, says:—"Professor Coates was very happy and successful in his experiments" and adds:—"Professor Coates appears to have the most complete mastery over most of those who submit to his influence, and whilst he makes his entertainment as amusing as it was on the opening night he will not fail to secure a popular audience."

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" VII. A Spiritualists' Camp Meeting.
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Photograph of the Author.
Photograph of "Tien-Sien-Tie," Mr. Morse's spirit-guide, from a drawing by Anderson.

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Mr. Burns's late argument with Mr. Bradlaugh was on Mr. Burns's side a discussion in behalf of every religion that teaches a belief in Spirit, and in behalf of every Church. For what Mr. Burns has done all Spiritualists and all Churches owe him, in reality, deep gratitude, as indeed do the Materialists for whom only an overwhelming testimony of Spiritual facts from one whose honesty and uprightness they "cannot doubt, can be hoped to act with any efficacy at all."—*Rev. Wm. R. Tomlinson.*

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MR. AND MISS DIETZ propose giving a Series of RECITATIONS,

eight in number, at Langham Hall, on the following Thursday evenings in February and March, viz:—Feb. 7, 14, 21 and 28, March 7, 14, 21 and 28.

Tickets for the Series will be issued at one guinea each. These tickets will be transferable and will entitle the holder to a reserved seat.

Mr. and Miss Dietz will feel obliged if their friends who intend subscribing for the course will communicate their purpose as early as convenient.

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

SUNDAY, JAN. 13.—Mr. W. J. Colville, at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, JAN. 15.—Select meeting for the Exercise of Spiritual Gifts, at 8.
WEDNESDAY, JAN. 16.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, JAN. 17.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, JAN. 18.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, JAN. 15, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
WEDNESDAY, JAN. 16, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JAN. 17, 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, JAN. 18, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.
Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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

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

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 13, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, 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.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, Temperance Hall, Horsedgate Street, at 6.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, JAN. 15, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8
WEDNESDAY, JAN. 16, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, JAN. 17, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
GRIMBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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