



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

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**JERUSALEM, JORDAN, AND GOSPEL SCENES.**

A LECTURE BY DR. PEEBLES AT DOUGHTY HALL.

A large and highly respectable audience met on Sunday evening last in Doughty Hall, to listen to an address on "Jerusalem, Jordan, and Gospel Scenes," by Dr. J. M. Peebles. The night was very damp, and a heavy fog overhung the city, with frequent showers of rain. The fact that such a company met on that occasion testifies much to the interest felt in the utterances of Dr. Peebles. The chair was occupied by Mr. T. Everitt.

Miss Waite recited in good style a poem given inspirationally through the mediumship of Miss Lizzie Doten, by "E. A. Poe," and entitled "Farewell to Earth."

After the usual singing and the reading of a portion of Scripture the Chairman thus spoke:—

**MR. EVERITT'S SPEECH.**

I am sure it is quite unnecessary for me to say anything about Dr. Peebles, for I feel confident that you are intimately acquainted with him, and with the work that has caused him to go twice around the world. It has been announced that I would give some information respecting communications received by me in direct-writing, on the subject of the lecture. These were given by the audible spirit-voice through the mediumship of Mrs. Everitt, and not having a shorthand writer present, we did not get them written down. We tried to put them together as we thought they were given, but having failed in doing so, we had to request our spirit-friend to write them for us, which he did, using the hand of Mrs. Everitt automatically. They were given by a spirit named "John Watt," and probably some of my hearers will know of such a person who travelled in Palestine, and who passed from earth about thirty years ago. The first legend I will read, gives the reason why Solomon's temple was built at Jerusalem:—[Space will not allow us to publish more than the two subjoined.]

1. Before the Temple of Solomon was built, Jerusalem was a ploughed field. It was the joint inheritance of two brothers; they inherited it from their father. One of the brothers was married and had a family, the other was a bachelor. They divided the produce of the field—each had his sheaves; but the youngest thought that as his brother had a wife and family to support, it was not right that he should have one half to himself, so he secretly determined at the conclusion of each day to repair to the field and give back to his brother some of his sheaves. But while this was going on, the married brother, remembering that in doing his share of the work of gathering in the corn, he had the help of his family, while his brother had no help, and therefore had to work much harder, also secretly determined to restore to his younger brother some of his sheaves. Each put his plan into execution, but, to their mutual astonishment, in the morning their sheaves were equal, as before. This occurred night after night, and at last each determined to watch, in order to discover the cause, and in doing so found out the mystery. This instance of fraternal love becoming known, no more suitable place could be imagined; it was, therefore, chosen as the spot for the erection of the temple.

2. When the infant Jesus had to leave the country with his reputed parents for Egypt, in consequence of the threatened danger from Herod's persecution, they first journeyed towards a place called Amwau, and had to pass through a ravine which was infested with robbers, who had a castle or stronghold, afterwards known by the circumstance of one of the robbers having met the infant Jesus and parents with the intention to plunder them; but, being so struck with the innocence and beauty of the child, instead of robbing, gave them a safe conduct through the infested valley. Many years afterwards, when on the cross, Jesus recog-

nised the same robber in the thief who was crucified with him, and who was received with him into Hades at his request.

I thought the relation of these legends, coming in the way they did, and bearing upon the Doctor's subject, would be interesting to you.

**DR. PEEBLES' LECTURE.**

Suffering from a severe cold, I shall not be able to speak much to you to-night, so must depend upon your sympathies to assist and excuse me. It is gratifying to see such a numerous company of intelligent faces present on such a disagreeable night to listen to an address on Jesus and his wonderful spiritual powers, and the places wherein they were exercised. I have also to describe to you a seance that I held with Dr. Dunn, an accomplished gentleman and trance medium, in an upper room in Jerusalem.

Jerusalem—literally, the city of peace—is a standing monument of ancient prophecy. It was plundered by the Egyptians, beleagured by the King of Babylon, robbed by the old Syrian kings, and destroyed by Titus. Sacked and destroyed seventeen times, and partially rebuilt, it still stands upon a hill, rimmed about by higher hills. It is a walled city with five gates; the walls being two and a half miles in length. No doubt a portion of these walls retain the same position now that they did in the time of Jesus. And this may also be said of the stone tanner's shops at Joppa, reminding us of the spiritual gifts of Peter and the apostles.

Returning a few years since from Constantinople, by way of Smyrna, I went out to the ruined city Ephesus, where I caught a glimpse of the Isle of Patmos, the birthplace of Pythagoras. When at Sarnath, in India, my feet pressed the soil that had yielded to the footsteps of Gautama Buddha; when in classic Greece I was overshadowed by the same mountains that overlooked Socrates; and when in Jerusalem my eyes beheld the same stars at night, and my forehead was touched by the same sunbeams that shone upon him, who, meek and lowly, went about doing good. These men have lived in history and stirred the subsequent ages, not because they were men, but because the truths and principles that they enunciated were immortal.

Gifted with prophecy and psychometry, Jesus knew of the persecutions that had befallen the seers of antiquity, and perhaps catching a premonitory glimpse wept, while standing on the Mount of Olives, and said, "O Jerusalem, Jerusalem, which killest the prophets and stonest those that are sent unto thee; how oft would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" These words embody the deep sympathies, that ever welled up in the bosom of him who was termed "the good shepherd of the sheep."

The mosque of Omar is one of the most famous architectural structures, because of its eminently and consequently rich antiquity; its overshadowing dome, its gilded texts from the Koran, and its weird shrines give the edifice a most imposing appearance. It crowns Mount Moriah, the original site of Solomon's Temple. Mohammedans, ever disliking Christian leather, compel infidels of Western lands to remove their shoes and enter either with bare feet or with slippers. It was not until 1856 that Jews or Christians were allowed to enter this mosque. Mohammedans believe that angels keep nightly watch around the dome, and that they bring with them, and fill the whole atmosphere with the odours of paradise. Under the lofty dome of that magnificent building is the holy sepulchre; it is said that here was located the "new tomb." Its costliness and present magnificence illy corresponds with him who when on earth "had not where to lay his head."

But this is the way of a persecuting, unappreciating world. It crucifies its reformers and sages while in their midst, and future generations deify them.

Our guide showed us the place where they embalmed the body of Jesus; the place where the elbow of Jesus when wearied bearing the cross made an indentation in the stone on which it rested; the place where the shape of his foot has left its impress upon the rock; the place where the rich man's house in the parable stood; and the place where Adam was buried. These ridiculous legends only produce the smile of unbelief.

Bethlehem, the alleged birthplace of Jesus—a city of 6,000 inhabitants, built of stone—is only a few miles from Jerusalem. The hills adjoining this memorable city are terraced with vineyards. As a whole the city and its surroundings reveal an air of neatness quite uncommon to Syrian villages under Mohammedan control. The principal building is the Church of the Nativity, constructed over the cave stable in which Jesus was born. Here we saw, while resting and lunching, the monks feed a flock of poor children. The country surrounding Bethlehem is full of interest. Shepherds still watch their flocks by night. Here the youthful David played upon the harp; here were the border-lands of Boaz; here Ruth gleaned the corn-fields; here was the wilderness in which John preached repentance; and near here lived Martha, and Mary, and Lazarus, whom Jesus so tenderly loved.

Thinking of Bethlehem scenery, I am reminded of the Quaker Whittier's lines:—

Lo! Bethlehem's hill-side before me is seen,  
With the mountains around and the valleys between:  
'Here rested the shepherds of Judah; and there  
The song of the angels rise sweet in the air.

I tread where the twelve in their wayfaring trod;  
I stand where they stood with the chosen of God—  
Where his blessings were heard, and his lessons were taught;  
Where the blind were restored, and the healing was wrought.

Ten miles from the city of Jerusalem are Solomon's Pools. The place where they are located is called El-Burak. Standing near them is an old fortress or ruined castle, built upon Masonic principles. Here may be seen the two pillars, Jakin and Boaz, the trowel, the star enclosed in the circle, the square and compass, and other symbols mostly connected with Freemasonry. The construction of this old fortress and these gigantic pools are ascribed to King Solomon. If he was not the builder, who was? The largest of these pools is 600 yards in length, 200 yards wide, and 50 yards deep, and would perhaps float the largest ship that ever ploughed the ocean. This and the other pools are fed from a gushing living fountain. The water from these immense reservoirs is carried through an underground aqueduct, around the hills to the east of Bethlehem, and then on to Jerusalem.

The river Jordan is a small stream and rises at the foot of snowy Hermon. "Aaron Knight," one of our spirit-attendants, informed us that the river had frequently shifted its channel, which was evident from following along its winding ways. I inquired of "Aaron Knight," while afterwards controlling Dr. Dunn, how he knew so much about the river Jordan and the localities round about Jerusalem.

He replied: "I told you long since that the apostle John is my teacher in the spirit-world—as a circle of spirits he is the centre of our attractions; and I have been in direct communion with him since you reached this country, where he formerly lived and walked with Jesus. Some of the time he has been in our immediate presence." And this reminded me that on our journey from Jerusalem over to the river Jordan, Dr. Dunn, becoming partially entranced and eminently lucid and clairaudient, said to me: "Come up nearer; 'Aaron Knight' is talking to me." Hurrying up my Arab horse, I asked, "What is he saying?" "The apostle John says that on that eminence [pointing to the west], in a low stone house, lived an intimate friend of Jesus. The Nazarene frequently stopped in this dwelling to rest for the night, previous to walking into Jerusalem on the morrow. Neighbouring children, hearing that the loving Nazarene was near, used to pluck the flowers in the fields and throw them at his feet; and he in turn would teach and bless them. It was of this friend that Jesus took the colt of the ass. It was not thieving, for this brother of humanity had become so filled with the teaching of 'all things in common,' and had so often said to Jesus, 'All mine is thine,' that he was simply taking in spirit for use that which was in reality his own."

The chief interest that clusters around Jerusalem, to a modern thinker, is that it was the place where the Nazarene exercised his spiritual gifts, and where he was martyred for his radical utterances and for practically elucidating the doctrines of the fatherhood of God, the brotherhood of man, and the perpetual ministry of angels and spirits. He came not, as the Jews supposed their Messiah would come, in pomp and worldly grandeur, but was born of humble parentage in the quiet village of Nazareth. He seems to have been the subject of prophecy, and all prophecy is nothing more than cause and effect. To the clear-seeing it is obvious that certain operating causes must produce certain effects. The announcement of these things before they transpire is termed prophecy. It was said by an ancient seer that "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." And when it was further said, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Prince of Peace," no doubt there loomed up before the prophetic eye glimpses of teachers and a saviour, whose doctrines, so far as made practical, should enlighten the world. Reformers and saviours, in the estimation of the merely worldly, are always un-

practical people. Appolonius, the healer and wonder-worker, was a pronounced mendicant; Cleanthes, the reform poet, was denominated a vagrant; and Jesus was considered unpractical. These are the narrow judgments of mole-eyed men. Seen from the slough of selfishness, and measured by the miser's standard, Jesus was decidedly unpractical. Listen:—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt;" "When thou makest a dinner or supper call not thy friends nor thy rich neighbours, but call the poor, the maimed, the lame, the blind;" "Take therefore, no thought for the morrow,"—that is, no anxious thought—"but seek ye first the kingdom of God and his righteousness." Have faith in God, faith in his good angels, faith in the great, throbbing, beating heart of humanity—for all necessary things will come in due time. Evidently these so-called unpractical teachings were delivered to and designed for the spiritually-minded rather than for those who are absorbed in the selfish, worldly matters of life. Unpractical as these teachers' teachings may have seemed, still Appolonius, Cleanthes, and Jesus live on earth, while the memories of misers of these times have rotted away into everlasting forgetfulness. No doubt the Nazarene was a powerful psychologist, a-fire with magnetic light, for the woman that touched the hem of his garment received virtue—that is, a magnetic, health-giving influx from his healing powers. Lazarus, in a deep, unconscious trance, was by his voice raised to life—that is, was restored to his normal condition, and yet, though attended by "legions of angels," he could not do all that Jewish sceptics demanded of him; the stones did not become bread; he did not come down from the cross when challenged to do so. He could transcend no immutable law of nature. His so-called miracles were perfectly natural upon the plane on which he performed them. There must be a spiritual purpose in all spiritual works. To do wonders to satisfy empty curiosity would be to lay aside the spiritual and do duty for the material and carnal passions of the human intellect. His death on the cross served a moral end, which the exercise of spiritual powers for the purposes of self-preservation could not have effected.

In this Spiritualists may learn a practical lesson. Too often their seance-seeking is to gratify an inquisitive curiosity, or to reap material benefits. These not being forthcoming, they become cold and indifferent, and may be placed in the category of those of whom Paul said, "They did run well for a season."

Spiritualism is a demonstrated fact. The investigations of substantial men and solid thinkers during the past thirty years have proven beyond question that though a man die he shall live again. Those denominated scientists transcend their jurisdiction when pronouncing upon a subject to which they have not given adequate time and study. The savage has no business to blurt maledictions against the telegraph; the Hottentot has no moral right to pronounce an opinion upon the telephone; nor the Veddahs of Ceylon upon the spectroscope; and for the reason that they know little or nothing of these discoveries. And so it is with the worldly masses that have not studied mesmerism, psychology, or Spiritualism. Professor Lankester and other pretentious scientists may be clever in fossils, botany, and zoological subjects, but in matters spiritual and biological they are savages. Their inexcusable ignorance should make them humble. Men who have cultivated the intellect, to the neglect of the emotional and spiritual, are unbalanced monsters. In the truly great—in the harmonial man—the perceptive, reflective, and spiritual organs are in perfect balance. The present era is too material, too cynical, and too coldly critical, relative to the spiritual potencies and aspirations of the human soul.

In Jesus I see the harmonial, the ideal, the possibility of a future humanity. In the depths of my soul's silence I hear him saying, "Come up hither—I have meat to eat that ye know not of; be of good cheer, I have overcome the world." I may here more fully express my conception of him who was styled the "Mediator between God and man." Referring, with pleasure, to Peter's definition, I see in "Jesus of Nazareth a man approved of God among you by miracles, wonders and signs that God did by him."—Acts ii. 22. In moral grandeur and the tender spirit of self-sacrifice, his character rose almost beyond comparison with the other great men of antiquity. He worshipped in spirit. He never lost sight of the spiritual world. God does not speak to him from without. He feels that God is in him. He needed no sound of thunder like Moses; no revealing tempest, like Job; nor familiar oracle, like Grecian sage. He so consciously lived in the presence of the Father, and was so continually overshadowed by the Christ, that he could truly say, "I and my Father are one." His pre-eminent greatness consisted in his fine harmonial organisation; in a constant communion with angels; in the depth of his sweet spirituality; in the keenness of his moral perceptions; in the expansiveness and warmth of his Divine sympathies; in his sincerity of heart; in his soul-pervading spirit of obedience to the mandates of right; in his devoted consecration to the highest interests of humanity; and in his complete and perfect trust in God!

Cherishing these sublime conceptions of Jesus Christ, I can fervently exclaim, Behold "the Way, the Truth, the Life!" And, further, I can sincerely say, that I believe in salvation through Christ—that is, through the Christ-principle of purity, love, and truth,—believe in salvation, or soul-unfoldment through Christ, just as I believe in opening buds and green fields through the summer showers, and in fruits and waving harvests, through the golden sunshine! Always making a distinction between Jesus the man, and Christ the principle. Christ, then, is the Sun of Righteousness and the Saviour of the World!

But I must approach that portion of my subject which relates to a spiritual seance held upon Mount Zion, in Jerusalem. When circumnavigating the globe, for the first time, accompanied by Dr. E. C. Dunn, a most excellent trance and inspirational medium, I sat with him upon the deck of the vessel, just at the early approach of evening, conversing upon the religions of the East. We were perfectly harmonious. The crystal sea around us was smooth as polished glass. The sun had gone down into the depths of the waters, leaving the western skies a-flame with clouds of crimson and purple and gold. All, for the time being, seemed still as the chambers of rest, when suddenly and unexpectedly Dr. Dunn became entranced. The controlling intelligence bowing low, after the manner of the Orientals, expressed the hope that his presence would not be considered an intrusion. Continuing, he assured me that he had lived, clothed in mortal vesture, in that portion of the world now known as India, about 4,000 years ago. And after conversing for a time of the manners, customs, laws, and governments of antiquity, he said that he was cognisant of the spirit-world's raising up, under the providence of God, through incarnate, magnetic, and inspirational processes, an Israelitish prophet, to spiritually enlighten his people, and afterwards the nations of the earth. He was guarded by angels and guided by the spirit of truth.

"You say that you and other sages were cognisant of the purpose to raise up Jesus Christ, a light to enlighten the nations; will you explain the method?"

"This is rather a difficult task," said the control, "not having a good command of your language; but I will make an attempt. There are in the heavens of the holier life multitudes of benevolent and philanthropic angels, who delight to minister to and benefit mortals. They often meet in grand conclaves, to deliberate upon the wisest methods to spiritually enlighten men and demons. Upon one of these occasions there were present in a congress of angels, not only patriarchs, prophets, and ancient sages, but Moses and Elias. These, and particularly Moses, were anxious to sunder the authoritative chains that bound the Jews to Moses. Israelitish people continually quoted Moses as authority—trusted in the outward ceremonial law, and justified their retaliatory conduct, of an eye for an eye and tooth for tooth, by referring to the law of Moses. Though long in spirit-life, Moses was cognisant of this; and when witnessing the deleterious influences of his retaliatory system of ethics—when witnessing the effects of his narrow, intolerant teachings upon the tribes of Israel and their descendants, his very soul was a-fire with a quenchless desire to unsay his former erroneous sayings—to break down all partition walls between Jew and Gentile—to inculcate the principle of returning good for evil—and to inspire all nations and races with the divine emotions of toleration and brotherhood. This must be done. Accordingly, it was conceived and planned to raise up Jesus, who, when baptised from on high, should be instrumental in reversing Moses's teachings, and introducing into Judean lands the beautiful principles of peace, of fraternity, of spiritual gifts, and angel-ministries."

This ancient Brahminical spirit further said, in substance, that when reaching Jerusalem, if conditions were favourable, certain ancient spirits that personally knew Jesus on earth would communicate with me, either directly or medially. The promise was a constant memory.

It seems that Mary was the angel-chosen mother. The mother and the father were in spiritual harmony. Love was the golden link that constituted them the two halves of the perfect circle; and from the sacred moment of the foetal existence, Mary, being "hid away" from the "unfruitful works of darkness," was the subject of a divine baptism—a magnetic influx—an "overshadowing of the Holy Ghost," which in the poetic imagery of the East, might be phrased "begotten by the Holy Ghost"—that is to say, was affected and moulded by a most heavenly influence from the Christ-heavens of angelic holiness. It will be remembered that Moses and Elias appeared to Jesus upon the mountain of transfiguration, showing that these were among his angel-ministrants. I believe that Moses, infused, by the law of sympathy, of will, and psychological impression, a portion of his own aural presence into the yet unborn infant of Nazareth; and in this sense, at least, I believe in re-incarnation. I believe that Moses, Elias, and a legion of angels continually suffused Jesus with the baptismal aura of Heaven. This baptism commenced with the conception. Moses did this—spirits are still doing it, to secure mediumistic instruments for the better finishing of their undone work on earth, or for the initiating and carrying out great sanitary, scientific, and spiritual reforms, looking prophetically to a millennium of peace and harmony on earth.

The term "creation" is gradually giving place to evolution; this is right and rational. Parents do not create souls; they merely give the conditions for the incarnation of pre-existent souls. To say that a new soul is created, and put into the body of an infant at birth, is only excelled in silliness by the notion of pseudo-Spiritualists that the conscious, immortal soul grows up out of matter.

This class of illogical thinkers put matter before spirit, the effect before the cause, and if they were competent to build pyramids, they would construct them by the law of inversion—that is, they would poise a pyramid upon its apex, and allow the base to wobble about in the atmosphere. I seriously doubt the existence of matter at all, and am inclined to think that there is nothing in the measureless universe except God and spiritual substance. This latter, when projected far enough from the divine centre of force and light, and becoming condensed, constitutes what is called "matter."

Dr. Dunn and myself, retiring to our room for rest after a day's sight-seeing in Jerusalem, felt a quiet calmness stealing over us. Soon the Doctor fell into a trance, and the spirit, "Aaron Knight," said, "If you will bathe, fast, keep harmonial conditions of mind, and aspire to the spiritual for a few days, a sympathising circle of ancient spirits, personally acquainted with Jesus while upon earth, will favour you with a visit." So far as possible we complied with the request; the thought was uppermost in my mind continually. At last the day and hour arrived. We were in our room, and the door was shut. Sitting quietly, prayerfully, for a few moments, the Doctor was entranced by his spirit-guide. All was silence.

"Why do you not speak?" said I, to the controlling spirit. The control said, "I was observing how industriously 'Powhattan' and other Indian spirits are preparing the room. They are taking out every element—every coarse, gross particle that would militate against the approach of exalted spiritual beings."

All was silence again.

"What is transpiring now," I again said, "Aaron Knight?"

The response was, "Several female spirits, clothed in robes of spotless white, are engaged in decorating and festooning the room with white blossoms; they are not roses, they are not lilies; they are such flowers as bud and bloom only in the heavens. They now retire, leaving an aura of brightness behind them. And some spiritual artisans, having entered the apartment, seem to be constructing a sort of projecting gallery. In appearance it is unique and Oriental. They leave, and a large band of female spirits come to adorn this structural projection. It seems to be carpeted with some material of soft satin whiteness. Do you sense anything singular?" inquired the spirit.

"Yes," I replied, "I am conscious of an almost painful stillness. I feel a soothing yet positive magnetic influence, with a kind of buoyancy that almost lifts me into the atmosphere."

"You were never in such an atmosphere, nor surrounded by such heavenly influences. Earthly language cannot fully describe what I see. A ray of light is streaming down from the angelic world of holiness into this apartment. Its brightness almost dazzles me, for it comes from a sphere far, far above what is mine yet to inhabit," said the control.

All was silence again—a prolonged silence. Feeling a little uneasy, I asked, "Why is nothing said nor done?" The reply was, "There is one or two unfavourable conditions yet to be removed." "Will you take those black overcoats of yours and place them behind the white bed-curtains? And will you displace your black garments for something white? The aural emanation from black is repellant and not in harmony with those angelic beings who are about to approach this locality."

This being complied with, the spirit continued:—"A golden, a divine brightness, fills the room. I see the expected visitants approaching. They enter, passing through the walls of the room as readily as light passes through the panes of polished glass. They have become seated, and, bowing their heads, seem engaged in meditation and prayer."

The spirit lifting the medium's hand and pointing, said:—"There, friend Peebles, sits James the apostle; next sits Jesus of Nazareth, who was crucified but a little distance from this place; and then John, Andrew, Peter, all of the apostles, the brothers of Jesus, and other distinguished persons of the gospels and of history. This is the first time that all of the apostles and Jesus have been together, since their dispersion after the crucifixion and the Day of Pentecost. You are greatly favoured and blest beyond all blessings, in being permitted to sit in this apartment, perfumed with heavenly odours, and graced with the presence of those glorified spirits. Often, friend Peebles, have you questioned me about events referring back to, and ascribed to the period of Jesus and the apostles. They are now present, and though too ethereal and spiritual to entrance the medium, you can, nevertheless, put your inquiries to them, and I, a spirit, will listen for their answers and report them to you through this medium."

I sat quiet, speechless. I was embarrassed. It was to me the valley of humility. I was never so consciously alive to my weaknesses and imperfections. My voice was tremulous.

"Aaron Knight," appreciating my condition, said, in tones of tenderest kindness, "Do not be so embarrassed, friend Peebles; these beautiful, and I may add, holy ones, were once mortal as you now are mortal; they had their follies and imperfections as you have yours. Some of them were not as far advanced in their time as many in the present era of the world." Jesus smilingly said, "I chose the twelve not because they were wise; I chose the seventy not because they were Rabbis, but because of their spiritual susceptibility. Feel perfectly free to put such questions as you desire to be answered."

Regaining my composure, I said, "Did Jesus say to Peter, 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it?'" The reply was, "As some 2,000 years have elapsed since I walked in mortal vestures and talked with man, I do not recall the words I used, speaking in a different language from yours; but this was the idea that I sought to impress—Thou art Peter, build upon the rock of truth, of principle, and of revelation. He who builds his church, or stands upon the rock of principle, cannot be removed therefrom by the gates of hell, or the powers of darkness."

Reflecting a moment, I asked, "Does Jesus have the same regard for Judas as he has for the other Apostles?" The response was, "I would not be worthy of the name of teacher if capable of partiality or the remembrance of transient imperfections. My love

flows spontaneously to Judas and John, and all mankind above and below. Pure love is unselfish, impartial, and immortal. We trusted Judas to carry our purse; his fault was, if fault it may be called, he had too much faith in me. He believed that the conservative element of the country could not harm me, if God and angels thought fit to protect me. Thinking, perhaps, he might use the purse to some good purpose, he merely performed his part in the drama of the period. The mental sufferings consequent upon the act were but necessary experiences, which were overruled for good."

Continuing the interview, I remarked, "I never was an admirer of the Apostle Paul, he seems to me to have been something of a policy man; and then carefully reading the works of Philo-Judæus, I felt that either this distinguished historian plagiarised from Paul, or the apostle from Philo-Judæus, without giving due credit. But, unfortunately for the Gentile apostle, he lived a little subsequent to the time of Philo-Judæus. How is this?"

Paul replied, "The mortal brother is evidently aware that the spiritual world corresponds to a series of cycles, and inspirations move like sea-waves. The learned Rabbi of whom he speaks was a Jew by birth; I was the same. We were both educated in the same school of the prophets; we were both impressional and inspirational. Thus racially organised, similarly educated, and influenced by the same inspirational wave, it would be quite natural that there should be in our writings a similarity of ideas and expressions." Inquiring which of the five great religions of the world was exerting the most healthy and uplifting influence upon humanity, the spirit said, "That Jesus, being connected with one of the world's religions, prefers, with a modesty becoming his exalted position, to express no opinion. Each religion must be judged by its fruits. The spirit of truth is the same in all countries, and in all spheres of existence." Other questions were asked, but time forbids their recapitulation.

In conclusion, you may ask if I really believe that there were present, on that occasion, Jesus, the apostles, and others, who lived in that period. Most conscientiously I do believe this, because I was in the country where these worthies lived and taught. I was upon the soil that their feet had pressed, and was breathing the atmosphere that their presence had influenced. I had prayed for their presence. It had been promised me by an ancient Hindoo sage, and the whole was affirmed and confirmed by the same "Aaron Knight," who, after many years of intimate converse, I know to be conscientious and rigidly truthful. And why should any—especially Christians—think such an apostolic seance out of place, when, full of faith in the prayers they utter, they say, "Come, Lord Jesus, come into our presence! Come now!" And, further, did not Jesus himself solemnly say, that "Where two or three are gathered together in my name, there am I in the midst of you"? The moral influence of such seances, where the emotional and religious element predominates, must tend to beautify human nature, purify the affections, and spiritually baptise the soul in the light and love of heaven.

#### "THE MAHEDI" ENACTING A DEATH SCENE.

BY REV. THOMAS COLLEY, M.A., LATE OF THE ROYAL NAVY.

Again I must write, this time but briefly, and only to answer last objections that may be urged against the full acceptance of the astounding facts I have reported, and, as a clergyman of the Church of England, pledged my word for the truth of, regarding late materialisation seances with Dr. Monck.

This evening the Inner Circle met at Mr. Cranstoun's house, 23, Cathcart Road, South Kensington. The medium was never out of our sight, and in a good light, sometimes turned up to the full, we saw three forms successively grow from Dr. Monck, and take life in our midst. For ten minutes, twenty minutes, and full half-an-hour respectively, they companied with us as usual.

The first form was that of the spirit known as "Alice," who clapped her hands, and greeted us with girlish salutations (not speaking), her medium standing far away that she might the better give proofs of her own will and separate existence. When this form was re-absorbed in the way so often described, another psychic figure, rather under the height of Dr. Monck, extruded from him in like manner, and no one hearing this new visitor speak, as we did, and who also may have heard and known him through Dr. Monck, could fail to recognise "Samuel Wheeler."

When he also in turn had worked his way back into the medium (Dr. Monck held in brief control during "Samuel's" coming and going by "Alice," but during his friend's stay with us, in his normal condition, enjoying fellowship once again with his old fellow student and brother minister), the well-known form of "The Mahedi" took birth from towards the medium's feet, and growing up to the height of a child was left by Dr. Monck to complete alone his evolution, development and vertical progress towards the full stature of a man; and thus left "The Mahedi" in process of growth, advanced to the table, and standing between two of our number rapidly towered upwards to his commanding height, and built himself into vigorous and muscular life at our side.

The energy and strength of this temporarily earth-clothed spirit is astounding. I need not again give instances of his power as repeated this evening; suffice it to say, his vitality, volition, independent action, grace of movement, and courtesy of demeanour were once more fully demonstrated; and in Mrs.

Cranstoun's drawing-room this Eastern Mystery from the viewless beyond, with ease of manner and quiet dignity of beauty, tarried long with us, to the dumb astonishment of the two Austrian servants, not even disturbing the repose of the pet dog that one of them had in charge.

During this visit of "The Mahedi" I felt his pulse, and found it natural, but rather weak, whereas Dr. Monck's was feverish. I also tested the warmth and living nature of the Egyptian's breath on the back of my hand, and experimented on the force of his expiration. Again, I examined the foot, ankle, and calf of the leg, hands and arms, and regarded with wondering interest the grave eastern face of our mysterious friend.

Then "The Mahedi" sat down with us at the table naturally and composedly, and wrote (under control) his name in English, while Dr. Monck stood opposite him some ten feet distant. I call the attention to the fact, that "The Mahedi" wrote under control, thus sitting with us at the table as any ordinary mortal would do, we leaning over him closely to watch every movement. For just as one in writing mediumship is controlled sometimes to write in a language not normally understood, so the Egyptian (the golden ornaments of whose head-dress quivered under my breath as I stood bending over him) was manifestly influenced by "Samuel" (who stated as much) to write, his handwriting in style and character as to certain letters being reproduced through the hand of "The Mahedi."

And now, after walking about the room in the most unapprehensive way, with his customary curiosity regarding the things he came in contact with, and leisurely surveying us as he moved round, touching each of us, and permitting himself and his garments in turn to be felt and touched, "The Mahedi" was in a most wonderful way controlled, both as to speech and action by one purporting but recently to have passed away. I held the medium's closed lips to my forehead while the Egyptian, thus made the vehicle for the return of a departed friend, spoke in secret, kneeling at their feet, to Mr. and Mrs. Cranstoun. Then reclining at full length on the carpet, turning over the leaves of a book as he lay, and making as though he were reading in bed, then also placing his hand on his heart, as if in pain, "The Mahedi" ("Samuel" in Dr. Monck piteously begging him to desist) turned over and fell backwards, still and motionless like one dead, thus personating to the letter, as I am told, their friend in his last moments and enacting the death. Most singularly solemn was this strange representation, and words are powerless to convey a proper appreciation of the profoundly mysterious and tremendous facts that have been ours again to test and prove. Indeed, I am not astonished at the incredulity of the ignorant touching these astounding marvels, for even now, after my large experience, the things I have witnessed and recorded are so overwhelming, that should a cessation of these inexplicable phenomena take place, and should the progress of these miraculous things be arrested, and further evidence of the reality of what I know to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matters most assured; yea, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperilled my clerical position and prospects, carefully and accurately to report.

London, Jan. 22, 1878.

#### A PRIVATE SITTING WITH MR. WILLIAMS.

To the Editor.—Dear Sir,—Kindly grant me a little space to record a very interesting and satisfactory seance I have to-day enjoyed with Mr. O. E. Williams, the well-known medium, at his rooms, 61, Lamb's Conduit Street, W.C.

The sitting began at ten minutes past 12, and finished at half-past 1, p.m. I sat alone, for want of anyone willing to accompany me. I sat by myself at the table, having previously examined the cabinet, and all about the chamber. The light was put out, and whilst I had hold of the medium's hands I felt myself touched by the musical-box in the air, on the mouth, forehead, and nose. The medium was also touched. We then saw a spirit-light, about the size of a fire-fly, continually hovering about the table.

At length I heard the direct voice, and "John King" speaking to me. I had some little conversation with him all through the seance. Subsequently he asked me if I should like him to materialise. I said that I should, and the medium went into the cabinet. I saw the cabinet, with the bolt along it drawn, though I did not think it necessary for myself, being already a convinced Spiritualist. I heard "John King's" voice, and he then said he would try to materialise, and soon I saw his light. He asked me if I saw him; I replied "Not yet." Then I saw the appearance of a face with a beard, with white robes and a white head-dress.

All the time a conversation was kept up. I asked him his opinion upon re-incarnation; he said he could tell me nothing about it; he himself did not know. I asked him if what I thought I saw in going through the Mont Cenis tunnel, when the railway lamp was extinguished by itself, were really spiritual manifestations; he said they were, and that the spirits wished to materialise. I asked him if he was present; he said no, but he knew it from those he saw around me. I also asked him about some pieces of music I had lately composed, whether they were composed by the aid of spirits; he said, "Yes, inspirationally." I asked him whether that was his judgment; he told me he knew it, it was no guess. I asked him how; he said, "You are inspirational," and he knew it by my appearance.

Some further correspondence was kept up, when "Peter" announced his presence. He took up the fairy bells, and twanged them through the whole apartment, sometimes very loud and sometimes dying off. He spoke in his characteristic squeaky voice. I asked him if he was a

small man; he said, "No, not very." I said, "Your voice is very small;" he replied he could not help his voice.

By this time the musical box was being played, and it rather annoyed me, taking off my attention from what I saw, and also from what I heard. I asked "John King" if I could do without it; he said, "Better not." I had some difficulty in keeping up the conversation with comfort, on account of the musical box, but on the whole I consider the seance a great success. I may say that "John King" cautioned me from the beginning not to interfere with any of the conditions, and I did not care to do so, having already satisfied myself perfectly that there was no imposture in the room before sitting.

I heard the voice of "Peter" and "John King," if not exactly at the same moment, one immediately after the other. The medium all the time was making a noise, as if kicking, in the cabinet. The sitting lasted about an hour and a half. "Peter" asked me if I liked his music; I said, "Yes." He asked me if I was quite sure; "Pretty sure" I answered.

At the commencement of the sitting I felt the hands of "John King," the tips of the fingers, which seemed to me warm, like any human being, but only for a moment.

"John King" informed me that he was not on the earth-plane, but one or two spheres higher. He said "Peter" was in a sphere below him. He said that my mediumship was writing mediumship; that I should cultivate it by keeping a piece of flannel about my person, which would absorb all my magnetism; and I should practise every day by placing a piece of paper over the flannel, and holding a pencil over it lightly; by that means he said I should develop as a mechanical writing medium. He floated in the air, and also sank to the ground. One of the first manifestations in this seance was the ringing of the bell, and spirit-light floating down towards the bell, and ringing it over the table.

He told me that he was Sir Henry Morgan when in the earth-life, and added that he did not like to talk about his earth-life.

8th Feb., 1878.

A. H.

**BIRMINGHAM.—A FLOWER MEDIUM.**

We need not go so far as America for the best and most wonderful kind of phenomena. We know Mr. Summerfield well, and there seems to be no doubt as to the genuineness of his flower manifestations, similar to those recorded in the following letter:—

"I have been attending a few circles held at the rooms of Mr. Perks, 312, Bridge Street West, Birmingham, who has a good staff of mediums in attendance. Their Wednesday evening meetings are of a private nature, but Mr. Perks, and the members of his circle, afforded me every facility for inquiry in attending those meetings. Finding it was rewarding my mind, and so consoling to my soul, it convinced me that there is another life beyond this, and so fixed my mind with a love for Spiritualism, that I engaged Mr. Perks's room for one night for my wife and friends. I spoke to one of the best mediums known in Birmingham, considered so by Spiritualists, viz., Mr. John Summerfield, who kindly offered to give me a test flower seance. The medium submitted to a strict search, being divested of the greater portion of his clothing, which was most minutely examined by myself and a trusty friend; we also satisfied ourselves that there was nothing concealed on his person. After this was done, I placed the medium in the corner of the room, and completely covered him with a large curtain; and, then, with the light of a candle in the room, I retired to my friends at the table, not losing sight of the abiding place of the medium, who could not make a move without my knowledge, as everything in the room could be seen from the lighted candle. Sitting about ten or fifteen minutes, I was hailed by the medium's guide to look on the floor outside the curtain. I looked and found six beautiful flowers. The guide then told me they would try and bring some underneath the curtain in about five minutes. I was told to bring the candle and look at the medium. When I lifted the covering, to my astonishment I found the medium decorated with some of the most choice flowers, and seemingly fast asleep. No flowers being discovered in the room prior to our sitting, I find, Mr. Editor, it will take a mind more profound than mine to explain things so occult to man. Yours respectfully, "J. COLLEY."

**THE ELEVENTH QUARTERLY CONFERENCE OF THE LANCASHIRE COMMITTEE OF SPIRITUALISTS,**

HELD AT TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, SUNDAY, FEB. 3, 1878.

The morning sitting at 10.30 was represented by the members of the Executive Committee and a few friends. The President, Mr. John Lamont, formally submitted the report of the quarter to the meeting, together with several propositions, which were read and passed to the afternoon conference to receive their final vote.

In opening the afternoon sitting, the President said he was rejoiced to see that the past quarter had been a most successful one, and from the report that would be presented to them that afternoon, he believed it would be most satisfactory. The united effort that had been exhibited during the quarter, would convince them that the policy of the Committee was of a sound and practical character. The great amount of work that had been done during the quarter was surprising when the funds at the disposal of the Executive were considered. But there was one thing must be remembered, they had no paid officials, such as secretary or treasurer, and this helped them to devote the money to real actual purposes. This free work was the salvation of the Committee, a paid system of officials would soon, at their present stage of development, sink them in hopeless difficulties. Most of the platform work of the quarter had been done free of cost, the speakers receiving no remuneration. He would now call upon the Vice-President to read the report of the quarter.

Mr. Johnson, in reading the report to the meeting, said it was a great pleasure to him to present to the meeting so good a report. During the quarter 38 meetings had been held under the auspices of the Committee, and from most of the towns in the Lancashire District very gratifying reports were received of the excellent work they were at present engaged in. He might say it was the intention of the Committee to still further prosecute that kind of mission-work, and propositions would be presented to the meeting in furtherance of the scheme.

The President now asked the meeting for a vote upon the report. It was proposed and unanimously passed to adopt the report as read.

Mr. Johnson proposed that Mr. Morse be engaged for fourteen days, to commence on Sunday, May 12, and that the next Conference be held at Liverpool, on Sunday, May 12, which were both unanimously passed.

Mrs. Batie (*nee* Longbottom) was also proposed to be engaged for a fortnight's mission, which, after some discussion, was left to be dealt with by the Executive.

The Elections were next proceeded with, and the following comprise the official list for the ensuing quarter:—

Mr. Charles Parsons ... ..	General Secretary.
Mr. Langley ... ..	Assistant Secretary.
Mr. Singleton ... ..	Treasurer.

**WORKING COMMITTEE.**

Mr. John Lithgow, Hayfield.	Mr. John Howard, Bury.
Mr. David Brown, Rhodes.	Mr. Sutcliffe, Rochdale.
Mr. Chiswell, Manchester.	Mr. Wood, Oldham.
Mr. Geo. Dawson, Manchester.	Mr. Hargreaves, Bolton.
Mr. Allen Hall, Manchester.	Mr. Fitton, Manchester.
Mr. Salisbury, Rochdale.	Mr. Geo. Wharmby, Liverpool.
Mr. John Ainsworth, Birkenhead.	

The following will comprise the Ladies' Committee:—

Mrs. Holt, Manchester.	Miss H. Blundell, Manchester.
Mrs. Hall, Manchester.	Miss Johnson, Manchester.
Mrs. Chiswell, Manchester.	Miss Rhodes, Manchester.
Mrs. Rhodes, Manchester.	Mrs. Rowe, Manchester.
Miss Blundell, Manchester.	Miss Hall, Manchester.

The following Auditors were elected for the ensuing quarter:—  
Mr. Brown and Mr. Campion, both of Manchester.

This concluded the official business for the day, and on the President asking the meeting for expression of views as to the best means of carrying out the propagandic policy of the Committee:—

Mr. Hesketh thought that a system of physical seances would help the progress of the Movement a great deal more than the numerous meetings that were being held. He was partly supported by Mr. Salisbury, who thought a great deal of good had been the result of physical seances in his district.

The Vice-President, Mr. Johnson, said, in reply to both these gentlemen, that it was not in the province of the work of the Committee to establish any such system; physical seances belonged to home and its intimate friends; the Movement had already suffered grievously through that very system; almost all the unpleasant incidents in the development and progress of Spiritualism may safely be charged to physical seances; not that they were not necessary, but the proper place was home.

The President was quite in accordance with Mr. Johnson on that point.

Mr. Wood, of Oldham, spoke on the position of affairs in Oldham. He believed a thorough system of plan of speakers would be of the greatest utility to the progress and economical working of the Movement of Spiritualism.

The President said he must now call the attention of the meeting to the Guarantee Fund. The Secretary would be glad to receive the names of new subscribers at the close.

After the meeting the subscription list was increased by £27.\*

In the evening, at 6.30, the President commenced by reading a chapter from the Bible, and said it seemed providential that Mr. Harper, from Birmingham, should step into the meeting during the afternoon, and he should have much pleasure in stating to the meeting that Mr. Harper would give them a short address after friend Johnson had spoken, who was now under spirit control.

Mr. Johnson spoke for some time under the influence of his control, who impressed it strongly upon everyone's mind to do right whatever be the consequences. Each must work out their own salvation. No time must be wasted; every moment of such time will eventually have to be accounted for. Go into the world and work for the spiritual development of humanity. Mr. Harper spoke on the subject of organic development, and characterised the social system of the present day as bad, and full of evil, but by maternal study much misery and crime might be saved to the future generations.

PARIS.—It is reported that a society for psychological studies is being organised in Paris with a president, vice-president, &c., Charles Lomon, the well-known author, having accepted the secretaryship.

WIGAN.—Mr. Isaac Walker reports respecting two lectures delivered by Dr. Peebles at Wigan, on February 7th and 8th one on his travels the other on Spiritualism; Mr. John Lamont presided on both occasions. The lectures gave great satisfaction, but the audiences were small, owing to the friends being unacquainted with the work of getting up public meetings, and having advertised almost none at all. Dr. Peebles' lectures would be a grand success in any place where men with business tact would take the matter up and work it intelligently.

HULL.—Mr. and Mrs. Truegood, Cleethorpe, write:—Being on a visit to Hull, at Mr. Bland's, we were invited to Mr. Thos. Pawson's, 4, Lilly's Terrace, Spencer Street, to a physical seance, and were agreeably surprised at the improvement recently made in Mrs. Pawson's mediumship. We were entertained for two hours in a dark seance, the controlling spirits were "Sam" and "Peter." They kept up a lively conversation and shook hands with all the sitters, and showed the spirit-lights, also floated the music-box through the air, and rang the bells. Mrs. Pawson was entranced by an Indian spirit and gave a good discourse. We were very glad to see the progress that Spiritualism is making in Hull, and we think Mrs. Pawson is kept too private and deserves more appreciation from the Spiritualists, and that if her abilities were well known she would render great service to the cause of truth. We had, after the physical seance, two splendid addresses, one by "John Wesley," and the other by a strange spirit, through Mr. Bland, in the trance-state; there were nine sitters who were all perfectly satisfied as to the truth of what they witnessed.

\* A gentleman named Highfield gave his name as a subscriber to the Guarantee Fund, but in the hurry of the moment his address was not entered, and has been forgotten. Would he oblige by sending his address to the secretary, Mr. Hartley, Brooklands, Hyde.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION. INSTITUTION WEEK FUND.

For several years kind friends of the Spiritual Institution have carried on a movement during the first week of December of each year, in which seances and meetings are held, and collections are made for the benefit of the Spiritual Institution, in the same way that Hospital Sunday and Saturday are observed annually for the support of these institutions.

This general collection enables those who can afford but little to take their willing part in the support of the Movement. Circles and committees which use the columns of the MEDIUM for their announcements during this year, have in this Institution Week an opportunity of making a small acknowledgment in return for the publicity given to their labours in the course of the twelve-month.

This year, on account of illness and absence, the Institution Week agitation was not commenced sufficiently early, and Christmas time was on before the subscriptions could be got through. The hard times have also prevented many humble helpers from doing what they would. As a consequence the amount raised was very small, which has caused the whole amount for the year to fall below the minimum.

If any subscriptions have been overlooked we shall be glad to receive corrections that a full statement may be made.

INSTITUTION WEEK SUBSCRIPTION LIST.

Table listing various subscribers and their amounts, including Mrs. Dearborn (£10 0 0), Newcastle Sunday Meeting Collection (£8 8 1/2), and Mr. Simpson, Glasgow (£1 0 0).

Table listing subscribers and amounts, including T. E. (0 5 0), Mr. T. Weeks (0 2 6), Mr. John Peden (0 1 0), and Mr. W. J. Champernowne (0 5 0).

Table listing subscribers and amounts, including Per Mr. John Mensforth (New Shildon) (1 0), J. Johnston (1 0), Ann Swinglehurst (0 6), and Total Institution Week, 1877 (£69 0 10).

DONATIONS AND SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION FOR 1877.

Each subscriber is entitled to the use of books from the Progressive Library to the full amount of the subscription, so that thousands of readers have been instructed through these subscriptions during the year.

Amount acknowledged in the MEDIUM Sept. 14 and 21, and Oct. 5, 1877, £337 17s. 4d.

Table listing various donors and their amounts, including Mr. John T. Dodd (£1 1 0), Miss M. Gaukroger (£0 2 6), Mr. W. Beale (0 5 0), and Mr. Joseph Cotterill (1 1 0).

Guy Bryan, M.A. ...	£0	5	0	Mrs. W....	£0	5	0
E. (A Lady) ...	0	6	0	Mr. W.J. Champernowne	0	5	0
Mr. and Mrs. Booth ...	1	0	0	Mr. Alex. Huth ...	5	0	0
Mr. W. Vernon... ..	1	1	0	P., of Blackburn ...	0	4	0
Mr. Watson ... ..	0	10	0	Mr. W. Clarkson ...	0	5	0
Mrs. Unwin ... ..	0	1	0	Mr. H. C. Davis ...	0	5	0
A. W. (Manchester) ...	0	2	0	A Coventry Circle ...	0	6	0
A Friend ... ..	0	5	0	Mrs. W. ... ..	0	1	3
Mr. H. West ... ..	0	2	6	Mr. Gannaway ... ..	0	10	6
A Northampton Friend	1	0	0	Collected at Circle, per			
Mr. Eddison ... ..	1	1	0	Mr. R. Wightman, of			
A Lady ... ..	0	2	6	Leicester ... ..	0	8	0
"Chip" ... ..	0	10	0	T. (Stamboul) ... ..	2	0	0
Friends at Wigan and				Mr. P. F. Lemaire ...	0	1	0
Golborne, per Mr. W.				Mr. Evans ... ..	0	2	0
Rowlinson :-				Mrs. Wilson ... ..	0	12	8
Wm. Rowlinson 2 6				Mr. Crisp ... ..	1	1	0
Eliza Rowlinson 1 0				Dr. Clark ... ..	1	0	0
G. Harris ... 1 0				Mrs. H. (for railway fare)	0	10	0
Isaac Walker ... 1 0				E. L. ... ..	0	10	0
John Stephens ... 1 0				Mr. Pearce ... ..	0	2	0
John Garton ... 1 0				J. C. ... ..	1	1	0
Miss Stephens ... 1 0				Mr. J. Gladwyn Jebb ...	0	5	3
Joseph Swift ... 1 4				Miss H. ... ..	0	5	3
Thos. Davison ... 0 2				Miss Hickinbotham ...	0	5	0
				Mr. Pickering ... ..	0	5	3
E. D. C.... ..	0	1	6	Mr. Gannaway ... ..	0	5	3
Collected by Mr. C. Apple-				Mr. Lippincott ... ..	0	10	6
yard (Halifax) ...	0	8	4				
Mr. E. Dottridge ...	1	1	0	Jan. to Dec., 1877	426	0	2
Mr. Geo. Arneson ...	0	1	0	Institution Week for 1877	69	0	10
Mr. Thos. McKinney ...	0	2	0				
Mr. Alsop ... ..	0	10	6	Total	495	1	0

THE WORK THAT HAS BEEN DONE.

I. LIBRARY DEPARTMENT.—In the first place it must be remembered that every subscriber to the Spiritual Institution is entitled to the use of works from the Progressive Library, and many subscribe for that end alone, so that their payments are not to be regarded as gifts or donations, yet they are all included in the income of the Institution. Volumes are frequently lent to earnest local workers who can place the books to advantage among inquirers, but who cannot afford to pay sufficient subscription to entitle to the use of the volumes. Thus one subscriber who may not require the use of works from the library helps to pay for books supplied to those who cannot pay, and, therefore, the Progressive Library partakes of the character of a free library, as the use of books or other privileges is at no time refused when they can be rendered of advantage to the Cause. The supply of new books and repairing of old ones entails a heavy expense yearly, besides losses and other expenses. If the library books were thoroughly made use of, there might be abundance of literature in all parts of the country to read and lend, which would make our work self-supporting, and give all subscribers value for their money.

II. FREE DISTRIBUTION OF LITERATURE.—We have many opportunities for bestowing books and tracts on editors, authors, journalists, libraries, public men, travellers and emigrants, and to these requisitions we at all times comply if we think the gift would be of advantage to the Movement. During the last eighteen months we have kept a note of some of these operations, and find that we have given away works as follows, from which, in some cases, able articles have appeared in influential journals which have brought the claims of the Movement before thousands of readers:—Wallace's "Miracles," 8 copies; Crookes' "Researches," 9 copies; Massey's "Concerning Spiritualism," 1; Judge Edmond's "Tracts," 7; Mrs. Tappan's Discourses, 1; Dialectical Report, 1; "Intuition," 34; "Scepticism and Spiritualism," 2; Powell's Work, 4; Sexton's Reply to Tyndall, 4; Ten Commandments, 4; "Career of Religious Ideas," 1; "Jesus, Myth, Man, or God," 1; Tuttle's "Arcana," 2; Dod's Lectures, 1; Tracts at Twopence, 166; Tracts at One Penny, 311; Hardinge's Rules for the Spirit-circle, 320; *Human Nature*, 18; "Seed Corn," 4,850; MEDIUM, 13,368. Many of these tracts and MEDIUMS were circulated from house to house during Mr. E. W. Wallis's mission-work in London. The MEDIUMS were, for the most part, surplus copies over from sales and returned by the wholesale agents; but a large number of new copies have been circulated, containing matter of local interest. We know of no cheaper way of working a locality than giving it a good spread of the MEDIUM containing an article of local importance. One hundred families can thus be supplied for 9s., ensuring an audience of 500 readers, which could not be effected by a lecture. We know for certain that some of our most important workers have been introduced to the Cause through a stray copy of the MEDIUM, and we calculate that the Spiritual Institution, through literature and other means, introduces the Cause to nearly as many fresh minds as all other agencies put together. Many of the publications given out have escaped getting entered.

III. INFORMATION FOR INQUIRERS, by post and personally. A large number of publications, and considerable postage, is incurred in this work annually.

IV. Rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the Cause. Many important meetings and committees are held at the Spiritual Institution in the course of the year of no pecuniary advantage to the management. As an "Institution," it is absolutely necessary that there should be a department of work of this kind for the introduction of visitors and fresh ideas to the friends of the Movement.

V. Periodicals, pictures, photographs, albums, framing, and other matters necessary for the public rooms. All the periodicals on Spiritualism are to be found on the tables, which cost a large sum of money annually, even as exchanges for our own papers.

VI. Salaries, travelling expenses, postages, and personal outlay. An institution of this kind, open to the entrance of thousands of visitors in the course of the year, cannot be carried on without great expenditure of time to receive, entertain, and impart information to visitors. Sometimes hospitalities have to be provided, which, in the aggregate, incur an important item of expense. Then there is travelling and other outlays, continually occurring in small sums, which, at the end of the year, run away with a deal of money.

VII. Secretarial work in corresponding with thousands of persons in the course of the year at home and abroad, much of which work has no business bearing, but is of essential importance to the consolidation and working of the Cause. This work takes much time, and thus absorbs salaries, postages, &c.

VIII. PLATFORM, TEACHING, AND ADVISING.—This department of work is the most important of all, as through it, nearly all the methods of practical operation at present in use have been inaugurated. To travel to all parts and do pioneer work of this kind; to receive by letter, and personally, many queries for direction and assistance respecting it; and to push into practical effort Sunday meetings, schools, and other schemes, take time, expense, and exhausts energy.

IX. LITERARY DEPARTMENT—Reporting, editing, writing for, and illustrating books, magazines, and weekly publications. This department really and truly is worth all the income of the Spiritual Institution, and exercises a leading influence in the Movement, bringing into one family all Spiritualists who sympathise with us.

X. PRINTING, STATIONERY, POSTAGE, &c., connected with the work of the Institution and the objects associated therewith.

These expensive and important departments of work have been carried on for years, rendering our position in reality that of a Spiritual Institution, more particularly when it is remembered that it all grew from nothing, and without pattern to go by. The various branches were developed by spiritual impression by a very practical form of mediumship, and thus it is carried on from year to year. The chief wonder is how the hands employed can accomplish it all.

WHAT BECOMES OF ALL THE MONEY?

Those who help in this work are well satisfied with the value they obtain for their money. Those who do not give anything sometimes speak unkindly, and ask, What becomes of the money? Can't we give a balance-sheet? As if we were making profit out of the generosity of our brother Spiritualists? This demand on the part of some proceeds from a feeling of selfish suspicion within themselves, and utter ignorance of our work and its necessities. We think a very good "balance-sheet" has been given above; and we leave it to all account-makers to put the proper figure to each item. If they do so, they will find that the amount received ought to be doubled to leave anything like an adequate sum for each distinct purpose.

PUT THE SPIRITUAL INSTITUTION ON A BUSINESS BASIS.

This is rather an obscure phrase, but if it means that we be adequately remunerated for all our work and outlay, we would "second the motion." Critical suggestions of this kind have come from persons connected with committees and associations, that we have done all in our power to serve, and if we had acted on a "business basis," we should have wanted sixpence a line for notices and announcements, and when reports were inserted, a sale of, say, 500 copies when one page was put in, 1,000 copies for two pages of report, and so on. The "basis" has been altogether of another kind with the committees in question, for, besides space and service of all kinds, we have freely bestowed copies for the good of the work. If we did demand pay, who is there to defray the bill? The said committee has nothing unless other persons be so good as to bestow it on them, and when they have no money they do no further work. They have to do as we do: either find the means themselves or obtain it from others; and hence, if their method is right, ours should not be subject to criticism.

WE WORK ON A SPIRITUAL BASIS.

During all the fluctuation of action at home and abroad, the Spiritual Institution, not by "fits and starts," but continuously, does a work—an essential work, for the Cause generally, and if it asks those whom it serves to co-operate in the necessary expenses, is it not placing matters on a "business basis?" Our convictions on this point are very clear, and we shall utter them distinctly. We regard with abhorrence and disgust the idea of making a trade, and a trade only, of the promotion of Spiritualism. We do not, and we never have done, work in Spiritualism because it was to us a profitable business, but because it was to us a moral duty and a spiritual obligation, from which we could not escape any more than from the payment of just debts. If it is mercenary for a medium or speaker to act for money, it is much more so for a teacher on the largest scale to turn the holiest of functions into a shop article. True, we demand payment for books, papers, &c., but our work as a Spiritual Institution is of such a kind that money could not purchase it, nor the love of money evoke it. Our basis is spiritual, our work is spiritual, and the results are spiritual, and we pray that the spirit that dwells in us, and animates our work, may fill the breast of every Spiritualist, and urge him into the ranks of the spiritual army of volunteers.

### 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 news-vendors, and supplied by the wholesale trade generally.

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 15, 1878.

### THE FIRST CONFERENCE AT DOUGHTY HALL

Will be held on Sunday evening, Feb. 17, at 6 o'clock, allowing one hour for the deliberations of the conference before the service begins, at 7 o'clock. There are many ideas agitating the minds of London Spiritualists which will thus have an opportunity to find expression for the good of the Cause. A prompt attendance will add to the interest. Doughty Hall, 14, Bedford Row, Holborn, at 6 o'clock.

### DR. PEEBLES' LECTURES AT DOUGHTY HALL.

On Sunday evening last, the atmosphere of London was thick with rain and fog, and it was expected that Doughty Hall would be nearly empty. This was not the case. Every seat was occupied, with the exception of one or two at the platform, and the audience was, perhaps, the most intelligent that Dr. Peebles has attracted round him. There were present not a few of his old hearers of eight years ago, who, of late, have not been frequently seen at the same meeting. We noticed Mrs. Makdougall-Gregory, Dr. Dixon, Mr. Enmore Jones, Mr. William White, and others, which brought back to memory the scenes so often witnessed in Cavendish Rooms.

On Sunday next Dr. Peebles will leave the line of travel, and discourse on very important questions that form the very kernel of Spiritualism, taking for his subject:—

#### WHAT IS THE NATURE OF DEATH?

Are any Human Souls annihilated?—What of the prematurely born?—of infants?—of idiots?—of the insane?—and of suicides, in the world of spirits?

These are points upon which questions are constantly arising in the minds of even the best informed Spiritualists; and, no doubt, the vast experience of the speaker will throw useful light on the theme. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

### THE NEW SERIES OF MEETINGS IN LONDON.

We call attention to the fact that a series of meetings will be commenced to-night, at the Spiritual Institution, by Mr. Lambelle. We hope that a goodly number will attend to listen to the utterances of his controls, and that the same measure of success may meet his efforts in London as in the North. To commence at eight o'clock.

### THE CIRCULATION OF THE MEDIUM

Is being promoted by earnest workers, and they report that their efforts are not without fruit. It is a good plan to circulate specimen numbers, which we can supply free of cost. These might be given to the newsagent that is agreeable to sell the paper, and let him put one in his window, with a label on it, "Copies may be had within gratis." We are at present bringing the MEDIUM before at least 1,000 new readers every week, which ought to do some good for the Cause. We want help, work in this matter more than anything.

### A MONEY-MAKING SCHEME.

This is sure to attract attention if Spiritualism won't. We refer to Mr. Pearce's letter and the advertisement on our last page. At present those who have capital to dispose of are earning but little interest and are subjected to severe loss by the unworthy nature of their securities. The re-insurance principle is admitted to be safe and profitable, and we are pleased to observe that Mr. Everitt and other Spiritualists are on the board of directors. If the number of shares are taken up anticipated by Mr. Pearce we will earn the capital we require by the commission.

### DR. MONCK'S SUNDAY MEETINGS.

We regret to hear that, on account of the precarious state of Dr. Monck's health, the tea-meeting that has been announced to take place at Ladbroke Hall on Sunday next will not be held. This will be a great disappointment to many, as there was a great interest in the anticipated occasion. Dr. Monck's health is really in a condition which excites the sincerest sympathies of his friends, and it is as much as ever he can do to attend the other Sunday meetings, and the tea-meeting without him would not suit the views of his many friends. At some future date this social gathering will come off.

On Sunday evening last, notwithstanding the adverse state of the weather, there was again a full attendance. Dr. Monck sustained the duties of speaker himself. His subject was "Resignation in its relation to Spiritualism." Miss Lonsdale sang solos and read a poem.

The Sunday morning seance at eleven o'clock was well attended, and interesting results ensued.

On Sunday evening next Dr. Monck will be assisted by a lady (inspirational and trance). Miss Lonsdale will also take the part which she has so well sustained hitherto. Ladbroke Hall, opposite Notting Hill Railway Station.

### TO OUR POOR AND OPPRESSED BRETHREN.

It is with sorrow that we have been for some time acquainted with the fact that some of our most earnest Spiritualists in the districts where trade is bad have been unable to continue taking in the MEDIUM, because they have not sufficient means even to feed themselves and their families adequately. It is under such circumstances that Spiritualism is a comfort to mankind, and we will do what we can to supply the MEDIUM free to these sufferers. On receipt of 6d. in stamps we will send the MEDIUM post-free for twelve weeks, which will enable several families to have a Sunday's reading. This we will do from surplus copies, and if any friend likes to send the 6d. and the name we will attend to it.

### ECHOES FROM CAPE TOWN.

My Dear Medium,—This will reach your readers rather late for wishing them all a "Happy New Year," but, as I live some 6,000 miles away, it is an excuse. I wish to say that the Cause is progressing quietly and steadily. Our great drawback is the want of a good test and physical medium, who would sit for "inquirers." We have three or four circles sitting, and hope to develop some of the latent medial powers of the sitters.

In a future letter I hope to report more favourable symptoms of mediumistic powers. Could you not persuade some good and reliable medium to pay our shores a visit—say, for four or five months, *en passant* for Australia? We would guarantee his passage to the Cape, with all expenses paid whilst here, and £10 or £15 a month. I would guarantee that he would find some friends who would understand and appreciate his gifts. Does Mr. Fletcher not think of making a tour round the world? So far all his prophecies told us whilst in London have come true.—Fraternally yours,

BERKS T. HUTCHINSON.

### MR. COLVILLE'S CONCLUDING MEETING IN LONDON.

On the evening of Friday last Mr. Colville held his last public meeting in London. It was his usual weekly seance at the Spiritual Institution. There was quite a large gathering of friends. Mr. Burns presided, and spoke in admiration of the talents and devotedness of Mr. Colville, who in five months had taken part in about 200 meetings, in most cases sustaining the whole duties of the occasion. For many Sundays he had delivered three addresses in the one day, many of his meetings, particularly at Doughty Hall, Salisbury Hall, Islington, and Mile End, had been crowded, and his more missionary work, though not attended by such large numbers, had done very much good in bringing the subject of Spiritualism before new classes of thinkers.

Mr. Colville then passed under influence and gave a general address on the teachings of his spirit-band. The opening remarks were of a personal kind, promising that at some future time a sketch of his life and mediumship would appear in the MEDIUM. The inspiring spirit seemed pleased with the manner in which Mr. Colville had been treated in London, and spoke hopefully of useful work to be done in the future.

Mr. Swindin spoke most highly of Mr. Colville's services at the Islington meetings. This sentiment was testified to by Mrs. Swindin, who regarded Mr. Colville as occupying a superior position as an inspirational speaker.

Mrs. Whitaker in a very kind and agreeable manner expressed her great interest in Mr. Colville's work, and her deep regret at his departure from London for a time.

A formal resolution was then put to the meeting, to the effect that that gathering of the Spiritualists of London publicly thanked Mr. Colville for his earnest and valuable labours in the metropolis, and heartily wished him happiness and continued success till he should return to them again.

For this motion every hand was held up. And after a season of social converse the meeting ended.

HOWDEN-LE-WEAR.—Miss E. A. Brown will hold a meeting on behalf of the Spiritual Institution, on Sunday evening next, Feb. 17, at six o'clock. A cordial invitation is extended to all friends in the district, which we hope will be largely responded to.

MR. J. H. HERBST arrived on Monday last from the Cape of Good Hope per s.s. "Edinburgh Castle." He called at once at the Spiritual Institution, and met Dr. Peebles, whose acquaintance he made at Cape Town. Mr. Herbst will soon commence work as an advocate of Spiritualism, and it is proposed to entertain him at a meeting of welcome at the Spiritual Institution on Monday week.

A NEW WORK BY "M.A. (OXON.)"

Spiritualists will rejoice to hear that "M.A. (Oxon)" has in hand a work entitled "Psychography," that is, direct spirit-writing as obtained in the presence of Slade, Monck, Watkins, and other well-known mediums. It will be an exhaustive view of the subject,—testimonies, facts, and theories—presented to outsiders who know nothing of Spiritualism, but it is hoped that this work, giving such a number of well-attested facts, will make a decided impression in favour of investigation. "Psychography" is expected to be ready about Easter.

IMPORTANT ARTICLES IN HUMAN NATURE.

*Human Nature* is, without doubt, a standard work, containing information of permanent interest. This year's issue is really superior to all that have preceded it. The February Number is also an advance upon that for January. The article on "Darwinism and Spiritualism" gives Mr. A. R. Wallace's latest views on the subject of origin of species, and wherein he, a Spiritualist, differs from Mr. Darwin. The second article, by Mr. Barkas, of Newcastle, is the best essay that has yet appeared from that gentleman's pen. Then follows an instalment of Mr. Hands's work on "Matter," Mr. Burns's "Three Kingdoms of Spiritualism," and Baron du Pote's "Student's Manual of Magnetism." The Number concludes with some sweet poetry. Every thinker should send on one shilling, and in return have the January and February Numbers of *Human Nature* sent to their address.

DR. PEEBLES' WORKS.

A large box of Dr. Peebles' works has been received from America, and there is now on sale—

- The Spiritual Harp. Words and Music. Price 8s.
  - Travels Around the World; or, What I saw in the South-Sea Islands, China, India, Arabia, Egypt, and Palestine. Price 10s. 6d.
  - The Conflict between Darwinianism and Spiritualism. Price 1s.
  - Seers of the Ages. Price 5s.
  - Witch Poison; or, the Rev. Dr. Baldwin's Sermon relating to Witches, Hell, and the Devil, Reviewed. Price 2s.
  - Christ, the Corner-Stone of Spiritualism, is at present out of print, but another Edition will soon be ready.
  - Jesus: Myth, Man, or God, is out of print, but a New Edition is in preparation.
  - The Discussion between the Buddhists and Christians at Ceylon is in the press. The price will be 1s.
- These works are sold by J. BURNS, 15, Southampton Row, London, W.C.

TRANSFERENCE OF CAPITAL.

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

15, Southampton Row, London, W.C. J. BURNS.

MR. COLVILLE AT NEWCASTLE-ON-TYNE.

On Sunday afternoon last, Mr. Colville's guides delivered an address in the hall of the Psychological Society of the above town. There was a good attendance to welcome him back to Newcastle. The subject chosen by the audience was "Spiritualism, its adaptation to the present time," which was treated in a masterly style. The subject chosen for the poem was "Where is Heaven?"

In the evening the hall was crowded to excess, many being unable to gain admittance. The subject of address was "Creation, its Plan, Purpose and Unfoldments." He said that the Darwinian theory received its due measure of credit as an approximate explanation of the phenomena of life, but as a complete and exhaustive theory, it was shown to be deficient, in so far as it could not explain the *modus operandi* of consciousness out of molecular arrangements; which the spiritual hypothesis alone supplied.

On the Monday evening he also delivered an address upon "The Experiences of the Guide of the Medium in Spirit-life." There was a good attendance, and the subject was handled in a highly satisfactory manner. At the conclusion many questions were asked and replied to very effectually. The subject chosen for the poem was "Man's Duty to Woman," which was received with great applause. R. M.

We learn that Dr. Peebles has lately been elected an honorary corresponding member of the Psychological Society of Great Britain.

The Dialectical Number of the MEDIUM is much esteemed abroad. Mr. Berks T. Hutchinson has had 200 copies, which he is circulating at Cape Town. A gentleman from Rome has also called for a supply.

MR. COLVILLE writes in a cheerful manner of the state of affairs in Newcastle. He seems well satisfied with the kind reception he received, and the crowded audience on Sunday evening. The hall has been ventilated, which is an agreeable change for speakers, though the atmosphere is somewhat confined yet, when every seat is occupied. There is a call for Mr. Colville to spend a few weeks in Manchester. Will the friends please write to him direct.

DERBY PSYCHOLOGICAL SOCIETY.—A reception tea-meeting and entertainment to Mr. J. J. Morse, will be held in the Temperance Hall, Curzon Street, Derby, on Wednesday, February 20. Tea on the table at 6 o'clock. It is requested that friends from neighbouring towns will please take this intimation, and as many as possible favour the Society with their presence on this occasion. Tickets may be obtained from all members of the Committee, and of the secretary, Mr. T. W. Ward, 15, Railway Terrace, Derby. Early application is requested.

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The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

THE USE OF SALT.

At the last meeting the attendance was not so large, but the influence was the most agreeable and elevating for many weeks. For the encouragement of those who may desire to start a School, and think they have not sufficient numbers to do so, we would remark that a family, or four or five persons, who respect each other, are amply sufficient to constitute a School of Spiritual Teachers. Large numbers induce adverse and undeveloped influences. Even two persons could meet profitably once a week for reading and conversation on matters of importance to spiritual elevation and righteous living.

The Chief Monitor in his opening remarks, said the profound question that had been introduced by Monitor Hicks in the previous week, had, no doubt, absorbing attractions to many minds; but it would not do for the School to devote itself exclusively to matters of thought and the treasures stored up in works of philosophy. The practical issues of life had to be attended to, and the man who could observe these, and utter useful hints thereon, was a most useful Teacher.

Monitor Morris said he had at one time regarded salt as an essential of life, but lately he had been weaned from the use of it. He found amongst his friends, some who had not partaken of salt for years, and he observed that they all had a good head of hair. One of his sons, sixteen years of age, abstained from salt and his hair was very plentiful. He had, therefore, been led to associate the falling off of the hair with the use of salt. He had met recently with a book entitled, "Salt, the Forbidden Fruit; and the Chief Cause of Diseases of Body and Mind." From this work he read passages stating that salt was hurtful to vegetation, causing the growth of useless herbs and vile weeds. Salty swamps and marshes were the abode of the most noisome reptiles. Nettles and other acrid and hurtful plants were encouraged by salt. Vermin on the body and internal worms were caused by salt. The use of salt in food excited depraved appetites and impulses, causing inordinate desire. In a state of nature animals had their young at specified seasons, but when domesticated and led to partake of salted food, they bred much more numerous and at irregular intervals. Hence the term, salacious (from *sal*, salt) applied to lewd wanton people. Morals could be improved by avoiding salt; parents should teach their children to abstain from seasonings. This would enhance personal beauty, and give smoothness and freshness to the complexion, and incline to clearer thought and purer motives. Allusion was made to the mysteries of Egypt, which the author of the book considered favourable to his views.

After the Monitor had concluded, the various Teachers gave their experience, and they were all in favour of salt, having been taught to use it when young, and told that unless they did so they would not thrive. Amongst the statements made, it was said that salt prevents putrefaction, that it aids in the digestion of food, but that salt meat is difficult to digest and was unhealthy. A family was mentioned the members of which were afflicted with crops of boils; one of them took no salt and had no boils. Some said they could not relish their food without salt.

The Chief Monitor said he had tried both plans, and at present, from force of custom, took a little salt; so that he could not be called a partisan on either side. He was much younger when he abstained entirely from salt, and was in a thoroughly healthy state, so that a comparison with his present condition, when subjected to so much hardship and confinement, would not be a fair test. When he took no salt, even in porridge or vegetable soups without meat or fat—for he was a vegetarian—and these were considered the most insipid foods, he discovered delicate flavours in them which the use of salt entirely did away with. He thought all vegetables, especially green leaves, should be stewed in little water and their juice taken with the solid parts. Vegetables were not food, but condiment, and contained salts which, being in an organic state, supplied the body with that element in a manner in which it could be readily and innocuously appropriated. Fruit also contained salts, and these products were the natural antidote to scurvy caused by salt meats. If the vegetables were cooked as he recommended, they would be much more economically used and do the system more good. He also referred to two kinds of temperaments as having an influence on the effects of salt. Those with the ardent arterial temperament and an active skin could readily throw off salt by the pores and proper excretories, but those with a sluggish and glandular temperament stored up the salt in the glandular structures and humours, and thus developed scurvy, sores, or cancers.

## The Domestic Department.

By AMY IVY BURNS.

### SPIRITUALISM *versus* HYPOTHESES.

I have received letters from a number of ladies, and had interviews with others, asking me if I would say a word in the "Domestic Department" about the views that are being put forward to account for the spiritual phenomena without requiring the aid of spirits. "Can this question come under the heading of your department?" I have been asked. I have thought over it a good deal, and I can answer, Yes, it does come under my heading, for Spiritualism is a domestic as well as an intellectual or scientific question. Is the bereavement caused by death not the most severe domestic affliction that can overshadow the home? It may be the kindly and industrious father, the loving, helpful mother, or the winning babe or hopeful youth that is taken away. Disease may be remedied, losses may be made up, disappointments may be forgotten amidst crowning success, but the losses caused by death can never be replaced on earth, and frequently they embrace within their trials all the other kinds of losses that can befall the family. Yes, I think most truly that this question indeed comes under the "Domestic Department."

I am somewhat astonished at the audacity of some investigators who take it upon themselves to discuss these great questions, for in doing so they reduce the subject, however deep and grand, into their own insignificant dimensions. Men, without heart to love, and spirituality to aspire, may, if they please, intellectually suit themselves with a materialistic or non-spiritual "hypothesis," as they call it, for such is much more convenient for their superficial minds than furniture and adornments of greater grandeur, for which they have no accommodation. But ask the mother, who has a heart to love as well as an intellect to know, spirituality to desire spiritual life and communion as well as a brain to enjoy external nature—such a saintly woman as feels in her soul the bliss of spiritual consciousness as well as the more crude sensations of physical life—if an "hypothesis" will suit her on this question, and she will tell you that she feels the truth, she knows the truth, and needs no such enemy to rob her of her choicest treasures. If she has not the actual knowledge of spiritual life, she makes an "hypothesis" of her own to suit her spiritual and loving nature, for I suppose in that, as in other things, people's hypotheses are like themselves.

I think I am right when I say that this "hypothesis" explanation is all the work of men, or of women who are not quite as womanly as they might be, and certainly can lay little claim to domestic merits. I do not much care for that class of women that are deficient in those intuitions that distinguish the sex. But to come back to woman in her womanly nature: I think I do not claim too much for her when I place on her brow the crown of superiority in disclosing the facts of spiritual life and communion. I grant that men talk about these things very wisely, and think they can write grand articles and books on the "science"—and possibly the less they know the more voluminous they can be—but they, in a great measure, derive their facts from women. Even when a great seer and clairvoyant, like Andrew Jackson Davis, comes before the world, he is ready to refer his glorious spiritual powers to tendencies which he inherited from his mother. This is how it is in many homes. The husband may not profess to be a medium, or to know personally of the wonders of spirit-life; but he may avail himself of his wife's clairvoyance and mediumship, and make his "hypothesis" in accordance therewith rather than against what she sees. What would be the use of men and women in the world if they were both alike, and equally endowed with the same class of faculties?

From my own experience I know for a fact that spirits exist and act just as mortals do. I not only recognise spirits as I do mortals, but I can recognise my own spirit as distinct from other spirits, just as I know that my body is distinct from other bodies; and when in the spiritual state, out of my body, I observe my body as I would any other object. I can clairvoyantly examine it and perceive its condition. Then I can perceive that, as a spirit, I am not my body; I am not other spirits, either, who are related to their bodies, or separated from their bodies by death. On one occasion I left my body and went into the spirit-world at the same time that Mrs. Everitt and Mr. Cogman did the same; and we in spirit walked and talked together as we would on earth, and separated to look after scenes that suited our fancies. When we came back to our bodies and awoke out of the trance our narratives of travel harmonised completely. When in this spiritual state, and my body asleep as if dead, I see and recognise spirits face to face that I also perceive clairvoyantly when in my normal or partly spiritual state, and thus I know as well that these spirits are not my own spirit as I know that my physical body is not the physical body of all the people in London, or any part of them.

I have thus familiarly lived with spirits, often in close communion with them, and I have seen and known them in various states. In earth-life, as ordinary human beings, as spirits after death, and while communicating through other mediums, I have also observed them, and my description has been in accordance with the information given simultaneously through other mediums. I have also been present many times at materialisations, and know that these are not the medium's "double" or body, but spirits, as they themselves know, and therefore profess to be. Spirits that I am quite intimate with I have seen, first, in the spiritual state, clairvoyantly; secondly, in the act of taking on material form, also seen clairvoyantly; then I have seen the same spirit walk about materialised. I have handled the spirit, spoken to it, and it to me,

and recognised not only the external form, but the loving, kindly mind within it. Then I have had the material form photographed—medium, sitters, and all; and know for a certainty that through all these stages I was in no way mistaken. I have also seen spirits make sham appearances to represent spirits who professed to be what they were not—for there are humbugs in spirit-life as well as on earth. My body has been controlled by my own spirit in the same way as another spirit would control it; and many a pleasant and refreshing hour I have in the spirit-world while my guides are communicating through my body.

You may just as well tell me that my children have no existence, that they do not act an independent life, and that I cannot know them and love them, as to tell me that spirits do not exist and manifest, as shown in the spiritual manifestations. I do not want any of your hypotheses.

All this kind of testimony has been given before by hundreds and thousands of people, both men and women. If I stood alone in my testimony, I might be doubted and corroboration would be looked for; but really, after all, if only one woman had these life-like experiences, they would be none the less facts, and worth far more than the nonsense talked by thousands of persons, who are confessedly ignorant of the whole affair, and base their ideas on their incapacity to know and an experience quite foreign to the subject. The Geographical Society might as well reject the testimony of Stanley as to what he saw in Africa, because he will be probably the only man at the meeting who was present when something occurred in Africa which he will narrate. If all mankind were to act so stupidly as those who are just now inventing theories and "hypotheses" to ignore spiritual existence and deny immortality, there would be no such a thing as knowledge or certainty in the world, and the small capacity of the greatest fool would be made to measure the amount of knowledge which it was proper to accept.

In all this war against Spiritual knowledge, I regard with satisfaction the position taken by "M.A. (Oxon.)," who has done more work in it, and knows more about the subject than most; so that if he knew nothing experimentally of spiritual life at all, his opinion would, as an intelligent observer of what is recorded, weigh more than all that take the other side. But besides being well read up, he is himself a medium, and hence is able to value facts which are ignored by others.

I do not blame men for being unsatisfied with Spiritualism while they have only observed some of the more physical phenomena. We require to get nearer to the spirit-world, to have confidence in it. But, as I have said already, it takes goodness, love, spirituality, and a high range of intellect, as well as mere power of observation, to be a Spiritualist. Spiritualism is too fine fruit to grow on some trees, but "by their fruits you shall know them." My plan is that woman and mediumship should have some place in the study of this profound subject, and that the spiritually blind should not be so foolhardy as to construct surroundings for those who can see. To all sensible people the experiences of those who know will have far greater weight than the wild notions of those who do not know.

### HOW TO PROVIDE MEANS TO PROMOTE SPIRITUALISM.

Dear Mr. Burns.—The "calling in" (announced in this week's MEDIUM) of a portion of your already much too small capital will be a curtailing of the power of the Spiritual Institution, as an instrument of great use in the present effort of the Heavens to effect a further regeneration in the mind and life of humanity. This every person of human sympathies, and everyone who believes in your use in the Movement, will desire to prevent. I desire it most heartily; I think the curtailing of your power for good would be a real calamity, and desire to prevent it in such a way as that the replaced capital shall be permanently yours for carrying on your work, thus rendering a similar danger impossible in the future.

This can be accomplished, with profit to all concerned, if my suggestion be adopted. My plan arises out of my recent appointment to the management of the London Re-insurance Company, a company which will be an auxiliary to, and supported by, some of the best Insurance Companies in this country and on the continent, from which it will receive a large business as soon as sufficient capital is subscribed to enable it to take the business. It is, to offer to those interested in your work, through the columns of the MEDIUM, some of the shares in this company which are now being applied for, and to pay you a commission of 2s. 6d. per share (the sum we pay to our broker) upon every share applied for through the instrumentality of the MEDIUM. We are going to issue 10,000 shares at par. About, say, 2,000 to 3,000 have already been applied for, or applications promised from a few friends, and of the remainder I propose to offer a similar number to the readers of the MEDIUM during the remaining weeks of this month. Now, if only one half the subscribers to the MEDIUM were to apply for only one share each—many will apply for a much larger number—your capital would be at once increased at least £300 by the commission payable to you. If two shares each were taken, you would have £600 imported into your business.

I make this offer in the full hope that much, very much good to you will arise out of it, because your benefit will arise out of a benefit to accrue to others. This, I think, is true co-operation, for shares in a well-managed insurance company are the most profitable of all investments, the most steady, the most certain to increase year by year in value of any other undertaking, and they are never affected by commercial panics. The Stock Exchange reports for past years show this; last year in a very marked manner. The dividends paid by these companies, after they have been established a few years, is very large, as much as ten, twenty, and over thirty per cent. being annually distributed by many companies, whilst the value of the amounts originally paid upon the shares also increases many hundredfold in value. A list of these increased values is given in the prospectus.

I say, therefore, if those who think you are doing a useful work wish to strengthen you in it, they can do so in the manner I propose, with prospective profit to themselves. Let all such fill up the form of application printed in the advertisement pages of the MEDIUM for the number of shares they desire, and send it to you, to the company, or to either of the bankers of the company (if to the latter, the deposit upon application must accompany the application) together with the deposit payable on application, or a promise to pay it, together with the amount payable on allotment upon receipt of the allotment letter, and their purpose will be accomplished.

I may add that sufficient business is promised to the company to enable a remunerative dividend to be provided. Yours truly,  
Devon House, Acce Lane, S.W.,  
February 11, 1878.

#### "STANLEY THE EXPLORER, v. PEEBLES, TRAVELLER."

To the Editor.—Dear Sir,—As the American Stanley has been received by the London Geographical Society, and has been listened to by the Prince of Wales, the nobles, and the scientific men assembled, allow me to disprove those unsound and ill-timed words in your last week's issue. As you will learn by the papers, the above society, royalty, and others entirely exonerate Stanley for any warlike methods prosecuted during his late adventures in Central Africa towards the natives. As to Capt. Cook, Dr. Livingstone, and other explorers, having pursued a more "humane policy," I have only the word "surely" to rest upon, and surely that is not enough. Now for the paragraph.

"After several comparisons, in which he (Mr. Stanley) furnished strikingly similar instances, he compared the natural foibles of Central Africans with those of Europeans to-day, showing that if they had their fetish worship and their superstitions, we have our Spiritualists and our superstitions too."

"Superstitions!" We need not go back to the proud Greeks, the rulers in Pagan Rome, or Pliny the younger, for in the present age and by as great and noble men as those quoted, Spiritualists are called superstitious. But I find from the quotation that Stanley does not say that Spiritualists are superstitious, he says, as you will see by reading it, 'we have our Spiritualists, and our superstitions too,' evidently making a distinction.

What is the meaning of the word superstition? I look in the dictionary (Walker and Webster) to be quite sure, and find that it means 'excessive rigour in religious opinions or practice,' and if Stanley had spoken of us as superstitious I see no objection. The truth is, Mr. Peebles has been so over anxious to discover Mr. Stanley's deficiencies in spiritual and religious subjects and psychological science, that he has entirely misconstrued Mr. Stanley's words in the paragraph quoted.

Mr. Peebles then goes on to say that all Mr. Stanley's sneers at Spiritualism (and I have never met with one yet) "would elicit not the least notice in America, for it is generally conceded by his countrymen that Mr. Stanley will never be executed for his exactness in some of his statements." This last remark appears to me, singularly ill-judged in point of taste and feeling, coming, as it does, at the present time; and I am the more astonished that it should come from Mr. Peebles, for if my memory does not deceive me, during his travels, a letter from him appeared in the MEDIUM, describing certain scenes he had witnessed, that were distinctly contradicted by another correspondent of the MEDIUM (and I must here take the opportunity of saying that I have always found the MEDIUM open to insert letters on both sides of a question).

I am very sorry Mr. Peebles' letter should have called forth these remarks, and obliged me to answer him. He has been my guest frequently, and I have always held him in high esteem, and he is the last man I should have thought would have brought forth at such a time so ungenerous and uncalled for a letter.

Mr. Stanley wants no advocate, the work he has done will remain for ever. My regret is that he is not an Englishman and cannot be canonised as one of England's heroes. On the other hand, I am glad Mr. Peebles is not an Englishman, for I should have been most heartily ashamed to have acknowledged him.—Yours faithfully,  
Feb. 12, 1878.

CATHERINE BERRY.

[The attack upon Dr. Peebles did not appear in the MEDIUM, but in another paper, and Dr. Peebles replied most effectively.—ED. M.]

#### SPIRITUALISM IN NEWCASTLE-ON-TYNE.

On Sunday evening, January 27, an address was read from Herr Christian Reimers, by Mr. John Mould. There was a very good attendance. Mr. W. Armstrong in the chair. Mr. H. A. Kersey read an extract from *Human Nature* for January, and after the singing of a hymn, the chairman called upon Mr. Mould to read the paper.

Before commencing to read the address, Mr. Mould said he would like to make a few remarks upon the attendance there that night. He thought it said much for the belief they had in Spiritualism, and for their appreciation of its most sterling truths, or else they would not have ventured out of their homes on such a night. They had no grand attractions for them like the churches, yet without these we do not fail in meeting large numbers of earnest-minded people. After referring to the previous religious views of Mr. Reimers, which approached materialism, he said that the philosophy of Spiritualism had entirely changed these ideas, giving him a foundation and a certainty of an after existence. He then proceeded with the reading, which was entitled, an "Address to the Newcastle Psychological Society."

The writer expressed his faith in organisations, and said, an association for Spiritualists should cultivate and collect facts, and protect mediums. The fair and kind way Miss Wood's part had been taken was in harmony with such principles.

After referring to the scientific theories of the day, and the use of darkness at many of our seances, he thus concluded his well-written paper:—"The collecting of facts is the pressing need at present, and to this I may add a suggestion which has been received by many earnest friends of the Cause with approbation. If each association kept its own register of facts, and printed them periodically, not as a newspaper, but as an economical circulator, they would act upon the minds of the people, and increase information which is at present kept confined in the papers dedicated to the Cause, and which are rarely seen by the multitude. If we are not bent on our own personal and selfish gratifications, such suggestions will receive the calm consideration of all interested in the work of extension."

#### A PLEA FOR ASSISTANCE.

Dear Mr. Burns,—I heard from a friend that Mr. Hocker, boot and shoe maker, of Henry Street, Portland Town, was in very needy circumstances owing to the illness of himself and wife. He has not been able to attend to his business, and is still in a very delicate state of health; his wife has been ill since Christmas. I saw them yesterday, and they are afraid that their home will be broken up unless some kind friends will lend them assistance in their time of need.

Any sums, however small, I feel sure, will be most thankfully received by them, or if sent to me I will at once forward the same to them.—I remain, Sir, yours faithfully,  
ELIZABETH COWPER.  
388, Edgware Road, W.

A SPIRITUALIST sojourning in London for a few weeks desires to find plain board and lodging in a family of Spiritualists. Address, J. Burns, 15, Southampton Row, W.C.

"SIMPLE FAITH."—Your verses are not quite up to the mark for publication. Can you not devote your energies to some other department of usefulness? Rhymer not, but work, is the commandment we have for you.

LAYMAN.—We are at all times thankful to have submitted to us any matter which may be thought of interest to our readers. We are not aware that we have given any occasion for readers to withhold their aid in elucidating the questions to which these columns are devoted.

A WEEKLY PUBLICATION is announced, entitled *Social Notes*, under the directing editorship of Mr. S. C. Hall. The purpose is to consider and discuss the several social topics that agitate or interest the public mind; and to do so by the aid of eminent writers, social reformers, and advocates of social progress, who will be accepted as "authorities."

THE REV. WILLIAM STOWELL, B.A., minister of the Congregational Church at Ryton, has recently passed away. Some broad and liberal articles on Spiritualism have appeared from his pen in the *Newcastle Chronicle*; one of these articles we reproduced in our columns under the head of "An Honest Newspaper." We are pleased also to know that it was the work of an honest, spiritual teacher. We wish there were more of them.

WENDELL PHILLIPS in his recent eulogy of Sumner, commenced by defining the elements that go to make up greatness. "I regard these as four. In the first place, a grand purpose in life; secondly, an entire, unselfish, consecration of the whole ability to that object; thirdly, the grand success that comes in the highest type of greatness, the individual should choose the purpose which he would accomplish and be able to control the means sufficient for its accomplishment; fourthly, there should be absolute purity of private life."

OSSETT.—We celebrated our annual gathering by a tea and entertainment on Jan. 19th. We were favoured with the presence of a goodly number of friends from the neighbouring towns, a compliment we hope to be able to return when the opportunity comes. Five o'clock arrived and found the tables spread with a bountiful, though plain, supply of good things for the body. About 63 sat down, which I think was a good gathering for a small town like Ossett. Some people talk about the light of Spiritualism having gone out here, but I think if you had been with us at tea, you would have said that it was shining brighter than ever, and that we have a firmer footing to-day than in any preceding year. After tea we had our entertainment, which was presided over by Mr. J. Wilde, and consisted of violin duets and solos by Mr. Kitson, and Mr. J. Foster; and readings, recitations, and songs by Messrs. J. Kitson, James Kitson, J. Foster, H. Lookwood, J. Oliffe, Miss Bennett, of Batley, and others. Our meeting was a great success in every respect, and we are enabled to carry a small balance to our credit this year. We have a children's lyceum at ten and two on Sundays, and which is very well attended. The conductor, Mr. H. Kitson, is a very promising young man, and is ably assisted by Mr. Oliffe and Mr. Wimpenny. The parents are invited to attend and see the working of the lyceum, and what their children are taught. The exercises and singing are well gone through, reflecting much credit on the managers and instructors. On Sunday afternoon and evening, Jan. 20th, Mrs. Hollins, of Churwell, occupied the platform, and gave two very interesting addresses, which were listened to with rapt attention. Our hall was crowded on both occasions, which shows, beyond doubt, that Spiritualism is progressing at Ossett.—C. HALLGARTH, Queen-street, Ossett, near Wakefield.

#### POPULAR INFORMATION ON SPIRITUALISM.

- THE REPORT ON SPIRITUALISM OF THE LONDON DIALECTICAL SOCIETY. Cheap edition. 1½d.  
DR. CARPENTER'S THEORIES, AND DR. CARPENTER'S FACTS. By "M.A. (OXON.);" 4d., or 1s. per 100.  
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OUTLINES OF MODERN SPIRITUALISM. By T. P. BARKAS. 1s. 6d.  
London J. BURNS, 15, Southampton Row, W.C.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday, Feb. 10, Miss Keeves again delivered a trance address in the afternoon, Mr. Maynard presiding. The control took for its subject "The Myth of the Garden of Eden," showing that the conception of God, as portrayed in the record, to be a counterpart of the characteristics of the historian Moses, referring to his (Moses) act of breaking the tables of stone, &c., and the many crimes recorded in the Pentateuch, as having been specially ordered with a "thus saith the Lord"; whereas it was Moses' character showing its dominance.

The control then compared the God of Moses with the God of Jesus, who is represented to be kind, loving, forgiving, &c.; and is, moreover, unchangeable. The control looked forward to the time when individual judgment would gain sway, when reason would be brought to bear on these questions, when inherited superstitions would die out, and instead of people being driven crazy by the awful idea of a just God sending his own offspring to everlasting perdition—where weeping, wailing, and gnashing of teeth is the chief occupation—they should know the truth of Spiritualism, showing the unchangeable love of the all-wise Father; also, that ministering angels, and personal friends, still return to all earth's weary wanderers, cheering and uplifting in the time of doubt and trouble, driving away fears, and teaching each and all to think for themselves and work out their own future.

In the evening the usual seance was held, when Miss Keeves and Miss Record attended, and a very pleasant evening was spent, many friends promising to come again next week.

On Tuesday evening, February 12, Mr. Everitt read a very instructive and interesting essay on "The Duality of Man," bringing forward many great and good arguments in support of his position, answering all questions very satisfactorily; a pleasant evening being brought to a close by a unanimous vote of thanks.

On Sunday, the 17th, Miss Keeves will deliver a trance address at 3.15.

On Sunday evening, at 7.30, Miss Keeves and Miss Record will attend the usual seance. The admission the same as usual.

On Tuesday, the 19th, Mr. Christian Reimers will deliver a lecture on "The Objectionable Points of Spirit Teachings."

The anniversary of this Association will take place on the 24th and 25th February. On the Sunday, tea on the table at 5 o'clock; business meeting at 7 o'clock, when many points of great interest will be brought forward, interspersed with pleasant speeches. The Monday evening entertainment commencing at 7.30; when many of our old friends will be present, and a thoroughly enjoyable time may be expected. Admission to each evening 1s., or 1s. 6d. to both evenings.

CHARLES WHITE, Hon. Sec.

EAST END SPIRITUAL INSTITUTION.

Dear Mr. Burns,—Permit me, through the columns of the MEDIUM, to return my grateful thanks to the numerous friends who have evinced their sympathy and their kindly appreciation of the efforts made by my guides through me to promulgate the truths and principles of Spiritualism in the East of London, by their contributions in answer to the appeal made on my behalf, and their kind letters expressing their sorrow and regret, yet recognising the necessity and wisdom of the step I have taken in closing the Institution.

Though the voice of the higher ones has been silenced in the one spot, yet I hope to receive calls to labour in other places, that their utterances may be heard by the many instead of the few, and thus be made more useful than before.

I wish to acknowledge the following sums received since last week, viz, from—

Alexander Calder, Esq. ... ..	£1 0 0
"Daisy" (Newcastle) ... ..	0 10 0
Miss Allen (Moseley, near Birmingham) ...	0 5 0
D. R. and M. A. W. (Stockton) ... ..	0 5 0
Foreign Service ... ..	0 10 0
Amount acknowledged last week ... ..	9 17 3
Per Mr. H. Jones—Mr. J. Miller, 1s. 3d.; Mr. Bondon, 1s. 3d.; Mr. Beeton, 3d.; Mr. French, 3d.; Mr. H. Jones, 1s. 3d. ...	0 4 3
Collected by Macclesfield Friends—Per Mr. E. Hammond ... ..	0 10 0
	£13 1 6

I am pleased to say that the contributions have now amounted to sufficient to meet the liabilities incurred in carrying on the meetings, so that the list can now be closed.—Yours faithfully, E. W. WALLIS.  
1, Englefield Road, Kingsland, N., Feb. 12, 1878.

A SUGGESTION.

Mr. Editor,—In connection with the East End of London, I would like to offer a few remarks. There is now no place of meeting in this part for the advocacy of Spiritualism. I would be willing to form one of fifteen gentlemen, if that number will join with me, and who will guarantee one shilling per week to open a hall, which might be named the Hall of Progress. This place, I would suggest, should be open every night for the discussion of all questions relating to our welfare; Sunday and one night every week to be devoted to Spiritualism; Saturday night to songs, recitations, &c.; and the other nights to be occupied in the discussion of such subjects as may be agreed upon. By the adoption of these means we would have the hall full every evening, and by those who are not Spiritualists, but who might probably be induced to pay a little attention to the question. Gradually they would be interested in the Cause and form a strength to the Movement. A collection can be taken at the door to meet other expenses. The members forming the guarantee fund could preside as chairman, each in turn, and I will act as librarian, and will endeavour to sell 100 MEDIUMS per week, and other progressive literature, to be obtained from the Spiritual Institution, the profits arising from such sale to go to the Hall Fund. If any gentleman think well of this and will communicate with me, we can arrange details. Success is sure. Would Messrs. Dale, Whitby, Newman, Reed, or West, join me?—Yours fraternally,  
8, Bloomfield Road, Burdett Road, Bow, E.

JAS. OAIN.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, February 17, Albion Hall. Evening at 6.30. Subject: "Peace or War?" a Temperance Address.  
DERBY.—Wednesday, February 20, Temperance Hall. Complimentary Reception *Soirée* of the Spiritualists of the town and district to Mr. Morse.  
BIRMINGHAM.—Sunday, February 24, Public Lecture; Monday, 25, Chamber Lecture.  
NEWCASTLE-ON-TYNE.—Sunday and Monday, March 3 and 4.  
CARDIFF.—Sundays, March 10 and 17 and weeks following.  
KEIGHLEY.—Sunday, March 24.  
LONDON.—Sunday, March 31, Doughty Hall. Evening at 7.  
LIVERPOOL.—Sunday and Monday, April 14 and 15.

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 Elm-Tree Terrace, Uttoxeter Road, Derby.

W. J. COLVILLE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Weir's Court Hall, Newgate Street, Sunday, February 17, [at 2.30 and 6.30 p.m.; Monday, February 18, at 8 p.m.]  
MANCHESTER.—Sunday, February 24, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.  
LIVERPOOL.—Sunday, April 3, Camden Hotel, at 11 a.m. and 6.30 p.m.  
LANCASHIRE DISTRICT.—For Week Evening Engagements (see list).  
Subjects of orations and poems on all occasions to be chosen by audience. Questions invited on week evenings.  
W. J. Colville is open to engagements in any part of the United Kingdom. Address—32, Newgate Street, Newcastle-on-Tyne.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR FEBRUARY, 1878.

Sunday, February 17, at 2.30 and 6.30 p.m. Trance Address and Poem. Mr. W. J. Colville.  
Monday, " 18, at 8 p.m. Trance Address and Poem. Mr. W. J. Colville.  
Sunday, " 24, at 6.30 p.m. Inspirational Address. Mr. W. Westgarth.  
Admission free. A collection to defray expenses.  
4, Nixon Street, Newcastle-on-Tyne. H. A. KERSEY, Hon. Sec.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

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

Mr. Colville will speak at the following places:—

Macclesfield	Wednesday, February, 20, at 7.30.
New Mills ...	Thursday, " 21, at 7.30.
Urnston ...	Friday, " 22, at 7.30.
Manchester	Sunday, " 24, at 2.30 and 6.30.
Oldham ...	Monday, " 25, at 7.30.
Rochdale ...	Tuesday, " 26, at 7.30.
Burnley ...	Wednesday, " 27, at 7.30.
Blackburn ...	Thursday, " 28, at 7.30.
Preston ...	Friday, March 1, at 7.30.
Liverpool ...	Sunday, " 3, at 11 and 6.30.
Bolton ...	Monday, " 4, at 7.30.
Leigh ...	Tuesday, " 5, at 7.30.

Mr. Jackson at Manchester.. Sunday, February, 17, at 2.30.  
Mr. Lamont at Oldham ... Sunday, " 24, at 2.30 and 6.30.  
Mr. Johnson at Liverpool ... Sunday, " 24, at 11 and 6.30.  
Mr. Brown and Mr. Johnson Oldham ... Sunday, March, 10, at 6.30.

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

JOHN LAMONT, President.  
CHARLES PARSONS, Secretary.

February 11, 1878.

A DEED WORTHY OF NOTICE.

Dear Mr. Editor,—Like yourself, I have been subject to hard wear and tear, but in a different vocation from yours; to secure the bread of this life, and have brought upon myself a sickness that baffles all medical skill to cure, and which has rendered me a confirmed invalid for two years. The fact is well-known to many of your readers, from whom I have received many tokens of love through your good paper, and for which I tender my sincere regards. The circumstance I am about to relate involves a duty upon me to publish the particulars for the friends to see. Last Saturday, a female, and a stranger to us, called at our house inquiring if Mr. Perks lived here; my wife, who answered, responded in the affirmative, when the stranger handed a parcel and an envelope, saying, "These are for Mr. Perks." On examination we found the parcel contained a beautiful eight silver keyed flute, and the envelope a note, on which was written the following: "The owner of this instrument having no further use for it, thinks you might ballot it among your friends and raise a few shillings. I enclose my mite, 1s., in addition. An occasional visitor."

Seeing the gift is shrouded in so much mystery to me and my friends, allow me to express my grateful thanks through the MEDIUM to some good Spiritualist for the gift.

Tickets for the ballot are now on sale, 1s. each. W. PERKS.  
312, Bridge Street West, Birmingham.

AMICUS.—We charge the trade one shilling for a dozen of the *Dialectical Report MEDIUM*. The London agent, who makes the purchase and transmits the dozen copies to the country newsagent, requires commission for his trouble; then the newsagent who in the first place received the order, has to charge profit for carriage and his necessary expenses.

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CONTENTS.

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- II. My Introduction to Spiritualism.
- III. My Public Mediumship and Position.
- IV. My First Appearance in the Provinces.
- V. I arrive in America.
- VI. Samples of American Mediumship.
- VII. A Spiritualists' Camp Meeting.
- VIII. Impressions of American Spiritualism.
- IX. Concerning People I met, Places I visited, and the Portrait of my chief Control.
- X. American Travelling—Nature of American Life and Social Customs—A few Americanisms—Conclusion.

LECTURES.

Spiritualism as an Aid to Human Progress.  
 Concerning the Spirit-world and What Men Know thereof.  
 The Physiology of Spiritualism.  
 The Order of Spiritual Teachers: its Need and Scope.

POEMS.

The Shadowy Army. The Power of Kindness. Spiritual Worship.

ILLUSTRATIONS.

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

A CHEAP SALE OF BOOKS.

THE SPIRITUAL MAGAZINE, surplus volumes for various years, price 12s. 6d., offered at 3s. 6d. each.

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THE MEDIUM AND DAYBREAK; a few surplus volumes of the last few years, handsomely and strongly bound in cloth, gilt lettered, published at 15s., offered at 5s. each.

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so nutritious and promotive of easy digestion, is all retained in the SOLIDIFIED CACAO, and as no starch, arrowroot, sugar, fat, or other article is introduced to make weight, this Pure Article is agreeable to and digestible by delicate constitutions to which the various articles of commerce known as "Cocoa," "Chocolate," &c., are heavy obnoxious, and indigestible.

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 TUESDAY, FEB. 19.—Select meeting for the Exercise of Spiritual Gifts, at 8.  
 WEDNESDAY, FEB. 20.—Mrs. Bassett's Direct Voice Discourses, at 8.  
 THURSDAY, FEB. 21.—School of Spiritual Teachers, at 8 o'clock.  
 FRIDAY, FEB. 22.—Mr. Lambelle's Spirit-Guides, at 8.

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 TUESDAY, FEB. 19, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.  
 WEDNESDAY, FEB. 20, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, FEB. 21, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
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 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
 OLDHAM, 186, Union Street, at 6.  
 OSSETT 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, FEB. 19, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
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 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 OSSETT COMMON, at Mr. John Crane's, at 7.30.  
 THURSDAY, FEB. 21, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.  
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There are in Great Britain and other countries where Fire Insurance is general, more than 1000 Insurance Companies. These possess incomes ranging between £10,000 and £1,500,000 per annum, and many re-insure largely, some up to one-third of their income. Of this business this Company is already promised as large a portion as its capital, when fully subscribed, will enable it to accept. In this, there is a guarantee to Investors that their money will be at once well and profitably engaged.

The business, carefully managed, will yield good dividends. The established Re-Insurance Companies yield up to 50 per cent., whilst the dividends of most of the older Direct Companies out of whose necessities they arose, range between 12 and 80 per cent.; besides which both have also accumulated out of their profits, over and above the dividends annually distributed, Reserve Funds ranging between £17,000 and £1,100,000; and the amounts originally paid up upon their shares have increased in value, in most cases, many hundreds per cent. (see appended tables).

As an earnest of care, it has been provided by the Directors that the amount of remuneration awarded them shall depend upon the realisation of satisfactory results, and the payment to the Shareholders of substantial dividends from and out of the net profits; whilst, further, they absolutely forego all claim to any remuneration whatever, unless and until a dividend at the rate of at least 6 per cent. per annum shall be paid to the Shareholders.

The preliminary expenses incurred in getting up and registering the Company, and in drafting and settling the Memorandum and Articles of Association, including all fees and legal charges incidental thereupon, have not exceeded £150.

Forms of application for shares, and other information, may be obtained on application at the offices of the Company, or of their Solicitors, where also copies of the Memorandum and Articles of Association may be inspected.

The following tables, compiled from the *Economist* of Dec. 1st, and the *Review* of Dec. 5th, 1877, show last year's Dividend per Share paid by the Companies named therein, the Amount paid up per Share, and the Closing Prices thereof:—

Name of Company,	Last Year's Dividend per Share.	Amount paid up per Share.	Closing Prices.	Founded.	Name of Company,	Dividends.		Paid up per Share.	Market Value per Share.
						1875	1876		
Commercial Union.....	£ s. d. 0 12 6	5	18½ 19½	1852	Aachner (Aix la Chappelle)...	44	45	12	100
Guardian.....	3 15 0	50	78 80	1872	Ger. Reins. Bk. (Frankfort a/m)	6	6	15	16½
Lancashire.....	0 8 0	2	7½ 7½		Frankfurter.....	20½	14	5	10 9/10
Liverpool, London & Globe..	0 12 0	2	15 15½		Kölnische (Cologne).....	11½	12	15	25½
North British and Merc.....	2 2 6	6½	44½ 45	1870	La Baloise (Bâle).....	15	16	4	6
Queen.....	0 3 0	1	3 3½	1872	Geneva Reins Co. (Geneva)...	10½	11	50	68
Royal Insurance.....	0 18 0	3	19½ 19½		Swiss Reins Co. (Zurich)....	9	10	12	18
Union.....	16 10 0	20	325 335	1874	Fire Re-Insurance (London)*	6	6	5	5

\* Periodical cash bonus in addition.