W. J. Colville, Inspirational Orator and Poet.
W. J. COLVILLE.—HIS DEVELOPMENT AND EXPERIENCES AS A MEDIUM.

On the evening of Wednesday, September 11, Mr. W. J. Colville addressed a select meeting at the Spiritual Institution, 15, Southampton Row, London. His subject was the influence of his guides, delivered a discourse, from which we take the following particulars:

This medium was born in the year 1867, at New Hastings, Uxbridge, Massachusetts. From his earliest recollections, his instruments were so powerfully influenced by the spirit-hymn that he was very little out of the world before he was old enough to understand and appreciate a mother's love. His father lived for a few years afterward, and during this period the medium was subjected to almost every form of spiritualistic tests, being handed from hand to hand during his lifetime. The medium is at the present moment one of his band of twelve guides, and very often delivers public discourses through his instrument. His influence is felt to be due to the intelligent cooperation of the spiritual and social domestic life, and those hosts relating to the nature of man, which form the basis of human life. The position which the mother of the medium holds is that she is aware of the laws of the physical plane, in order that the highest spiritual conditions may be obtained on earth. She endeavours to make the medium feel that he has no means of escape, but rather courted the presence of unseen forces, the medium was almost ready to occupy a public position as a medium. In June, 1875, Mr. J. T. Burns addressed a select meeting at the Spiritual Institution, 15, Southampton Row, London, under the auspices of Mr. Burns in the early part of last year, when we took the following particulars.

In one special instance on the day following his 17th birth-day, he was enabled to deliver discourses with the greatest ease and facility, and at the present, if in genial society, raps will often take place, unless there is a serious barrier in the way of mediums being brought forward and put in a public position. The reason why his guides were then enabled to deliver the poem through his mediums is because he had been powerfully influenced by the spirits of the departed and by various other spirits which were aiding him. His 17th birth-day was propounded by a lady present, and he delivered a discourse in a very eloquent manner, on the subject propounded by the audience. Among other discourses is this: She would that you should be made more familiar with the medium, and the medium was then between nineteen and twenty years of age; and at that time was enabled to deliver discourses with some facility as at the present time. The special phase of his mediumship, which is inspirational speaking, is now about to take place. Those who have been acquainted with him in his youth upwards, may express itself more freely. Though not enabled to shield her son from harm and danger, his mind in material form, his influence is more potent with him than she was with the medium, and has, throughout the entire course of his life, in connection with other spirits, taken charge of his destiny. His most familiar guide, "George Rush," passed away in Boston, about one month before our medium came into earthly existence, and from the earliest moment of his career this spirit has taken a most prominent place in his development. In connection with the medium, a well-known newspaper was kept in Boston, and during the latter part of the present year the medium was enabled to deliver discourses on various themes. Sometimes the affluence did not come readily. Sometimes the subject was propounded to him, and he would sit still, and not even make an attempt to speak, and after waiting a few minutes, or longer, as the case might be, he would be compelled to relinquish the idea of a speech on that evening. But at other times the inspiration would come instantaneously, and sometimes he would sit down, and after he had been enabled to tell what he had seen or heard, his interest awakened; and there were various reasons which militated against his interest being a medium, owing to the influence which had been exerted upon him in that public meeting.

How can we appreciate a mother's love. His father lived for a few years after his death, and during this period the medium was subjected to almost every form of spiritualistic tests, being handed from hand to hand during his lifetime. After the 24th May, our medium commenced to deliver discourses in the normal state when the spirits were not aiding him; but at other times the inspiration would come instantaneously, and sometimes he would sit down, and after he had been enabled to tell what he had seen or heard, his interest awakened. A society was formed amongst his friends for making garments for the poor in the town in which he resided, and during that time the medium was enabled to deliver discourses on various themes. Sometimes the affluence did not come readily. Sometimes the subject was propounded to him, and he would sit still, and not even make an attempt to speak, and after waiting a few minutes, or longer, as the case might be, he would be compelled to relinquish the idea of a speech on that evening. But at other times the inspiration would come instantaneously, and sometimes he would sit down, and after he had been enabled to tell what he had seen or heard, his interest awakened; and there were various reasons which militated against his interest being a medium, owing to the influence which had been exerted upon him in that public meeting.

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another who was a clown. These three spirits, "Clown Johnny," "Indian Warrior," and "Prairie Bird," the latter two being father and daughter, are able to produce various phenomena through pre-arranged signals.

When the medium is in a state of trance, they are enabled to act spontaneously without any formal sitting in circle. They are able still to give power to benefit persons and animal knowledge on spiritual conditions. The medium, through the influence of these spirits, might come to know and act for himself, for his power to ascension to this form of mediumship, he might become a strong healing medium. His particular work, however, is to proclaim the spirits' ideas to the circle. If the medium was specially developed in this line of work, for, if his energy be turned in this direction, it will not be at hand for his spirit-guides to manifest for mental results and purely spiritual purposes. After that spirit, the medium who was a clown, observed that there was no individual on earth who was not surrounded and influenced by external agencies. There were three classes of spirits attending everyone: those who, when they acted, gave information and shield from danger; those who were not an equalizer and like their society in equal terms of friendship; and those who were benevolent and desired to work evil, or uplift themselves and bring about their work. At times they were sure to be under the influence of the higher feelings, when the higher spirits could influence them; but all might at times come under the influence of lower spirits, unless they were careful as to their motives. If they desired to a higher state, they placed themselves en rapport with spirits in a higher grade of existence. If they desired to correspond intelligently, they could do so. If they thought of vices, they placed themselves en rapport with minds lower than themselves, but who could manipulate their organism when that state.

In answer to a question with reference to the formation of a circle, the medium said, if they formed their circle so carefully that spiritual conditions were always harmonious, though unavailing, it was proved that they would be successful. If they continually rebelled after remonstrance, the guide of the medium should be called upon to eject them. It was best to have odd numbers of both sexes at a circle, and they should be persons who liked one another's society.

In answer to another question, the medium said, that in the guidance of a circle, the medium's impressions were the best guide. He would say that if the medium was not very successful, as it was difficult, if the main had been exhaust, to give a poem with facility. The medium said, before he commenced his discourse he usually assisted by "Mrs. Hemans." The poet "Chatterton," too, had their organisation (and none others could be mediums) would necessarily give you information which you easily gain for yourselves from books, but to give information which cannot be derived from such a medium. Our mission was to manifest to the world the conditions of spiritual life, and endeavour to produce on earth a state amongst mankind, ensuring the reception of truth, and aid in producing and explaining all manifestations, whereby the best interests of mankind might be advanced.

**ANSWERS TO QUESTIONS.**

Mr. Burns asked a question with reference to psychometry, and the discernment of the gifts of others.

The medium stated that this power of discernment was simply a power to enable a spirit to manifest. He would say that persons of a sensitive organisation (and some others could be mediums) would necessarily feel every contiguity influence very keenly, and hence would quickly perceive the nature of their surroundings, and often with great accuracy, as they became accustomed to give attention to the subject.

The first way in which this influence was shown in this medium was by feeling strong sympathy or strong repugnance to certain persons—stronger. The best method of getting psychometric delineation was when a person who was interested, and who wanted to know something about the conditions of his sphere in spirit-life, and when surrounded by corresponding intelligences. The presence of the symbol was two triangles conjoined—that symbol was significant of divine marriage—the conjunction of the male and female elements in all beneficent conditions in the physical and spiritual world. The medium said it was usually the ease that some of the guides knew something about the subject; it was rare that they were all entirely ignorant of the subject, and the one who has participated in the formation of an individual sphere will be the one who communicates with the one who is controlling the medium directly.

Mr. Burns asked how the guides managed to find the proper information when a rather extraordinary subject was propounded at a public meeting?

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In answer to a question: Can human beings do anything without spiritual influence? the medium replied, that all human beings were spirits, and each spirit was able to work independent of physical conditions. If a spirit were to speak from his mind, he would be describing things in the room about him. Sometimes he did not listen to the discourse, and is not infrequently utterly oblivious to all that transpires.
Your work is this: to drive away
The ill of earth, as, day by day,
Ye dwell within the mortal form
With hearts all sentient and warm:
Whether as poet, with your charm
Of thought and words, like healing balm;
Whether as philosopher, through
Preserving sources which charm the heart;
Whether as author, to excel
For truth and charity, thus working well;
Or whether all unseen, unknown,
You tread your humble path alone,—
Your work and labour evermore
Is wasted to the spirit-shore.

Your souls may rise to higher light,
And join the chorus of the high,
And find a haven of rest at last
After earth's weary ways are past.

Developing both heart and mind;
And beincided from on high
The holiness in human kind,
Which mortals now endure below
To blossom in angelic bower.

What is Spiritualism? is a question continually asked on all
sides. We none of us can close our eyes to the fact, though some
might possibly wish to, that Spiritualism is not of modern origin,
is not confined to England and America, and a small portion of the
continent of Europe, and perhaps the Australian and other English
colonies. We cannot shut our eyes to the fact that far back from
the dim vistas of the great past, comes a ray of light, which is
delivered an impassioned invocation, and proceeded with the following address, which
was uttered with great fluency, and listened to with admiring atten-
tion.

An Inspirational Address by W. James Colville, delivered in
Haline Town Hall, Manchester, Sept. 6, 1878.

(Roland by Henry Pitman.)

Revised and corrected by the Controlling Spirit.

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large and excellent organ in the church, Mr. Colville proceeded to deliver an
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knowledge; if this knowledge be beneficial for a portion of humanity, it is beneficial for all. We ask you to consider whether it is not advantageous to human existence here to believe that there is a continued existence in the spirit after the death of the physical body. We ask you to believe and be saved without effort of your own,—and this is only Christianity misunderstood,—that you can be saved entirely by the operation of verities which have been revealed by the morn of mankind. We ask you to believe that God is infinitely just, and that it would not be just to punish you because you have done what you could, or because you have left undone what you might have done.

The great majority of mankind are pure and moral exclusively from their love of virtue. We know that there are some minds who are; we know that there are grand, and bright, and beautiful exemplars of humanity who even, though they cannot grasp the thought of a world beyond, are ready to labour and to aspire, if need be, in agency in order that others may be blessed. But are these the rule to-day? Are they not rather the exception? And shall we make provision only for the exception? Shall there not be a power whereby humanity can be made, knowingly to themselves, responsible agents, there must be the operation of verities which have been revealed by the marion of mankind. We ask you to consider whether they are not mistaken. There are persons who talk against Christianity and call that promulgating Spiritualism. You do not require Spiritualism to help you to the abject of others; you do not require it without Spiritualism to help you to the abject of your own. We do say to those who would endeavour to tear other persons' religion to pieces, that they are in the position of a man who goes into the street and tears a mouldy crust from a hungry beggar, when he has not money to buy anything better; he had better eat that than starve. If that man refused to give the beggar a loaf of good bread, he would have no right to take from the mouldy crust. If you consider that your faith is better than other people's, show it by your lives. Let others see that the influence of your religion makes you holier than they, and give them the opportunity whereby they may be convinced of the truth that has made you free. Be assured that no man will ever eat mouldy crusts, either material or spiritual, if he can get better bread to eat. I would fain, as Spiritualists, separate, as distinctively, as efficaciously, as we possibly can, the one from the other. We say to those who would endeavour to tear other persons' religion to pieces, that they are in the position of a man who goes into the street and tears a mouldy crust from a hungry beggar, when he has not money to buy anything better; he had better eat that than starve. If that man refused to give the beggar a loaf of good bread, he would have no right to take from the mouldy crust. If you consider that your faith is better than other people's, show it by your lives. Let others see that the influence of your religion makes you holier than they, and give them the opportunity whereby they may be convinced of the truth that has made you free. Be assured that no man will ever eat mouldy crusts, either material or spiritual, if he can get better bread to eat. I would fain, as Spiritualists, separate, as distinctively, as efficaciously, as we possibly can, the one from the other.

We know that oftentimes Spiritualism is taken to mean something that is diametrically opposed to all religion as it exists in the world to-day, and that it would upset all the institutions of the people. But we beg leave to tell you that that is no more Spiritualism than the mud would be the wall of this room if we were to dig down through this floor. We are not looking for a wall looking from without you would only see mud, and would not be able to behold the natural and fair colour of the wall. If there be any other proof of the theology of the age, the prejudice of this age, the despising of this age, from view the pure and hallowed teaching of the Founder of true Christianity, we would do away with that as soon as we possibly could, and we would do away with all those externals which are served by doing away with the accretion, but the underlying reality would still remain. What do you designate Christianity? Do you mean mere words? Do you mean mere forms? Do you mean the external ritual? or do you mean the spirit that animated Christ? Do you mean that your Christianity is comprised in loving God with all your heart, and loving your neighbour as yourself? because Jesus said: “Upon these two commandments hang all the law and the prophets. And if Spiritualism to-day comes in a different external form to the Christian dispensation, we do not mean that it is a different religion. The Christian dispensation came in a different external form to the Jewish. Yet you are told that they were both divine. Jesus, when alluding to the various details of law and the prophets, said: “If ye were eye, and a tooth for a tooth, said to his disciples that they were not to regard those externals, and that love alone is the fulfilling of the law. And while in the Mosaic law a woman would have been stoned for adultery, the only punishment after seven years of a wife, each one when brought to him, was to utter that beautiful sentence, “Go and sin no more.” Thus you see that Jesus himself not to regard those externals, and that love alone is the fulfilling of the law. And while in the Mosaic law a woman would have been stoned for adultery, the only punishment after seven years of a wife, each one when brought to him, was to utter that beautiful sentence, “Go and sin no more.” Thus you see that Jesus himself
transcendent glass? You would not. But would it not be the very
clear light that entered the room? would not be the very
same in which you were, and the same in
which you are, but different in its
manifestation, because the avenue whereby it could enter would be
different in one case from the other. And the mind of humanity,
as I have already intimated, is capable of a profound appreciation
more and more of the truth; and until you are made thoroughly
perfect, you will probably be able to discern something to-day
which you could not discern yesterday; and so on until you gain the glorious altitude, and when
you have reached the summit of the mountain, and the whole wide
landscape before you, you will see that these restricted
views, these differences of expression, were all of them
merely the result of your position on the mountain, and not the
position of the things themselves.

That intangibility to mankind, is necessarily revealed
according to man's state of receptivity. As mankind has
progressed through the ages, passing from the savage to the enlightened,
civilised European of to-day is looking forward and hoping to obtain greater
knowledge and civilisation, so we contend that it is a universal law of
nature, that the human mind and spirit, as well as the human body,
shall unfold in due time stages of evolution, and that in proportion
to your development will you be able to appreciate the
truth.

This is our foundation, and this is what we believe honestly to
be the religion of Spiritualism, because all those who have entered
into communion with the spiritual world will tell you that they
have entered into communion with dark spirits and bright ones
with spirits who are exalted and intelligent, and with spirits who are
deprecated and ignorant; and they find that in the future life is
a continued expression of that which was developed here, which
granteth a higher standard. And further, it is the great
project only for the future.

But someone will say, "If I can commune with bad spirits as
well as good, and if perchance those with whom I enter into
communication of this quality of life, it is clear that the
deprecated advantage can accrue to me from holding converse with
the spiritual world?" We would remind you of one fact: that
if your spirit balances your intellect, the spirit of your
spiritual activity into your spirit. Yes, I will say, and say to you,"I am so
wretched because I sinned here on earth,
you have a proof that sin does not go unpunished; you have a proof
that you cannot sin here without receiving the consequences in
iniquity." And even if that were the only manifestation given
to you in the whole of a life-time, there is a glorious truth em
bodied in that one manifestation; and if everyone who considers
that he has been controlled by the spirit, the punishment which
should be dealt upon one miserable spirit was having a house in
sadness and gloom because he had committed a murder then, or
been a thief, or an untruthful, the communion with those who have
departed alonc would be an advantage to humanity, because it
would reveal to mankind that there is in the future state of ex
sistence a punishment which will accrue from transgression, and
there would be an incentive whereby you might be deterred from
the commission of evil. If we never went further than this, and
if we never entered into communion with other than evil spirits, we
would never receive those advantages according to your spiritual
development, and to a very large portion of humanity from a knowledge of
Spiritualism.

But this is not the only side of the question. If you have in
vestigated Spiritualism for yourselves, or if you are acquainted
with any who have carefully and dispassionately investigated the
phenomena, what will you be told? You will be told that
there have been times when the revelation from the supernatural
realm has been of such a character that an influence has been
brought to bear upon the outer life that has enabled the recipient
to go forth strengthened to fight the battle of life
for you do not believe it. We are able to prove it, and
you to the truth which you may prove it. We are able to
believe it,—not without evidence, but on evidence.
You see, you do not ask your own spiritual faculties, because
Spiritualism is in direct harmony with all the other gifts of
God is liable to be abused, are we to reject it on that score?
that Spiritualism because they do not know better. But is Spiritualism
to be condemned because it is capable of being abused like all the
other good gifts of God? Certainly not. If Spiritualism is
the only thing in the world that could be abused through ignorance,
we would reject it; but as it is only one thing out of many,
capable of being abused, we shall not reject it. For instance, a like abuse, there is no ground whatever, either moral or physical for
rejecting Spiritualism.

Some persons say that Spiritualism is opposed to science. We
beg their pardon, for the views that are not opposed to say
true science. Spiritualism enters a realm into which science
cannot penetrate; it may be spurious termed a super-science. In
so-called spiritual theory is opposed to known and ascertained facts,
for it rejects it immediately. You are not asked to compromise your
reasoning powers. You are not asked to give up the excuse
of any intellectual faculties, because you are asked to bring
operation a higher set of faculties. Spiritualism does not
into the world to upset your geological facts concerning the
creation or the evolution of man; it does not urge you to end your
astronomic investigations and ignore what they have done; nor is it
a false theory, but there is something beyond which science
cannot penetrate.

No scientific man can say, "I know there is no immo
soul beyond the grave;" for Spiritualism is the only way of proving
not five after the dissolution of the physical body," he can only say,"I
have no evidence that it will, and because I have not
determined the facts in a rational manner, I cannot prove that
true and rational belief is founded upon evidence." But suppose
someone else has had the evidence, science can only say,"I
there is no soul beyond the grave." Spiritualism is the very position which
Spiritualism takes to-day. Spiritualism can say to the scientific world, "You do not know any immo
soul beyond the grave." Spiritualism tells you, and you
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you have a proof that sin does not go unpunished; you have a proof
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iniquity." And even if that were the only manifestation given
to you in the whole of a life-time, there is a glorious truth em
bodied in that one manifestation; and if everyone who considers
that he has been controlled by the spirit, the punishment which
should be dealt upon one miserable spirit was having a house in
sadness and gloom because he had committed a murder then, or
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development, and to a very large portion of humanity from a knowledge of
Spiritualism.


The gift of inspirational speaking, for instance: what did Jesus say to his disciples? That when they were brought before rulers and kings, they were not to premeditate their utterance, but the spirit of the law would be there to guide them in the hour of trial to speak. And if inspirational speakers in one country or another come upon a platform, and without any premeditation trust to spiritual influences to guide them in the very thing they have to do. If there are any healing mediums who say, "I do not ask you to go into an apothecary's shop and spend your money upon drugs, because I have the power to make you well, for I am able, by the infusion of vitality through the respiratory organs, to restore you to health," be he making an assertion directly in harmony with humanity, or are you going to ask him to make you well, and if spiritual mediums are sending out magnetized flames and paper, do you not remember that in the case of the apostles, apostles, and handkerchiefs, and other articles of wearing apparel were taken from the bodies of the apostles and placed upon those who were diseased? Jesus and his disciples healed by the touch; they did not give drugs. If to-day mediums speak in diverse languages, you can discern that it is in accord with what took place on the day of Pentecost. When the assembled multitude were gathered together, they were all of one accord; the people heard the language of each in his own tongue. If Jesus came in his own tongue, and the garments of mortality, did not Jesus, after his resurrection, appear to his disciples when the doors were shut, and say to the doubting Thomas, "Stretch your hand into my side, and be not unbelieving, but believing," and did he not then vanish from sight? Did not the apostles and his disciples have their influence from you, and draw to you the bright and beautiful portion of natural law, for every wilful violation of the laws of being. If you say it was not under the influence of the spiritual afflatus, they are doing the very thing Jesus told his followers to do. In the presence of Jesus, whom the Church claims to be its Divine Lord and Master. If you say it was not under the influence of the Holy Spirit, it will have a tendency to uplift humanity or to deprave humanity; if you feel thoroughly convinced that for your own thoughts, words, and actions, you will be rewarded or punished in the life to come as a necessary consequence of the work done here, you will be able, by the infusion of vitality through the respiratory organs, to restore to you health, be he making an assertion directly in harmony with humanity. If you agree to the proposition, you will pass through the valley of the shadow of death without one anxious doubt, and take your place in a realm the inhabitants of which are your dear friends, and the surroundings and occupants of which are those for which you are made ready.

Several questions were asked, and they were answered in a very able and satisfactory manner.

Subjects were then suggested for an inspirational poem, and the one selected by the audience was, "The Advantages of Opening the Free Libraries and Museums on Sunday."

This subject was treated in various ways with great readiness and appropriateness, and the delivery of the poem was loudly applauded.

Mr. Colville's Farewell Oration at Doughty Hall.

On Sunday evening Doughty Hall was crowded in every part by an eager audience, who gathered together for the purpose of witnessing an intellectual gathering that first greeted Mr. Colville in that hall. Mrs. Ward presided at the harmonium. Mrs. Georgina Weldon was present, and her fine voice was conspicuous in the ringing. Mr. Burns preceeded, and in very cordial terms spoke of the occasion of Mr. Colville's removal to the Western World. The audience sent up many subjects upon which to discourse, but the following was the best: "The New Disasters in the Thames."

The oration was one of the grandest and most instructive ever heard in that hall, and we are sorry that we did not have the privilege of hearing it. The poem at the close was on a subject proposed by A. T. F., "Historical Controls"—famous: "The Late Disaster in the Thames." Both oration and poem showed the power of the voice for the noble gathering that first greeted Mr. Colville in his forthcoming journey.

The Happy Evening at Doughty Hall.

In reply to the suggestion of a correspondent in last week's MEDIUM, Mrs. Everitt states that she is about to depart for a tour of the Continent, it will be impossible for her to provide a talk, but she hopes to return before the time, and bring to the Happy Evening a large family party.

The ladies are taking steps to make the approaching anniversary of the Free Gospel of Spiritualism at Doughty Hall the most successful ever held. It is expected that the entire cost of providing the tables will be defrayed by Lady Mary Ward, who will grace the tables with their presence and hospitable assistance. A ladies' committee will meet soon.

At the seance on Tuesday evening "Mrs. Shipton" controlling Mr. Towns was controlled by an "Egyptian Philosopher" for the first time, and spoke encouragingly to the friends present. Afterwards he delivered an excellent and scientific oration, elucidating the effect of electricity on the three kingdoms of nature. This address proved very interesting, and at its close many questions were asked, which were answered satisfactorily. Six of the sitters received and acknowledged tests. "Mrs. Towns" also spoke in an unanswerable manner. Mr. Towns to the writer, "I gather the evening was an intellectual one, and to those present, one that will not easily be forgotten."—T. Kene, O.R.T.
THE MEDIUM AND DAYBREAK.

WILLIAM JAMES COLVILLE.

The young gentleman whose portrait appears on the first page of this paper is so well described in the narrative from his own lips that additional information is unnecessary. He has just passed his twenty-first birthday (September 5, the occasion of his giving his first appearance in public without having ever seen him. Some of his impromptu poems are sent to any part of the United States for one dollar, or 6s. 6d. per year.

THE MEDIUM IS SOLD by all newsvendors, and supplied by the wholesale traders of the trade.

The weekly subscription price is 6d. per line. A series by Mr. Weldon's singing.

FRIDAY, SEPTEMBER 20, 1878.

Norfolk.

Mr. Colville is a poetical medium, and when he is doing good, and finds congenial conditions for his work, and possibly, his worst vice is overwork, and too little recreation as will meet their wishes, of which due notice will be given them.

Mr. Lambell at Doughty Hall.

Those who have not given themselves the pleasure of hearing Mr. Lambell, should embrace the opportunity of attending Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening at seven o'clock, on which occasion Mr. Lambell, in the unconscious trance, will deliver a discourse under the influence of ancient spirits. The subject announced is, "The Roman Castrum." It is particularly requested that the audience be seated before the service commences.

We have received from Mrs. Berry a most extraordinary photograph by Lombardi of London and Brighton of the footprints of a spirit produced on a card coated with lampblack. It is as perfect as that obtained by Professor Zöllner in the presence of the Vienna Spiritualists, and we have been asked to give an account of this footstep, which is sent to any part of the United States for one dollar, or 6s. 6d. per year.

Newcastle-on-Tyne.—Notice as to Seances.

In consequence of certain resolutions of the committee of the Newcastle Psychological Society depriving Mrs. Mellon (Miss Fairbairn) of the right to hold seances for the mere regular use of the rooms for holding seances as she has hitherto done for the last two and a-half years, except on such conditions as she, with the advice of her friends, will not comply with, Mrs. Mellon (Miss Fairbairn) begs to inform her many friends that she will not in future give any seances in the rooms of the above society, but hopes to be able to make such arrangements as will meet their wishes, of which due notice will be given them.

Opening Hymn.

Address from the Chair by Mrs. Weldon.

Mrs. Weldon will sing "Ave Verum" (in G), by Charles Gounod.

INSPIRATIONAL INVOCATION and ORATION by W. J. COLVILLE.

Remarks by Mr. Burne-.

Opening Hymn.

INSPIRATIONAL Poem.

Mrs. Weldon will sing an unpublished fragment of the "Anunciation" (Gounod).

FAREWELL WORKS by Mr. Colville's Guides.

Doors open at 7.30, meeting to commence at 8 p.m. precisely.

Stalls 1s., area and balcony free.

NEWCASTLE-ON-TYNE.—NOTICE AS TO SEANCES.

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The medium is sent to any part of the United States for one year, post-paid, on receipt of 21 dollars, which may be sent to London per money order from any post office in the States.

SWITZERLAND.—Mrs. Olive is at present at Montreux, near Vevey. Her powers as a healer and test medium are well known on the Continent, and the spiritualists desire to hear her. Address her at—16, Aling Terrace, Ring House, London, N.W.

New readers may be informed that "Historical Controls" are published by spirits through the trance state, and reported by a gentleman, A. T. P., a noted thinker and eminent lawyer, who made his mark in India many years ago.

We have received from Mrs. Berry a most extraordinary photograph by Lombardi of London and Brighton of the footprints of a spirit produced on a card coated with lampblack. It is as perfect as that obtained by Professor Zöllner in the presence of the Vienna Spiritualists, and we have been asked to give an account of this footstep, which is sent to any part of the United States for one dollar, or 6s. 6d. per year.

Major Thomas Gales Forster is now in town, and residing at 37, Fowis Square, Bayswater. We expect him soon to take his position on the rostrum which he has so long graced, and favor Newcastle with his presence. Major Gales Forster is accompanied by Mrs. Forster, has had a grand tour in the Highlands of Scotland. Visiting the ancestral halls of his family in England and Scotland he had some wonderful experiences. On his way south he has visited Birmingham and he heard Mr. Sneth in reply to Mr. St. Clair, with which he was highly pleased. It was a most able treatment of the subject, and Mr. Forster is of opinion that Mr. Sneth's antagonists will find it well not to provoke another such repulse.
**The Order of Spiritual Teachers.**

**Motto for the Order.**

**What is Perfect Truth.**

A general appeal to the mental and moral faculties.

Our highest interests of thought and reasoning.

It from the human grasp doth fly.

**J. BURNS, O.S.T.**

**To MANCHESTER SPIRITUALISTS.**

In years past we have often conferred together as to the best means for promoting the Cause, and aided one another in carrying on our spiritual work. Sunday morning, September 29, at 10.45, shall again have the pleasure of meeting you in the Temperance Hall, Grosvener Street. I shall then lay before you the result of my thirteen years of experience, and I trust my remarks may be found interesting and instructive.

**ARRANGEMENTS FOR THE FUTURE.**

Portraits of Major Forster, Dr. Mack, Mr. R. B. D. Wells, and others to be hung in the Manchester School.

The Happy Evening at Doughty Hall is fixed for Wednesday evening, October 16.

Institution Week will extend from Sunday, December 1, to Christmas Day.

**HISTORICAL CONTROLS.**

Opened by the New Hall in Liverpool. 609

Marylebone Association. 604

Sabatini. 602

F. Sabatini at Doughty Hall. 605

**J. BURNS, O.S.T.**

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Development and Experiences of W. J. Colville... Page 366

Answers to Questions... Page 367

An Answer to "M's" and "J's" Mediums on Earth... Page 368

Spiritualism Defined, and Its Uses... Page 369

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An Address on "C's" Mediums at Victoria Hall... Page 372

An Address on "C" Mediums at Manchester... Page 373

Mr. Bums contemplates visiting Derby, Sunderland, Bishop Auckland, Newcastle, with a view of securing the co-operation of varying circles. I am also in correspondence with Dr. Daniel, Mr. Marryon, Mr. Abraham, Mr. Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, Birmingham, Wolverhampton, and other places, with a view to promote our cause. I hope to see a large gathering at Doughty Hall, when I shall have the pleasure of meeting you on the 16th of October, at 7.30 p.m.

The following are the districts and schools during Institution Week: Birmingham, Wolverhampton, and other places as may be arranged. Daring Institution Week many Spiritualists, circles, schools, and meetings in all parts of the country sit during that week, with the view of seeking union with the spirit-influences of the world. I shall be glad to see a large gathering at Doughty Hall, when I shall have the pleasure of meeting you on the 16th of October, at 7.30 p.m.

The Chief Monitor said he had had a number of such cases brought before him—persons quite strangers to Spiritualism; and he was about to speak of Spiritualism, and that alone. I shall then lay before you the result of my thirteen years of experience, and I trust my remarks may be found interesting and instructive.

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and the great Christian Reformer, Calvin, was the most earnest
formed the court before whom I was tried; and he produced the
phemy; and his servant appeared before Helvetia's divines who
heads of the crimes with which to charge me: heresy and blas­
to go so near this Christian Prelate, this great Reformer. He told
again laid hold of me. His private and ancient servant, who acted
in the capacity of an amanuensis, was the chief cause of my capture
bribing, on purpose to save my life. So rigidly was their sentence
enforced, that after my escape—and I succeeded in that—they
impoverished myself, brought myself to absolute beggary, by
his unchanging preordination, thought it no degradation to place
my Restitutio.' I published it under a feigned name; I dared not
convictions that had forced themselves on me. I am thinking of
Erroribus,' and it was then I opened up a correspondence with
there were other letters of his that seemed to glow with the same
whilst suffering humanity existed; One in spirit where heart-anguish
have answered, that I and my Father were One,—One in spirit
so low in the social scale that dare to try to govern it. God hath
only given it one righteous governor, and that is the spirit which is
endowed within it; Will is the power, in fact, the very formation
God hath given, none so high that dare interfere with it; none
advanced, reverently praying for guidance in my reason's direction.
"To every soul the Almighty Father of all has given a special
gift, that the light, that is so high that it shines with it; and
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spirit. Christ, then, acknowledges freely and unhesitatingly that
he was but like ourselves, 'fain man,' when he, in that
resignation, gave himself away, and we were as in a
lessons, and they sank deeply into my heart, and from his own lips,
as recorded, came the condemnation of Trinitarian doctrines.
I have been in the Trench of error, logically, not	
unthinkingly inclined, looking with legal subtlety on every claim
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from the date of his landing to the year of his death. It is
true, he died when his days were numbered, but it is
true also that the nation had numbered him. The
kings, the nobles, the whole of the people, had all
acknowledged him to be of high calling, and all the
words of the scriptures were fulfilled in him.

THE OPENING OF THE NEW HALL IN LIVERPOOL.

The opening of the new hall for the promotion of
Spiritualism in Liverpool, was attended by an immense
crowd, and was a great event in the history of the
movement. The hall is situated on the site of the old
building, and the services have been conducted in
it with great success. The opening was made by Mr.
J. Chapman, who spoke on the subject of Spiritualism,
and was followed by Mr. J. Lamont, who gave an
account of the progress of the movement in Liverpool.
The meeting was concluded by Mr. J. Lamont,
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MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Sunday afternoon, September 15, Mr. W. J. Colville delivered an instructive lecture on the second floor, four subjects being given by the audience for selection. The guides, however, preferred treating the whole briefly rather than choosing one in particular. "Public Worship," and "Musical Death," occupied most of the time.

On Tuesday evening, September 17, Mr. Colville again occupied the platform, the subject chosen being, "The Resurrection," the guides explaining this subject in connection with the idea of the re-embodiment of the soul and body, and pointing out the manifest absurdities in connection with such a belief. An impromptu poem, on "Spiritual Marriage," was then given, after which a unanimous vote of thanks was passed to Mr. Colville.

Mr. O. Hallgath afterwards presided, and opened an annul address from Liverpool, in the name of Mr. D. W. Wright, writing to Mr. Burns, "You are sent him, and healing the sick. He operated on Mr. Morse is desirous of making arrangements for missionary work around the town. He has been travelling in all directions spending the Truth, distributing a large number of tracts, and as this will probably be the last time previous to his departure for Siberia, he has been corresponding with him respecting his visit to the town by your lectures, and promoting the cause. Write him at once for particulars.

Mr. J. J. Morse, Elm-Terrace, Tuxford Road, Derby.

W. J. O'YLLIPT'S APPOINTMENTS.

Lancashire.—Mr. Morse will sail for Boston, U.S., on Thursday, October 10, from Liverpool, in the Siberia, one of the Cunard steamer.

MR. W. W. WALLIS'S APPOINTMENTS.

DEBUT.—September 29 to 30 inclusive, and October 13th.

NEWCASTLE-UPON-TYNE PSYCHOLOGICAL SOCIETY.

W.H. White, Newcastile.

W. B. Hume, Newcastle.

H. A. Bray, Newcastle.


The Board of Directors of Spiritualists will hold a public tea-meeting in the Board Hall, on Sunday, October 6. Tea on the table at 5.30. Tickets 6d, each, may be had at the Hall. After tea Mr. Colville will be presented with an album, containing photographs of Spiritualists and friends. Mr. Colville has been at Regent Hall, and the public is respectfully requested, for one or two weeks, to attend the tea, as it is a public meeting given in the cause of Spiritualism. After the presentation Mr. Colville will deliver an address, and as the meeting is expected to be large, a special accommodation will be provided. A few tickets are still left, and are still to be had at 7.30. Close at 8 p.m. Admission free. His guides deliver addresses on the Temperance Question. Address, 1, Engfield Road, Kingston, S.

MR. JAMES DUNN'S APPOINTMENTS.

SCHEDULE.—September 15, and following days.

Lancashire.—Mr. James Dunn will be in Lancashire during November. Invitations to visit please on the way, or adjacent, will be received.

PERMANENT ADDRESS.—St. John's Road, New Shildon, near Darlington.

NEWCASTLE-UPON-TYNE PSYCHOLOGICAL SOCIETY.

White's Court, Newcastle.

Sunday, September 22, at 6.30 p.m. — Trance Address. Mr. J. A. Dunn.

26, A.P.P. Room, Newcastile.

H. A. Bray, Newcastle.

A collection to defray expenses.

4, Edington Terrace, Jesmond Road. H. A. Bray, Hon, Sec.

IMPORTANT communications stand over from Mrs. Norwoodbery, Liverpool; Mr. Hunter, Stockton, and others; besides a number of interesting entries in the Question and Answer department.

Our next number will be published on Thursday, October 2. The Board of Directors of Spiritualists will hold a public tea-meeting in the Board Hall, on Sunday, October 6. Tea on the table at 5.30. Tickets 6d, each, may be had at the Hall. After tea Mr. Colville will be presented with an album, containing photographs of Spiritualists and friends. Mr. Colville has been at Regent Hall, and the public is respectfully requested, for one or two weeks, to attend the tea, as it is a public meeting given in the cause of Spiritualism. That of the evening was on "Light, Love, and Liberty," a subject chosen by the audience, which was well handled. Our correspondents are few in number, but the questions asked were intelligently based, and no doubt many must have felt that at least there was something in it." — Ossett Observer, Sept. 14.
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