



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

# SPIRITUALISM.

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## MAJOR FORSTER'S OPENING LECTURE AT DOUGHTY HALL.

On Sunday evening Doughty Hall was filled to overflowing by a most sympathetic and intelligent audience, the occasion being the return of Major Forster to the public rostrum as a spiritual teacher, after having been incapacitated for several years by the great strain which his nervous system sustained from overwork in former times. To render the occasion as noteworthy as possible, Mr. Stainton Moses, so well known in literature as "M. A. (Oxon.)," was invited to preside, and he discharged the duties of the chair in a genial and able manner. Mr. Burns was absent in the provinces, and could not direct the proceedings, which he much regretted.

In introducing Major Forster to the audience, the Chairman spoke as follows:—

I am here to-night, not indeed to introduce Major Forster, —he needs no introduction to any body of English Spiritualists, for his name is connected for all time with that pioneer band who laboured for the cause of Spiritualism in days which have already become historic. It was no light thing to bear the burden and heat of those days, and they who bore their share are honourably known among us. Among them few are more entitled to distinction than our friend; and I am the more pleased to be standing here to-night, because it is the occasion of his return to the platform after a period of sickness and necessary seclusion from labour. You will join me, I am sure, in congratulating ourselves and him on what we hope is a permanent recovery, and the commencement of a new period of usefulness.

For these are times in which we cannot afford to dispense with any assistance in the great work that lies before us. "The harvest indeed is plenteous, but the labourers are few. Pray we, therefore, the Lord of the harvest that He will send forth labourers into His harvest." There is indeed great need of discriminating and zealous work in the field of Spiritualism. I use that word in its widest signification. I have the fullest sympathy with the work in every part of its domain. There is room for all, whatever phase of work may commend itself to them.

Spiritualism is a science: and I hail with thankfulness any attempt to place even the smallest of its phenomena on a basis of scientific demonstration.

Spiritualism is a philosophy: and I rejoice at any philosophical explanation of its many bewildering and startling marvels.

But it is because I view Spiritualism as a religion, that I am especially glad to be by the side of the lecturer to-night. The last time that I occupied this position, when our good friend Dr. Peckles was with us, I recalled some words that I had written when yet very young as a Spiritualist. "Spiritualism," I said, "is the gospel of God to an age that needs it." Imbued with that feeling—and I have seen no reason whatever to change it—I welcome every help in placing before the world, and especially before those who profess and call themselves Spiritualists, the religious aspects of their faith.

It is a side of the question that is too much neglected. It is well that we should all "be able to give a reason for the faith that is in us," and the more logical and clear, the more coldly scientific our demonstration, the better. It is well that we

should record and tabulate our facts, and speculate, as we will, on the philosophy that underlies them. Some of us may be thankful to sun ourselves in the glow of affection which bursts upon us when some friend whom we had thought dead returns from the Silent Land, and we recognise the well-known traits of character, and see the familiar form of our loved and mourned as lost to earth.

Not to all is that blessing given. When it is, the recipient may almost be pardoned for thinking that for him Spiritualism has no other boon to give. That, however, would be but a selfish view, and a shallow conception of the blessings that Spiritualism, properly appreciated, can convey. It can tell a man, not only that his dead live, but also how he must live in order to prepare for himself a place where he may be happily reunited with them. None of those who have passed from this world into spheres of rest neglect to teach a system of religious faith and practice which is eminently fitted to be the religion of daily life.

Details vary, as must needs be, but in the broad principles there is a remarkable agreement between the teachings of advanced spirits. And even those who seem to hover near the border, who have had little means of advancement, show, now and again, amid the folly, and sometimes the sinfulness, that a return to the old conditions seems to engender, that they have learned this great truth, that **MAN IS WHAT HE MAKES HIMSELF**: that the acts and habits of the bodily life prepare the place in which the spirit-life must begin; and that selfishness, in all its many forms, is the root-vice that eats into the spirit and sends it scarred and disfigured, stunted and feeble, into the world of which this is only the ante-chamber.

All spirits, I believe, if we could only get at them, know this. We are too apt to charge buffoonery and folly on spirits, which are in reality the product of the conditions which we provide for them. And some spirits do seem, according to a law which is deeply philosophical and in a measure intelligible to my mind,—some spirits, I say, seem, when they enter the old sphere of the body, to take on again the old sins of the body. The drunkard is the drunkard still, and the filthy is filthy still, so far as intent goes; and many a poor wretch has cause to know how they can tempt and lure to sinful indulgence, and live over again in the persons of their victims, the old, bad, sensual life that they lived in the body.

But even they, when one can get at them and reason with them, even they will lament the permanence of that character which their own acts built up. And this is intensified in those who have risen above the sphere of self, in whom, even on earth, "the flesh was subdued to the spirit," and who now return voluntarily to teach and encourage those who aspire to fit themselves by a life of self-denial and self-sacrifice, by constant seeking after truth, for a spiritual life of peaceful and progressive development.

These are some of the aspects of Spiritualism which are too little heeded. I have no time, nor is it my province, to develop the theme. It is because I know that they and kindred topics will be presented to you by the lecturer, that I have pleasure in standing beside him on this platform.

We are unable to give a verbatim report of Major Forster's comprehensive and eloquent discourse, because of the fact that Mrs. Forster has in preparation a valuable work embodying an

account of her husband's career as a spiritual teacher, with a choice selection of his numerous orations and discourses. It is, therefore, necessary that copyright be retained. We, however, have pleasure in presenting our readers with the following synopsis, which, however, does but faint justice to the subject.

Mr. Forster preceded his lecture by appropriate reference to the kind manner in which the distinguished president of the meeting had introduced him; and made a brief reference to some of his earlier experiences as a trance lecturer. He also referred to the fact of his return to the rostrum as a normal speaker, and with notes before him, a course wholly unusual with him for more than twenty years. Owing to his present convalescent condition, his guides think it best, for some time at least, to prepare his lectures beforehand, in the quietude of the closet, and to aid him in their delivery in his normal state, as this method is less wearying to his organism than the original method adopted by them during his pioneer labors.

In commencing his lecture, Mr. Forster remarked, in effect, as follows:—Thinking man have declared that the seventeenth century constituted one of the most important eras in the intellectual experiences of the race; as during that century the physical sciences arrested the attention of mankind more effectually than ever before—giving an impulse to human thought, and an impetus to the spirit of inquiry, the influences of which are felt to-day, and will continue to be felt as long as this green-browed earth of ours shall remain the patient "mother of the whirlwind and the storm."

Mr. F. referred to the theory of Descartes that all the phenomena of nature are resolvable into mere matter and motion, and remarked that this theory is well enough as far as it goes; but a more spiritual conception as to causes most certainly warrants the inference, that all the phenomena in so majestic a universe as the one we inhabit cannot be considered as referable to matter and motion alone. The investigation of the great truths of nature referred to, however, he continued, has given unprecedented activity to thought; and the human mind, as time advances, growing and expanding upon what it has fed, begins to realise in the present age, partially at least, the existence of a Power in the universe, not fully recognised in the formula of material science—*spiritual* power, of which motion is but the untiring agent, and matter but the visible channel of external manifestation—an Infinite Power, which, through matter and motion, is for ever adding to all that has been, by perpetually transforming all that is; an inexplicable power, which, or whom, we call God, and know no more! Whilst the spiritual philosophy—the most sadly misunderstood and grossly misrepresented theme of the age—is embracing the physical sciences, and indeed every other groove of advanced thought within the scope of its mighty reach, and, along a brilliant pathway of spiritual conceptions, is leading the aspiring soul upward and onward to a loftier apprehension of this primal cause of all causes, "the finger which toucheth the stars."

Mr. F. also referred to the theory of Descartes, as to the lodgment of the human soul in the Pineal gland of the brain, pronouncing it radically erroneous, as the facts of Spiritualism are proving. The atheists of the present day, said the speaker, practically adopt this materialistic conception, when they declare the mind of man is but a function of the animal brain; and the theological dogma of a bodily resurrection has done but little, if anything at all, to overthrow so monstrous an error, in regard to the thinking principle of man! Something more therefore is needed, I apprehend, said he, than has been hitherto offered, to satisfy the utilitarian and sceptical mind of to-day, with regard to the future destiny of the race; for the evidence of past ages has certainly failed in convincing the aspiring soul of the present, as to the perpetuity of individual consciousness beyond the grave! Spiritualism, more than any system within the compass of human investigation, can best supply this important desideratum of the hour. This glorious religio-philosophical superstructure is founded upon existing facts relating to the continuance of life beyond the grave, and its assumptions are capable of actual experiment. It is to the New Testament, what the New Testament was to the Old, an extension of its views, with a new and stronger light thrown upon its obscurities, &c., &c. In this age of free and bold thought, therefore, when the progress of physical science is brought into daily conflict with creeds, and scepticism seems to delight in the demolition of platforms, Spiritualism comes as a saviour to true religion, reclaiming the atheist from his cheerless materialism, and bringing back the deist to the consciousness of his own immortality and divinity.

Mr. F. elaborated at some length his views as to the tenets of Spiritualism, declaring that the system admitted of no arbitrary creed, however, but that its best thinkers held their opinions of to-day, subject at all times to higher convictions—incidental to the law of universal inspiration, and the advancing capacity of the human soul. For his own part, the speaker said, the truths thus far received through this beneficent agency had satisfied his mind, that, considered as a religion, as a science, and as a philosophy, Spiritualism underlies and overtops all human interests; and in this important light he designed presenting the subject in a series of lectures he had in contemplation, should proper arrangements be made.

Mr. F., in elucidating briefly—preparatory to future argument, as he said—some of the propositions presented as fundamental, was pronounced by all as exceedingly lucid and logical; and in his delineations of the consolations of Spiritualism, was most effective, as the emotions of his audience fully testified. Full of pathos himself,

Mr. F. concluded this portion of his address, somewhat as follows:—"We know now, from actual demonstration, that the old arm-chair by the fireside has not been entirely vacated; that the nursing chair by the family stand may still contain its beloved occupant; and that even the cradle is not altogether tenantless! We know now that death is not the sad messenger of an angry God, shutting our friends from our sight in time, and perhaps for ever, but that the phenomenon termed death is rather the pale angel of organic law, bringing compensation for the varied degrees of martyrdom incidental to time; and that, as he hovers about the homes of earth, he is seeking to gather the violets therefrom, that they may be transplanted amid the flowery plains of a brighter and happier clime. We know now, indeed, that there are no dead in all the garden of our God, but that—"

" 'Till the angels bridge death's river  
With glad tidings, as of yore;  
Whilst their song of triumph swelling  
Echoes back from shore to shore—  
Man shall live for evermore."

After some further remarks, Mr. Forster concluded with a most effective poem, which we cannot pretend to give; nor can justice to such an effort be at all meted out in a synoptical report.

Miss Annie Waite recited in her impressive and highly artistic manner, "Life," a poem by Lizzie Doten. Mrs. Ward presided at the harmonium.

#### HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

October 1st, 1878.

#### A DIALOGUE BETWEEN CALANUS AND IGNATIUS LOYOLA.

The medium often relates what he hears clairaudiently, the dialogue and conversations of different spirits, one of which spirits generally controls subsequently. On the present occasion I had, for the first time, an alternate control, in which first one and then the other took his turn. The two on this occasion were Calanus, the Brahmin, who performed *suttee* in the time of Alexander the Great, and Ignatius Loyola, the founder of the Order of the Jesuits. Neither of them spared the other.

In semi-trance the medium said: "One, two, three, four, five, six. Why do they stand in front of all the others? They want to tell you who they are: One is Calanus, the Brahmin philosopher, self-immolated. The other who is speaking is Ignatius Loyola; he is dressed in a long brown robe, with a brown cord round his waist; his cap is four-cornered, except at the top, and the middle of that is pressed down, forming four points which are hollow in the centre. Yonder person, to whom he is speaking, is Henry Garnett, whose life was destroyed, not self-immolated. Calanus stands on your right-hand side. He is dressed in a cloth round his head; it is white. He has chalk marks on his forehead. He is brown; he is not like the other two. The crown of his head is all bare; you can see a long way over the forehead, where the turban joins his head. He is standing on your right-hand side; the other two are standing here, on the left. There are a lot of brown spirits gathered round him that gives the name of Calanus; there are a lot of spirits dressed in strange habits gathered round the other two here. Some are very poor: they have no shoes on their feet; the bottoms of their garments are all frayed with dragging along the ground; they have all of them crosses. From their right shoulder a bag is suspended with a strap; the heads of some are uncovered, and some have the same kind of caps on their heads as the two that are here; they say they have met for the purpose of argument. The brown Head Spirit is going to speak first. He is coming through the table. Look! he is passing on your right."

Here the medium was controlled. He commenced bending his head on the table, and then he stretched his fingers, pulling—or as we call it cracking—the joints, exactly the same as natives of India are perpetually doing.

"Proud Feringhee priests, we meet once more upon earth's plain. My garments are white with a purer and more dazzling hue than the garments worn by me whilst on earth,—and look to your own. You are still full of earth's remembrances. Over three centuries have passed since you, Ignatius Loyola, commenced a career of life, utterly regardless of God's laws, and irrespective of the consequence of breaking them. There were many who were beggars on earth who are happy in their condition now; there are myriads of spirits in the spirit-world, to which we all belong, that are happy in degraded situations and conditions. As ye would have looked on me on earth, as one benighted and lost, so ye look on me now. I have seized on this advantage of proving myself in the position of teacher to you. To you, the Founder and General Superior of the Order of the Jesuits, to you I speak first. I will not, I dare not, dwell on your crimes—at your first efforts of gaining public celebrity. No name was held in such utter detestation, no conduct held more abominable, than your name and your conduct during your period of service in the army of Spain; a gambler, a seducer, and, to sum up all, a man to be feared in your introduction into any home; your licentious character and scandalous amours still call loudly for retribution at the hands of your Creator."

Ignatius Loyola now speaks:—"Calanus, you dare not judge me. God hath written it in all His works; the bubbling brook

murmurs it as it glides smoothly along; the gentle breezes that blow, Calanus, sigh forth His command; that which you have done, the God of the tempest, in its wild struggle, roars forth the almighty command, 'Thou shalt commit no murder,' and you committed the most horrible of murders—that of self-murder. Of what need to recall the gracious, kind, loving acts during a long course of earth's existence, if its climax ends so lamentably. Thou canst not take upon thyself the position of censor. Thou hast said thou darest not. It is as well that you acknowledge it, Calanus."

Calanus (*loquitur*):—"Even self-murder can be excused, proud Superior General of your Order. 'Every year of my life had been spent for the good of others; you will argue; and so was mine; but to you I say—to you the Superior General of your Order—that you lie. It was neither in God's service that your dire sacrifices and sufferings were performed, nor to His honour; wild, wayward, and wicked ambition urged you first, Loyola, to advancement in the army, until, at the defeat before the citadel of Pampeluna, you fell into the hands of your nation's implacable enemy, and then, maimed and helpless, you were restored to liberty as a foe past fear; it was then that your mind realised that the height of fortune and fame as a soldier was ended for ever for you, and, miserably brooding over your ill-fortune which had overtaken you, you were only restored to a semi-repose of mind by the breath of another ambition, and that was fame as a Religionist. What had conscience to do with the desire, Loyola? Answer me. What had needy services to God's honour to do with this adventure? Oh, those that had passed into spirit-life centuries of earth-time before you—myself among the number—knew the truth of these fresh resolves, and accompanied you, smiling in scorn at the surrender of your arms at the Virgin's shrine; for the gift of your rich apparel to the first poor man you met on the road, taking and wearing his garments, was not a service to God performed, but for the advancement of self. I saw you fasten on your wounded feet, bleeding, the sandalled shoes, and exchange the lance for the staff wherewith to lead you in your wanderings. I watched you in derision in your journey to Rome, and viewed Pope Adrian the Sixth blessing you; the most perfect part of the well-acted farce; shall I give it another name, Loyola, and call it blasphemy? I watched you from Rome to Venice, and pitied the poor, deluded, miserable followers that followed your footsteps. I accompanied you in spirit to Joppa,—your next great effort to obtain public attention. I watched you with a soul overflowing with pity for your sin—the sin of hypocritical reverence, kneeling in unreasonable devotions, worshipping sticks, stones, sites, and edifices, which, if they had ever been, time had obliterated; and I saw your love of fame in the seemingly formed resolution to convert the infidel possessors of the Holy Land; *seemingly* a resolution because the resolution was never really formed in your breast. I accompanied you in your journey back to Venice; shared with you, Loyola, in your very thoughts concerning your inefficiency to attempt to teach divinity; and at an age, Loyola, that I had grasped at the secrets of God's mightiest works,—at an age, Loyola, at which I had with my small endeavours tried to rescue my countrymen from error's claims—at an age that I had suffered a very martyrdom in God's service,—you settled down to learn the first rudiments of grammar; unable to teach or preach Latin—the very foundation of scholastic courses: illiterate and ignorant until then, your age being thirty-three.

"You have charged me with self-murder. I have referred to the first steps of the ladder, and the causes that made you ascend them, mentioning these things to acquaint you of the perfect knowledge I had of your earth-career. Why, why did I enter into the presence of the Creator an unbidden visitor in the domain of the spirit-world? God, my Father, knows the primal feeling I had in this, for I sinned. He did not punish me, deeming my self-immolation but an error of judgment; that fact in His wisdom He judged as justifying the fault committed.

"Among the soldiers of the invading army of Alexander there was a feeling of intense fear of death, and not only amongst his rude soldiers, but also amongst their officers, from the lowest to the highest grades. Not only was this fear manifested both among officers and soldiers, but also amongst my own people, the Hindoos; they feared death. Amongst an immense population, individual instances of the want of fear of death must occur, but they were isolated instances, and the desire of death in those cases was fed by fanaticism or unreasonable zeal. To fight against this fear of death was to show them how an educated priest of an assured position could voluntarily die; and to make that death as far known as possible, to gather round the funeral pile as many of the semi-barbarians that had invaded my country, as well as an unlimited number of my own countrymen, was my chiefest desire; and, standing amidst that pile, blazing and flaming, my voice, calmly distinct, was heard through the length and breadth of that vast concourse of Alexander's army and the thousands on thousands of my own countrymen, saying, 'Welcome death, the spirit's release from darkness and captivity! Welcome death, that gives to the spirit light and freedom.' Those were my last words on earth, Loyola; and this was my intention in my act of self-immolation—that the death of the body was the release of the spirit."

Loyola (*loquitur*): "Better far, Calanus, had you to repeat glorious deeds and noble actions done in the flesh than to find your chiefest boast in your last suicidal act. You have charged me with ambition; ambitious of what? Of poverty in its most disgusting form? Of misery in its overwhelming wretchedness and desolation? You have lingered long, Calanus, on that part of my earth-career given to debauchery and gross licentiousness; but if you knew the secrets of that proud will, you must also know the secrets of my longsuffering and patience. How I wandered from one convent to another, begging for bread; how, after obtaining the first rudiments of education, how earnestly I laboured to become a student in the University. You must also know the persecutions and cruelties I endured at the hands of the higher officials there. You must also be perfectly acquainted with my endeavours to rescue from shame the priesthood. Oh, have you remembered, Calanus, that none so bold as Loyola in his preaching against the debauchery and licentiousness of the clergy! You must also remember my two committals to prison in consequence, and also of the narrow escape I endured of public whipping in the college hall. Oh, in your argument my nightly wanderings, picking out the weary wanderers of sin and shame, and bringing them to a safe refuge in the Convent of Grace of the Blessed Virgin, and when taunted on every hand in my endeavours to rescue these fallen ones, my invariable answer was, 'I have done well if I have only kept them from sinning against God for one night.' May the glorious Father that reigns supreme judge me regarding the purity of my intentions when I sent those of my followers, numbering ten, bound together by solemn oath and agreement to observe three vows—chastity, poverty, and obedience—obedience to the head of the sect known by the name of General of the Order—Calanus,—were these sacrifices to God or to ambition?"

Calanus (*loquitur*): "Let me answer you, Loyola. With the deep craft and subtlety of your Order, you have but presented the fairest side of the picture, and for casual readers and immature judgments these services would be most Godlike, inviting the favours of Him who rewards tenfold acts of service performed to Himself; but the picture has two sides, Loyola; let us reverse it. You had become a power, though numbering but ten individuals; the peculiarity of your garb, your vows of poverty, your strong oaths that bound you together, had raised against you powerful enemies. The Dominicans hated you, and the populace of Rome had several times hooted your members when seen together; the Pope had hesitated in confirming you as a sect; the Council of Cardinals had decided against your Order. Yes, I was one of many that watched you, Loyola, kneeling down before the Pope, saying, 'I number ten; ten priests who have but one will, the will of the Supreme General. The power of Rome is tottering, your Eminence; nations are claiming independence; the services of ten resolute men might free you from many difficulties.' And you placed the finger of your right hand very near the hilt of your poignard and continued, 'We are bound together by three vows; we will add the fourth: that the Superior General and the Professed of the Order of Jesus, or the Jesuits, swear unswerving, undisputed obedience to the will of the Pope; and you were confirmed as an Order. Privileges succeeded privileges; from ten, the Professed became sixty. Your vows of chastity were conspicuous by their non-observance, and your vows of poverty were bridged over by the privilege from his Eminence of the Order being able to retain in their possession all dowers and bequests left them by their converts, using those acquired means in building colleges and universities belonging to their Order for the free education of students,—a good for the whole body,—individual members still remaining bound by their oath of poverty. From the very first formation of your sect, Loyola, you earned the people's hatred. It is an old adage in my land, 'Judge of a man by his companionship.' Look at that man whom you deem worthy to call a spirit-companion; on earth the brand of murderer was seen in the sullen brow and cringing air. He has these characteristics still, Loyola, though he failed in carrying into effect his dire intentions; defending himself with Jesuitical acumen, judgment, subtlety, and cunning, yet in earth-life condemned to expiate the attempted crime; hurried from earth-life into eternity, finding a meet companion in the founder of his sect. You know, Loyola, to whom I am referring—Henry Garnett; he that was the fountain-head and the prime mover, the puller of the wires in the Gunpowder Plot. Ye are both very busy in the world; you are both influencing the minds of England's richest and noblest. The simple and plain worship of the Almighty God is being perverted from its simplicity and its pure source is being contaminated on every side by vile blasphemy.

"I, Calanus, unworthy to mention the name of him whose footsteps on earth I humbly followed, and who has sent me here, giving me conditions and pretensions of speaking to your reason and understanding; he, Gautama Buddha, bids me say to you, that you are preparing a mine for the feet of those you influence, to fall into; that already dress, sanctimonious attitudes, bowing, bending, and all the idolatrous genuflections which by your influence are now in vogue amongst so many thousands of reasonable beings; that the questions put by the priests of your teaching, to the matron, to the young wife, to the chaste daughter, to the child of tender years, are rising in one united cry to God for very shame; and He that is holy, will guard those whom He loves against your machinations; and I warn you, that for every soul lost in unreasonable idolatrous

worship, the universal Father shall demand from you retributive justice, and His judgments are sure. Then to both the Superior General of the Order, which to-day is more powerful in its influence than ever it has been, and to you, Garnett,—to both I say that the crime that requires the longest retribution—the crime which is greater in its offence against the High God—is the crime of a retrograding spirit. Oh, then, beware of a retrogression. The self-immolated Calanus bids you both beware.”

#### MR. COLVILLE'S LAST MEETINGS IN ENGLAND.

After leaving Burnley, particulars respecting which are given elsewhere, Mr. Colville proceeded on Tuesday to Rochdale, to address a meeting of friends, who took advantage of his remaining another week in England, to have him again amongst them. On Wednesday he was to speak at the Perth Street Hall, Liverpool. Thursday was the day of sailing for America in the *Samaria*. Respecting the postponement of his departure for a week, it may be interesting to know that several weeks ago Mr. Colville was told through some medium, that if he went on the *Siberia* he would never reach America. About two weeks after he received the intelligence officially that the *Siberia* was unable to proceed on her voyage, and that he would have to defer his departure for a week. As the time of his departure drew near, Mr. Colville evinced a decided unwillingness to leave his many friends in England. His work has of late attracted a very widespread attention, and great power has been manifested through his oratory. Friends have gathered around him in increasing numbers, and important engagements have crowded in upon him, which made him feel as if it were a pity that he left so many friends and so much work behind him. He does not go to America because he is not wanted here, or because his mission amongst us has been a failure. On the contrary, he is wafted away from our shores on the rising tide of success, in every sense of the word, and should our American brethren not like him (of which there is little probability), or should he not like them, he will at all times find a cordial welcome from thousands of admirers in this country. Though Mr. Colville has not been stiff and exorbitant in his terms as a speaker, yet, by his industry and adaptiveness, he has probably done as well, or better, in a financial sense, than most speakers on our platform; and if he had remained much longer amongst us, there would have been such a demand upon his services that he would have had to put a much higher premium thereon.

To the many friends who have desired to hear from him after his arrival on the Western continent, we may state that a public letter from him will be printed in these columns as soon as it is received, which, it is hoped, will meet the requirements of all.

#### MR. COLVILLE AND MR. BURNS AT BURNLEY.

Mr. Colville's last Sunday in England was perhaps the most successful of any since his introduction to the public platform. In the afternoon, the Church of England Literary Institute at Burnley, was overcrowded in every part, a great number having to go away, unable to secure admission. Upwards of £10 was received for ticket money, which gives an idea of the great size of the building.

Mr. Burns presided, and Mr. Colville delivered an oration on "Man has a Soul," being a counter statement to that made by Mr. Bradlaugh in a lecture entitled "Has man a Soul?" recently delivered in Burnley. The audience was composed of Spiritualists, secularists, and the general public from towns at a considerable distance, as well as those in the immediate locality. It was altogether a representative, and highly intelligent audience.

The oration, which was of a masterly character, setting forth on intuitional grounds the existence of the soul, was listened to with great attention, and produced a deep impression upon all. Very few questions were asked, at the close, the chief being from two intrusive individuals, whose comical conduct and Mr. Colville's quiet and witty replies convulsed the vast audience with laughter. The poem, upon a subject chosen by the audience, closed the meeting.

The Burnley people had never received such a treat before. In the homely language of the people of Lancashire, they expressed their admiration of a lad, as they called him, being so intellectually able and eloquent. Bradlaugh, they considered, was only a fool to him, and, for all his bulk, far in the rear as regards reasoning power or ability to use eloquent and appropriate language. The lecture was the talk of the town, and the fame of the orator reached the ears of thousands before the close of the day.

In the evening the attendance was not so large, but more select. Many of the visitors from the country had to leave before the meeting began, and a considerable number of church members having been present in the afternoon, attended their own places of meeting in the evening. Mr. Burns again presided, and the subject "Eternal Punishment" was chosen by vote of the audience. On this Mr. Colville spoke for upwards of an hour, and to better purpose than we ever heard him.

The lecture was exhaustive, beautifully constructed, logical in the treatment of every point, and delivered in good taste. Very few questions were asked, and a poem concluded the exercises. Thus two excellent meetings were held on Sunday,

effecting a greater good for Spiritualism than could be accomplished by many attempts of an ordinary kind.

On Monday evening, Mr. Colville presided in the same hall, when Mr. Burns delivered a lecture on "Is Secularism in accordance with Man's Moral and social Welfare?" The attendance was not large, there being a great number of attractions in the town of various kinds, and the secularists who were challenged to come forward and defend the principles evidently thought that "discretion was the better part of valour." The lecture was a very thoughtful one, and entirely new, commencing by showing the absurdity of Mr. Bradlaugh's stock arguments against human immortality, then proving the continuity of man after death, thus showing the doctrine of secularism to be false, and concluding with a consideration of the disgusting sensuality recommended by secularist teachers, as for instance "The Fruits of Philosophy," and the position of Mr. Bradlaugh and Mrs. Besant in connection therewith. An hour's discussion at the close was chiefly upon psychology, but the tenets of secularism were not for one moment defended, though a small party of those holding the principles of secularism were present. Mr. Colville gave a poem on the character of Martin Luther, selected by vote of the audience.

The arrangement of these meetings was due in the first instance to Dr. Brown, who was most ably seconded by Mr. Burrell, Mr. Thompson, and Mr. Briggs. These gentlemen, after paying all expenses, which were exceedingly moderate, handed over the entire surplus to the lecturers, the Spiritual Institution receiving a preponderance, an arrangement with which Mr. Colville cheerfully acquiesced.

The meetings have put the Burnley friends in high spirits, and well they deserve encouragement, for the great devotion with which they have followed up the Cause these many years. Spiritualism is now found to be a power, in the religious and moral world. Burnley people have discovered that it can take a position against the encroachment of certain forms of thought which other agencies are unable to grapple with.

Dr. Brown is continuing his sittings as heretofore, not only for the exercise of his own mediumship, but that he may instruct others in the method of holding circles. His controls are of a high literary order, and by regular exercises are gaining more complete power over his organism.

Dr. Brown's circle has long been famous for the physical manifestations which have occurred therein, many of the particulars of which we published during the visits of Dr. Monk. This physical power still continues, and instances of it are of frequent occurrence, though no particular effort is made to cultivate this form of manifestation at present.

An amusing instance was reported to us. Dr. Brown has a small musical-box, of which he has lost the key, so that it cannot be wound up. Under the influence of a particular spirit he playfully asked a friend for a penny to use as a key, and placing the rim of the coin over the key-hole, though it did not touch the spindle inside, yet on wrenching this penny round as if it had been a key, the box really was wound up and commenced playing. No doubt the spirit used the will-power thus exercised as a means of operating upon the works and producing this very striking physical manifestation. This phenomenon has been repeated at various times, sometimes without an attempt at the act of winding up at all.

It gave us pleasure to meet at Dr. Brown's, Mrs. Smith, of Port Elizabeth, South Africa, who is Mrs. Brown's sister. This lady is the widow of Mr. Smith, who is now Dr. Brown's chief guide, and who was the first Mayor of that South African Colony, as was stated in these columns when describing incidents some time ago in connection with Dr. Brown's mediumship.

These meetings have proved so encouraging to the exertions of the Burnley friends that we may soon expect to hear of further operations being conducted under their directions.

Mr. Burrell has just removed to Accrington, where he will attempt to introduce the good work of the Cause, which he has so earnestly and successfully aided in Burnley.

Mrs. Batie was announced to visit the town and address a meeting this evening.

#### EXTRAORDINARY PROPHECIES THROUGH MR. COLVILLE.

Mr. W. J. Colville, the well-known inspirational medium, held a reception at 150, Strangeways, Manchester, on the evening of Friday the 4th inst., when upwards of thirty ladies and gentlemen were present. The meeting was in many ways one of the most remarkable that has ever taken place in connection with Modern Spiritualism. After the usual preliminary exercises, Mr. Colville was controlled and proceeded to answer questions from those present. Nearly all the questions were of an intensely interesting character, relating, for the most part, to such engrossing subjects as future punishment, the truth of Christianity, the real meaning of the Book of Revelation, and the duration of the present dispensation. Mr. Colville said that Jesus was the highest Being in heaven, being the nearest to God the Father. Ever since his ascension this earth had been under the government of Christ. The essence of his teaching was the inculcation of love to God and love to one another. Men were beginning to see this more and more. Persons were punished in the next world for all the sins they had committed on earth, and of which they had not repented, and for which they had not received forgiveness. But the object of that punishment was to purify them; and, in the end, all would ascend from the earth-bound sphere in the spirit-world and be happy and blessed. The Christian dispensation was drawing to a close. A new dispensation would be inaugurated in countries occupied by Anglo-Saxons in the year 1881. The effect of it

would not be to do away with the Bible, for the Bible was the Word of God, but the Bible would then receive a more spiritual interpretation. The Bible was a quite sufficient guide to heaven; but Modern Spiritualism was needed in order to show men its hidden, its actual, its spiritual meaning. There would be nothing under the new dispensation out of harmony with the teachings of Jesus; but these teachings would be better understood, and more conscientiously and thoroughly brought to bear on daily life. Much trouble was yet in store for the earth, but the end was near. The new dispensation would be set up three years hence by a man and a woman as the representatives of the Angel Harmony, and then all that was prophesied in the 21st chapter of the Apocalypse would begin to be realised, though in a more spiritual sense than was generally understood. Wonders surpassing anything ever previously witnessed would soon be seen in connection with Spiritualism. During his own forthcoming visit to the United States these manifestations would be first witnessed, and then they would be seen in England on his return to this country. They (the guides) did not say that the manifestations spoken of would be first witnessed through their medium (Mr. Colville), but they would take place in America soon after he arrived there, and in England soon after he re-appeared amongst us. Mediums would be controlled in large public halls. The controlling spirits would then materialise themselves and would themselves deliver the addresses, the mediums sitting in the trance on the platform beside them. The materialised spirits would speak through their own materialised organisms and would be seen by every person present, whether believers or unbelievers, whether gifted with the powers of clairvoyance or not. No cabinets would be necessary for the mediums. All that might be required would be that persons who had been sitting in seances together, and who were themselves mediums, should occupy the places nearest to the platform so as to increase the power. The guides trusted that, both in the United States and in England, Spiritualists would at once begin to sit for materialisations, and, with the greater development of Spiritualism, which was so close at hand, they would, before long, have materialisations without cabinets, and in the light only; a bluish colour should always be given to the light. Under the dispensation now dawning upon the earth, and which would last for eternity, men would be bound together, not by creeds, but by personal purity, a desire after holiness, and a love to God and one another.

#### A TRUE BROTHER AND FELLOW-WORKER.

To the Editor.—Dear Sir,—When I was passing through London on my way from Rome in the month of July last, I called at the Spiritual Institution, but, you being absent from home, I had not the pleasure of seeing you. I expect shortly to be in London on my way back again, and hope to meet you then. During my summer holiday I have been enjoying myself in visiting my friends in different parts of England, and have not forgotten to do a little missionary work in behalf of the cause of Spiritualism, the belief of which, to me, has been such a source of happiness and comfort, that I cannot rest content until I see those I love and regard share with me in the glorious truths of Spiritualism.

My friends were all non-Spiritualists and strict Dissenters, with whom you know prejudice is very strong, especially with any doctrine that would not agree with their acknowledged teachings. After many a strong battle in argument, and making them acquainted with my own experience, I will not say that I have made them confirmed believers in Spiritualism, but only the opportunity for investigation to see and judge for themselves is wanted to make them, one and all, Spiritualists. Out of four families, three are sufficiently friendly to the Cause to subscribe each one guinea to the good of the Institution. The one that has not subscribed, is, I feel, more a Spiritualist than either. His daily life is filled with charity and loving kindness to all, and he never feels more happy than when doing good and contributing to the happiness of others, especially the poor and needy. As a man of intelligence he has read and studied much while not accepting in full any acknowledged doctrine, his life is that of a good Spiritualist. He says: "Before I can contribute I must see more of it." The seed is sown, and I feel certain in good ground, and I should not like it to perish for want of nutrition; therefore, to each of them please send the *MEDIUM* weekly, in return for their subscription, having promised them they should have some literature weekly to read on the subject.

I must not forget to state that during my visits I met the resident minister of the Independent Church, and had a long and interesting conversation with him on the subject for two hours. When leaving, he expressed himself as very thankful, and said what I had told him would be a subject of most serious thought.

Many of us Spiritualists, fearing that terrible word, "public opinion," are really afraid to let it be known that we are Spiritualists. If our belief is not at the present time popular, let us all work with that end in view—to make it popular. Introduce it to our friends; furnish them with literature on the subject; by many you will be met half way, and gladly receive what you have to tell or give to them. If we are ashamed of being Spiritualists how are we to expect others to accept our belief? Let us to the front, and not fear to say, "I am a Spiritualist." Others will soon follow the example, and so on, when the time will soon come that we shall be proud to say we are Spiritualists.

I often wonder, while we have so many wealthy and well-to-do Spiritualists, that the Spiritual Institution should be harassed by its financial engagements. Just look at the subscriptions up to the present time for this year; barely enough to pay the salary of a good accountant! Yet the Institution, with its heavy expenses, continues to exist, through the untiring labour and self-sacrificing efforts of its worthy director. Is it fair that the burden should be cast on the shoulders of one? Let us share it with him, by each Spiritualist taking one or more shares in the £1,000 Fund, as his circumstances will permit. We shall get published new spiritual literature in return, at publishers' prices, at the same time we shall be removing much anxiety and care from the mind of our first and foremost labourer in the cause of Spiritualism, who is sacrificing everything, even life, to the good of the Cause. As I do not wish others to do what I would not do myself, I request you to allot me five shares, £5. The three guineas subscribed by my friends you may give shares, or apply to the Institution fund as you think best. I enclose cheque for £8 3s.—And remain, yours truly,  
C. J. CURTIS.

#### SPIRITUALISM IN NEW SOUTH WALES, AUSTRALIA.

To the Editor.—Dear Sir,—A few words from an old friend will perhaps be acceptable to my friends in England, as this is my first attempt to speak to them publicly since I left the land of my birth. The only reason I can offer for my silence, is the adverse circumstances which surround an emigrant in a new country. The trials which I, along with thousands of others, have had to undergo, make one feel that we have come to a land where there are more people than are wanted. However, being a little more settled now, and having made the acquaintance of a few friends, we feel more content with the situation that we are placed in.

The first lecture I heard in Sydney was given by Mr. J. Tyerman, who has very frequently breathed out his thoughts to the Sydney public for some time past, on Spiritualistic and progressive subjects, to very large audiences. He is a very able speaker. He has now gone on a lecturing tour to America, and, if successful, he may probably visit England; if he does, the Cause will be well represented, and I have no doubt his lectures will be a success.

Then we were favoured with the presence of Mr. Thomas Walker, trance-medium, who hails from Lancashire, England, he having travelled with Dr. Peebles through America to the Australian Colonies. He is an excellent speaker when under the influence of his guides. He gives two lectures weekly, Sunday and Wednesday evenings, the theatre being crowded. He is quite a favourite amongst the progressive people in Sydney; his language and sound logic, coupled with spiritual teachings, are the admiration of all. The subjects of his lectures are advertised a few days previous, and questions, if any, are answered at the close of each lecture. Mr. Walker has been instrumental in commencing a children's progressive lyceum in Sydney, five weeks ago, on such a scale of grandeur, that I think America will not surpass; silk banners, &c., are in great profusion, one very large one, six feet by four feet, bearing an inscription, "Sydney Progressive Lyceum," decorated in a very artistic style, having an imitation of a rainbow in the form of a semi-circle. In fact, the whole of the decorations are a credit to Mr. Minchen and his able committee, who must have laboured very diligently indeed to bring about these grand effects in such a little time. I presume the ladies must have done a good share of this department.

The Lyceum is held in the Temperance Hall, at 11, every Sunday morning; with members and friends, I think they now number about 200. A choir has been formed, and, considering that there has been only four or five rehearsals, is making steady progress. The marching and exercising are similar to those at Sowerby Bridge (England), but the other part of its programme is a little different. Musical responses are given, and every fourth Sunday is recitation Sunday. To see it done as it should be according to the Lyceum Guide, it would please the Spiritualists of England very much. Mr. Walker acts as chairman, and Mr. Minchen as conductor; both gentlemen have Lyceum experience, the former in America, the latter in Melbourne.

On the whole, I think that the Sydney Progressive Lyceum is likely to become a grand institution, and much good result from it. Many a time since I became a member, I have felt within my own soul what grand progressive truths are enunciated from these lyceums, and I have no doubt that the Sydney and Melbourne Lyceums will not rest until their influence is felt and known throughout the land of our adoption.

Mrs. Emma Hardinge-Britten is now in Melbourne, and is expected to lecture here in about four weeks; she gave a course of lectures here three months ago, and I think she speaks better and looks younger than she did ten years ago when I had the pleasure of hearing her in England; her lectures are crowned with success wherever she goes. The *MEDIUM* and *DAYBREAK* is well liked in Sydney, and one great addition to it is that part edited by Mrs. Burns, and I am sure much good will accrue from it. The *MEDIUM* and *DAYBREAK* has improved very much these last two years.

I hope, ere you get my letter, that London can boast of a children's progressive lyceum; surely the London friends will come to the front and commence one. If a start is made it will be sure to be a success. The happiest moments of my life are when I am in a children's progressive lyceum, Mrs. Lord and myself being members of Liberty Group. Oftentimes do we think of the choir which we left; we have not heard such sweet music since we left old England, and longingly hope to mingle our voices with them again. It is with pleasure I can read of Mr. Peebles and Mr. Burns' visit to the tea party at the Lyceum, Sowerby Bridge. I know what a grand success it would be ("Oh, what would it be to be there!"). I congratulate the Secretary on the style in which he gives the report to the *MEDIUM*; also, I am glad the Cause still prospers among the friends that we left behind. There is a brighter day dawning upon the human race, but we shall have to marshal our forces and stand firmly to that which has given us such noble aspirations. The cause of the unsettled state of Spiritualism all over the world has been well written on by Mrs. Burns, and until we all unite and make our mediums and their surroundings free from the obnoxious alcohol, we shall always have it so; I can bear testimony to its sad effects that have come within my own experience.

To you, Mr. Editor, and all our friends in England, we only seek the mutual welfare of all, and trust your life may be long spared to be, as it always has been, a life of usefulness, is the wish of—Yours truly,  
HENRY LORD.

#### A DREAM.—CLAIRVOYANCE AND TABLE-TILTING IN HARMONY.

To the Editor.—Dear Sir,—A neighbour's wife noticed the *MEDIUM* on our table, and in consequence of conversation on the subject of Spiritualism, her husband Mr. E—s, was induced by me to join in different circles. He became soon developed as a physical medium. His principal control was his spirit-brother, "George E—s," who departed this life, in Coventry, several years ago, and was fondly attached to his brother in the flesh. "George E—s" had been a weaver in earth-life, and he liked to imitate with the table the peculiar noise made in weaving. He often entranced his brother, and seemed to feel very happy. Once he promised that he would show himself to me, either in a dream or in a vision.

One evening, happening to be for a short time in a dark room, I saw to my right-hand side a very small stage, filled with clowns, harlequins,

and columbines. They were about eighteen inches high, their heads were very large in proportion. These tiny men and women were cutting all sorts of capers, to my great amusement. Suddenly they vanished, and there appeared a young woman with pale features, dressed in a cloak, and having the appearance of a working girl; she vanished directly after.

Some time after I dreamt I was in a kitchen containing a bed. At the foot of the bed was a coffin. I was impressed that the coffin contained the corpse of the father of my neighbour, Mr. E——s. He was on the bed before I could think of what to do with him. His face was wrapt up, and when we unwrapt it we could see that he looked like his son, my neighbour, Mr. E——s. He looked alive too; and while I was thinking as to how to provide him with clothes, he was clothed at once, sitting on a chair by the side of the table and combing his hair. Meanwhile, his daughter-in-law and grand-daughter (Mrs. E——s and daughter) came into the kitchen to embrace him. There followed her a clown and a gentlemanly-looking negro; these I considered intruders, and turned them out. When I got into the street, I found myself in a strange place. I saw a peculiar-looking building with hundreds of people leaving it. The gable side was fronting the street, and was resting on pillars.

A day or two after I had this dream Mr. E——s called. I told him the particulars about this dream, when he told me the following narrative:—His father had to be wrapt up when he was laid in the coffin; he looked, when alive, very much like Mr. E——s; the description of his father's garments was correct. His deceased brother, George E——s, would dress up either as a negro or a clown, and very much frequented the Coventry music hall, which must be that peculiar-looking building I saw in my dream. I myself was never in Coventry.

After this conversation about the dream we had a seance. Mr. E——s's brother, "George," controlled the table, and was questioned. I asked him if he appeared to me in a dream, dressed up as a clown and as a negro; further, if he did get up a pantomime, which I saw in a vision. He answered in the affirmative. Then I asked Mr. E——s if he knew a young woman in earth-life, whose spirit had appeared to me after the stage and pantomime had vanished. He told me he did not remember. Then we asked his spirit-brother, "George," to spell her name through the table, and the table spelt "Flint." Then Mr. E——s exclaimed, "Oh, she is an old sweetheart of mine, of Coventry."

Here, Mr. Editor, is a spirit full of life and fun, preserving his individuality through different phases of spirit-manifestation, and proving that dreams, visions, raps, tilts, &c., are used by the spirit-world to hold intercourse with mortals.

Aston, Birmingham.

H. WALTER.

#### THE FOURTH DIMENSION.

To the Editor.—Sir,—Such a thing as a "fourth dimension" is to me quite unthinkable, but as the German mind has suggested it, the expression will briefly introduce an experience worth relating on the subject of matter, or material things, passing through solid material bodies.

I was at a seance given by Mrs. Holmes (now in Boston), where, among other things, the ring manifestation was performed, of passing a ring on to my arm when the medium and I had our hands clenched. Mrs. Theyer, the flower medium, thinking if she could sit with Mrs. H., perhaps, combining their power, they might be able to produce some flowers in a secured and closed box, it was decided to try and see what would be done, and several persons gathered to see the experiment.

Mr. Robert Cooper brought a pine box, which he had made for the purpose; it was about a cubic foot in dimension; made of half-inch deal, opened with hinges on the top, and locked with a firm metal strap and padlock. I hardly expected any success. I have always felt as though the flowers, if honestly produced, got into the closed room in some natural way, possibly made invisible, so on this experiment I had no very ardent expectations; I felt, and so did Mr. Cooper, that we had better be satisfied, each one, so as to testify to the fact being a fact if anything took place. So all hands examined the box, and knew it to be empty, not even a grain of saw-dust in it; it was then locked, and Mr. Cooper put the key in his pocket, but to avoid the risk of any duplicate keys, I put a strip of paper on the box, extending it two inches on the top and side, and sealing it on both ends with sealing wax with my seal. Charles Houghton, a lawyer, who was one of the party, also put a gummed plaster on the top and side, so that there was no possibility of opening the box in the least, without rupturing the strap of paper. I should say that a pane of glass was inserted in the cover of this box, of about five inches square, so that after the box was locked, we could look in and see that it was empty. All did so. This settled the matter of any sleight-of-hand operation of putting anything in the box between examination and locking the box.

The lamp was then extinguished, and in the dark, while seated around the table on which the box lay, and within a few inches of it, and could be touched by any of us, we could hear the spirits at work; but we waited in patience quite a while. Mrs. M., fearing that nothing could be done, thought it would require a number of sittings; so, after half-an-hour sitting and singing, we struck a light, and looking into the box through the glass, we saw something, and opened the box, and in it was a pocket-handkerchief, belonging to one of the friends—I believe, Mr. Houghton. The spirits said they did the best they could. If there had been any flowers in the room, they could have put them in the box; but they could not get them and do it too, so they did what they could.

I am sure that the box was empty at first, and that the article was seen in the box before it was opened; and there was no way of that article getting into that box, except it went through the wood or through the glass. Although I did not expect to see anything of the kind done, it is the fact, that this handkerchief was put in this mysterious way into the box. I have no doubt now of the experiment with flowers, for the one makes the other possible.

This is going to be a very neat way of testing the flower manifestations, so completely insuring against deception, and answers Professor Denton's challenge: "Why don't the mediums produce the flowers in a closed box, and thus establish the thing as a fact?" I presume it was this challenge that suggested the idea. This experiment will undoubtedly be repeated, and this will be the mode probably hereafter of

testing the flower manifestations; and certainly, it will command the attention of the thoughtful scientist, to see what is the law concerning this mysterious operation, which certainly seems to call for a new dimension.

JOHN WETTERER.

Boston, August 27.

#### THE "PRINCESS ALICE" v. ASTROLOGY.

To the Editor.—Dear Sir,—As so many of your readers are drawing my attention to the recent calamity on the Thames, will you allow me, through the MEDIUM, to answer them all at the same time, they being so anxious to know if the "powers in the heavens" had anything to do with it, or did they foreshow the fate of the luckless passengers. My opinion is, a figure of the heavens for the time of the vessel leaving London tells the story too plainly, if I may use the term.

On September 3rd, 10 o'clock in the morning, I find Mars, ruler of the Ascendant, which signifies the ship just entering the 10th house of the figure in *Virgo*, which rules the hold of the vessel. The lord of the Ascendant also signifies the passengers, and being combust, is a bad omen. The moon, co-significator, leaving the square of Herschel and hastening to the same evil aspect of Mars, likewise to the sun, who's lord of the 10th, is very evil. Jupiter, part ruler of the 4th, being retrograde, can render no succour.

The captain is represented by *Aquarius* on the 4th, the house of the grave; Saturn, in the house of pleasure, being lord of the 4th, and being disposed of by Mars, is another very evil token, while Mars is hastening to the conjunction of Mercury, who is chief ruler of the 8th, or house of death. The combined argument is quite conclusive to anyone versed in astrology, as to the approaching doom of the vessel.

At the time of the accident *Aries* was rising, therefore Mars is again ruler of the ship, placed in the 6th, with Herschel, Sun, and Mercury, all afflicted by the square of the Moon, she being in the house of death, likewise lady of the 4th, the house of the grave, and disconsolate Saturn in the 12th, the house of sorrow and tribulation.

What more is necessary to uphold the truths taught by Lilly 300 years since, or the writings of Ptolemy, who lived about the time of Christ, or the words of Holy Writ, "That the heavens do rule."—

EDWIN CARAKI.

137, High Street, Watford, Oct. 2.

#### MRS. MELLON AND THE NEWCASTLE SOCIETY.

Dear Mr. Burns,—Before finally closing your columns to the Mellon controversy, permit me to state that in my communication of the 1st inst. I had no personal interest whatever in the matter, but simply took my stand on the side of truth and justice. Mr. Mould, in his letter appearing in your issue of last week, says:—

"The facts of the case are: A great many of our members were dissatisfied with the *laissez-faire* methods of some two or three enthusiasts who will insist on every form making its appearance as being accepted as an angelic messenger; and while our members would fain desire the sublime (?) faith of this select few to turn out a fact, naturally they desire to witness the phenomena under reasonable test conditions, and in response to the wish of the members the committee passed the following resolution: 'June 30, 1878. Resolved, that in future, ALL mediums be placed under test conditions at all seances held at the Society's rooms. Carried unanimously.' And I may state that Messrs. Ashton and Miller were present when the foregoing resolution was carried."

Whatever Mr. Mould means to insinuate by the introduction of my name here, I am utterly at a loss to conceive. Most certainly I was present on committee on the 30th Sept. last, not only voting, but (with my experience and revelations there made) pressing the adoption of tests, and ultimately, with Mr. Robson of North Shields, was appointed by the committee to apply the first experimental tests at the society seance. Never in my recollection have I at any time condemned the step thus taken by the committee to ensure satisfactory results, nor uttered a sentence to warrant anyone to cast an insinuation against me. Mr. Mould, I consider, in the promulgation of this statement, has grossly insulted the Spiritualists of Newcastle at large, and his statement is not only calculated to mislead the general body of Spiritualists, but is as wide of the mark as the poles are asunder.

In fairness to each individual member of society, Mr. Mould should have stated frankly who these two or three enthusiasts are, and honourably prove by evidence the justness of his sweeping and unqualified statement.

There are many in our ranks who have experience as wide and varied as Mr. Mould in the wonderful phenomena of Spiritualism; and I think in justice to those he should have been a little more guarded in the expression of his opinions. I most emphatically deny the correctness of his statement of facts; and as he has failed in the introduction of my name in his letter to reply to the subject of my communication of the 1st inst., I repeat that in common justice to Mrs. Mellon, when her name was (through the secretary on behalf of the executive) publicly associated with this test business, it should have been frankly and honestly stated under what circumstances the necessity of reasonable tests were urged upon the committee. And of the very great respect I have for Mr. Mould, I am truly sorry his remarkable statement above quoted compels me, in honesty to my convictions (through knowledge of facts), to take action against it. I would recommend Mr. Mould, in future, to take home to himself and practise the admirable advice he offers in the opening remarks of his letter, relative to the wisdom of friendly intercourse, &c.

In conclusion, allow me, with Mr. Mould, to express my admiration for Mr. Kersey, in his indefatigable labours on behalf of Spiritualism. In this controversy I simply consider him the mouthpiece or representative of the executive. In his private character he is everything that constitutes the gentleman—the very soul of honour; and his goodness of heart endears him to all who know him.—As ever, for truth and justice,

THOMAS ASHLEY.

Whitehouse, Byker Lane, Newcastle-on-Tyne,

October 14.

Dear Mr. Burns,—In order to answer the letters of Messrs. Kersey and Mould, it will be necessary for me to call your attention to the announcement made in the MEDIUM, September 20, stating that in our

sequence of Mrs. Mellon having been deprived of the use of the rooms for her usual Sunday morning seances, they would in future be discontinued until further notice.

This notice, through the medium of your paper, was to save our country friends, who had promised to attend the following Sunday morning, the unnecessary expense of travelling to and from Newcastle, to meet with nothing but disappointment. For this procedure, Mr. Kersey was directed by the committee of the Newcastle Psychological Society to deny *in toto* this statement, and desired a further reason of Mrs. Mellon's withdrawal from the Society.

A further reason I have none to advance, and again reiterate my denial of this unwarrantable assertion, and solemnly state that Mrs. Mellon's last Sunday seance was held on the morning this resolution of the committee was passed, viz., September 15th last; and in the face of this fact I am at a loss how Mr. Kersey (well knowing it to be a fact) could pen such a communication as appeared in your issue of September 29.

I beg to state, for the information of our friends at large, that the test the committee wished to subject Mrs. Mellon to, was a brass collar looked round the neck, with a chain attached to secure her in the cabinet to the satisfaction of the committee applying the test. This I did not consider a fair and reasonable test in a miscellaneous circle. I was willing that Mrs. Mellon should sit outside the cabinet in view of all the members present forming the circle, and I appeal to Spiritualists at large if this was not fair and reasonable on my part; this they refused to comply with, and I had nothing left me under the circumstances but to withdraw. With reference to the letters appearing in your last issue from Messrs. Mould and Kersey, they are so contradictory and contemptibly mean, that I cannot trust myself to reply to them.

Apologising for thus occupying so much of your valuable space.—Believe me, respectfully yours,  
 JAMES B. MELLON.  
 12, Byker Street, Heaton, Oct. 15.

To the Editor.—Sir,—At the annual meeting of the Newcastle Psychological Society, held last evening in the Rooms, Weir's Court, Newgate Street, Newcastle, the whole of that part of the committee's report on the seances and mediums, and particularly that referring to Mrs. Mellon, was denounced as a tissue of false misrepresentations, and was, on the motion of Mr. Miller, seconded by Vice-President Robson, and supported by Mr. Armstrong, unanimously ordered to be suppressed. Mr. Armstrong, in supporting the motion, declared that if such a tissue of falsehoods should go forth to the public, he would be compelled, in justice to the mediums, to follow it with an answer. Going over the whole subject of the tests, Mr. A. also expressed his sorrow that his old friend, the president, should have come under such a psychological influence as he is at present, and urged him to throw it off as soon as possible, as it was leading him to do and say things that he, in his better moments, will regret. It appears that the committee was cautioned months ago by some of the more experienced as to what was coming. All this mischief was foreseen by Mr. Armstrong some time ago—when he left the committee, so he says. At any rate, he and others of the old members will not take office again, their impression being that the storm is not yet over. Singular, is it not, that two clairvoyants here have been telling me the same thing for some time past? They say there are still troubles in store; but they will not tell all they appear to know.

I hope that after the storm we shall have a purer atmosphere and a clearer sky. That such may be the case, is the prayer of "Luos."  
 P.S.—I always thought that Miss Fairlamb was engaged and paid by the committee. It appears, from what was said last night, that that is not the case. I and many of our members, I am sure, would like to know how we hold our mediums, and how they are paid. Will anyone inform us?  
 Newcastle-on-Tyne, October 15.

**MR. W. WALLACE'S WEST OF ENGLAND MISSION.**

Dear Mr. Editor,—With very great pleasure I saw by the MEDIUM that Mr. W. Wallace volunteered to go into the West of England to teach Spiritualism. I also noticed a correspondent who stated that the people knew nothing of the subject in the West. I can corroborate that from my own experience. Having noticed the career of Mr. Wallace for more than twenty years, I think no one more qualified for such an undertaking. It would not cost £5 to pay his carriage to the Lands' End and back home. If that sum could be attained, I think he would be willing to try the experiment. Can we not raise that amount in small sums, if by no other means? I am poor myself just now, or I would pay the whole, but I will willingly put my mite towards such a good work.  
 Stanmore Street, Oct. 10. R. CLARK.

To the Editor.—Dear Sir,—Having noticed in your columns some few weeks since a suggestion of raising sufficient funds to send a missionary to the West of England, and having seen nothing reported as having been done towards carrying out that desirable proposition, I fear that the useful and timely suggestion may be lacking movement for want of individual offers of contributions.

I was pleased to see that Mr. W. Wallace had volunteered his services, and as it seems to me that no one is more especially adapted to that by-no-means pleasant undertaking, I, for one, will be happy to contribute my half-crown towards the necessary expense.

I would suggest that subscriptions should be sent to you to form a small fund, which might be called, "The Mission to the West of England Fund," and perhaps you would kindly find a small space in the columns of the MEDIUM, announcing the opening of such a fund.—I am Sir, yours, &c.,  
 Leighton Road, N.W. Oct. 15.  
 R. BOWDEN.

[We shall be glad to be useful in this matter.—Ed. M.]

MR. ROBERT BRUNSKILL, Cockfield via Darlington, desires us to announce that all applications for his services as a medium in the Crook and Hunwick district, should be made to Mr. Wm. Lobley, High Hope Street, Crook, or to Mr. John Binns, Old Hunwick via Willington, Durham, when they will receive due attention.

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

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

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

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

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Subscribers are entitled to the use of books from the Progressive Library for their own reading or to lend to inquirers. Thus the literature of Spiritualism may be rendered accessible in all parts of the country. A guinea subscription entitles to two books at a time for one year; larger subscriptions in proportion.

In addition to the supply of books, these subscriptions are the sole support of the Spiritual Institution, for the following and other purposes:—Gratis distribution of literature on occasions when such distribution is of great importance; information for inquirers by post and orally; rent, furnishing, cleaning, lighting, and warming rooms for the use of subscribers, and for any useful purpose connected with the cause; periodicals, &c., for the reading room; salaries, travelling expenses, postages, and personal outlay in connection with the Cause; secretarial work and correspondence; platform teaching; advising and pioneer work; literary work—reporting, editing, illustrating the MEDIUM; printing, stationery, postage, &c., &c. These expenses are unavoidable in a public institution of this kind, which is of great service to the Cause. It is not in any sense "business," and hence Spiritualists as a body are respectfully invited to take a share of the burden and sustain the Institution and its officers in their good work.

**VISITORS FROM THE COUNTRY AND FROM ABROAD**

Will at all times find a cordial welcome and be supplied with information useful to a stranger, maps,—guide books, &c.

**LECTURES AGAINST SPIRITUALISM.**

We desire to be informed of such occurrences, and are at all times ready to supply literature for distribution to those who attend. In this way our opponents may be made useful workers for the Cause.

Address all communications to J. BURNS, O.S.T.  
 Spiritual Institution, 15, Southampton Row,  
 London, W.C.

**ARRANGEMENTS FOR THE FUTURE.**

Portraits of Major Forster, Dr. Mack, Mr. R. B. D. Wells, Mrs. Mellon (Miss Fairlamb), and others are in preparation for the MEDIUM.

Institution Week will extend from Sunday, December 1, to Sunday, December 8, 1878. It is recommended that circles, schools, and meetings in all parts of the country sit during that week, with the view of seeking union with the spirit-influences that direct the Movement and operate through the Spiritual Institution. During Institution Week many Spiritualists, circles, and societies make an annual contribution to the funds of the Spiritual Institution in return for the facilities so freely afforded to all, in publishing announcements and affording needed information.

"CAMBR" writes respecting the Latin quotation given through Mr. Lambelle, regarding which some discussion has appeared in the MEDIUM from various pens: "I find it word for word as given through him in Lucretius v., 1217—1220; the word given, 'compositus,' being in the modern text." Many of our readers are proficient classical scholars; but the pressing nature of their important duties must have prevented them giving that degree of attention to this matter which it deserves.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening, October 8, there were twenty-seven persons present. Mental questions were satisfactorily answered. Among the visitors were Mr. and Mrs. Higginbotham and Mr. Halley, recently from Melbourne; also Mr. Carson, an old Australian. Mr. Towns, who has also lived in Melbourne, was controlled by "Dr. Milton," who in earth-life lived in that city, and was an intimate friend of the Australian visitors. Mr. Carson gave a corroboration of the facts. Mr. Higginbotham read some verses from two little girls in the spirit-world descriptive of life in the spheres. "Mrs. Shipton," through Mr. Towns, described the lowest sphere in spirit-life, and stated that an evening would be devoted to a description of the other spheres. Miss Swindin was controlled by "Archibald Sinclair," and spoke in a similar strain to that of the previous spirit.—J. KING, O.S.T.

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

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**TO SPIRITUALISTS IN THE COLONIES.**

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 18, 1878.

### DOUGHTY HALL MEETINGS.

We cannot resist the desire to make the Doughty Hall congregation acquainted with the good opinion of their conduct, which has been expressed to us in a private letter by "M.A. (Oxon.)," who presided at Major Forster's lecture on Sunday evening last.

He writes: "The hall was quite full, and the meeting very attentive. I was much impressed with the earnestness of the congregation and with the real value of the work that you are doing. In my opinion there is nothing better worth doing in the Movement than the cultivation of a high religious ideal and the inculcation of some real and spiritual religious truth. Major Forster gave them plenty to think of."

The Doughty Hall audiences have improved and consolidated vastly within the last two years, and will now compare favourably with any congregation in London. The conditions thus present opportunities for spiritual teaching which could not be obtained in a cruder form of assembly. Our work in travelling so much into the provinces is to introduce this method of holding meetings and to inculcate a form of spiritual culture which will lead to similar results.

### MAJOR FORSTER'S DOUGHTY HALL LECTURES.

The re-appearance on the public platform of Major Forster at Doughty Hall on Sunday evening was a most gratifying circumstance to all who were present, and it will be likewise a grateful item of news to thousands who have of late years missed a favourite luminary from the sky of spiritual teaching. Having been so long an unconcerned trance speaker, caring little for conditions or preparation, Mr. Forster was rather distrustful of the effect of his notes. It seemed to him like beginning life anew, and that he was about to make his maiden speech. There was no occasion for this solicitation. The delivery was as truly inspirational and enjoyable as if the matter had been *in toto* originated at the moment; and, indeed, no one would have supposed that a prepared discourse was being listened to. With Mr. Forster there can be no dryness of manner, as soul pervades every utterance and carries the heart as well as the intellect along with it. A literary gentleman on the London Press—a very competent critic, and a severe one too—thus writes to a friend:—

"On Sunday night I was very much delighted with Major Forster's address. The arguments were in all cases conclusive, and many of the utterances, where a poetic flight was essayed, were truly sublime.

"I do not refer *only* to the inspired verses, but also to the many poetic expressions with which the address was interspersed. The diction was very pure, and had the fewest conceivable traces of Americanism. It is no idle compliment to say that our friend is a grand and eloquent speaker, and cannot be too highly appreciated.

"I had little opportunity on Sunday to express my views to the Major, so I shall be obliged if you will convey to him my assurance that both the discourse and its delivery gave me unqualified pleasure."

We understand an arrangement has been entered into for the delivery of a course of lectures by Major Forster at Doughty Hall during the winter. We hope to make further announcements next week.

The death is announced of Prince Emile de Sayn-Wittgenstein, of Russia, a well-known Spiritualist.

NORTHAMPTON.—Mrs. Ward has kindly arranged to give a public tea at her rooms, Cowper Cottage, on Sunday, October 27, at five p.m., after which Mrs. Nelson will give a seance. The proceeds will be given to the Spiritual Institution. The meetings will be continued weekly, and supplied by various mediums and friends.

### FEATURES OF THE WEEK.

DR. CURTIS'S letter is worthy of careful perusal. He takes a view of the Cause and its agencies which should commend itself to every hearty Spiritualist.

THE contribution of A. T. T. P. this week is one of more than ordinary interest, and it corroborates in a very remarkable way the experience of others. Only last week Mr. Lyman, of Washington, U.S.A., related to us instances of seances being interrupted by the presence of "Loyola." In sitting for materialisations at which spirits may be identified, it was found necessary to hold a short dark sitting previously, that the physical spirits who were in sympathy with the work might take command of the conditions, and exclude these malignant Jesuits from tampering with the more important phenomena which had to follow. These Jesuitical spirits, under the direction of "Loyola," are instrumental in getting up those ambiguous phenomena and perplexing occurrences, which lead to the charging of mediums with imposture. When the presence of Jesuitical spirits in the flesh, or other conditions, favour the admission of these monsters in spirit-life, they lose no opportunity of using their efforts to thwart the onward progress of the Spiritual Movement. There are also in Spiritualism men and women, the tools of the Jesuit order upon earth, who are equally busy, and get up *cliques*, parties, and persecutions, with the view of dividing the forces of the Movement and frustrating the object which Spiritualists have in view.

MR. HENRY LORD'S letter from Sydney will be read with particular pleasure by his many friends in Yorkshire, and with interest by all Spiritualists. It is pleasing to observe the enthusiasm of the ladies of Sydney. It would be a great advantage to the Cause in this country if similar disinterestedness and devotion could be called into operation.

MR. BURNS IN LEEDS.—It has been arranged that a conference of Spiritualists take place on Sunday at 2 o'clock, at Central Chambers, Cocoa House, 72, Boar Lane (corner of Boar Lane and Briggate). The Spiritualists of the district are kindly invited to attend and exchange views upon the Spiritual Movement and how best to promote the work which it has in view.

"THE work of the Spiritualist and How to do it," published in last week's MEDIUM, being a lecture delivered by Mr. Burns at Manchester, will for some time be regarded as a statement of views useful for the guidance of those engaged in the work of Spiritualism. An extra supply was therefore provided, which may be obtained at the usual prices.

### MR. J. J. MORSE AT DOUGHTY HALL.

On Sunday evening the platform at Doughty Hall will be occupied by Mr. J. J. Morse, who will in the trance state, under the influence of his guides, deliver a discourse on Spiritualism. The subject, "Spiritualism: Its Distinctive Mission," cannot fail to be of interest and afford instruction.

The service will commence at seven o'clock, at Doughty Hall, 14, Bedford Row, Holborn, W.C.

### AN ACKNOWLEDGMENT FROM MRS. MELLON TO THE NEWCASTLE PSYCHOLOGICAL SOCIETY.

Dear Mr. Burns,—Kindly allow me, through the medium of your paper, to acknowledge the receipt, through Mrs. John Hare, of the very handsome present from the Newcastle-on-Tyne Psychological Society in connection with my late marriage, and to express my sincere and heartfelt thanks to the subscribers for their good wishes and kind remembrance of me. I assure you, dear Mr. Burns, the memory of this kind act will for ever live, and that gift will be treasured to the end of my life.—I am, most sincerely yours,  
ANNIE FAIRLAMB MELLON.

12, Byker Street, Heaton, Newcastle-on-Tyne,  
October 10, 1878.

### SPECIAL NUMBERS OF THE MEDIUM.

We have yet on hand a small stock of the number of the MEDIUM containing Mr. Colville's portrait, development, and career as a medium, and his Manchester oration on "Spiritualism Defined and its Uses Stated." This number has had a very large circulation, for which it is particularly well adapted. We have received from friends at a distance long lists of names, to which we have posted copies. We hope the few copies yet left on hand may be speedily utilised in this manner, and when the matter in its present form has been all distributed we will at once consider the propriety of reprinting the oration, as Mr. Colville has given us his permission to do so.

A SILK HANDKERCHIEF was left in Doughty Hall on Sunday evening. It is requested that it may be left at the bookstall on Sunday next.

MR. W. PERKS, 312, Bridge Street, West, Birmingham, is again in very straitened circumstances. He has lost his situation, and is aged and in feeble health.

LANGHAM HALL, 43, GREAT PORTLAND STREET.—On Thursday, October 24, at eight o'clock prompt, the public meeting of Spiritualists and friends will be held, to meet our old friend and co-worker, D. D. Home, and also Mrs. Katie Fox Jencken. J. Enmore Jones in the chair.

**THE HAPPY EVENING AT DOUGHTY HALL.**

To-night, Friday, October 18, 1878, tickets, single, 2s.; double, to admit a lady and gentleman, or two ladies, 3s. 6d.

**THE TEA.**

A well appointed tea will be served under the direction of the ladies by Mr. Galloway in the adjacent room, from 6 o'clock till 7.30. It is particularly requested that as many as possible be present at the first table, at 6 o'clock.

**THE PROMENADE CONCERT.**

During tea Miss Pearce, Miss Pickering, Miss Nicholls, Miss McKellar, Miss Sparey, and other ladies will give a concert of instrumental music on the piano and harmonium.

**THE CONCERT**

Will commence at 7.40 prompt. Accompanyist, Mr. J. C. Ward.

**PROGRAMME.**

SOLO, Concertina	... "Scotch Airs" ...	Tregondi
	Mr. WARD.	
Trio	... "O Memory" ...	H. Leslie
	Mrs. WARD, Miss A. WARD, and Mr. WARD.	
PIANOFORTE SOLO	"Sonata No. 2, Op. 14" ...	Beethoven
	Miss PICKERING.	
RECITATION	"The Battle of Naseby" ...	Macaulay
	Mr. B. CARTWRIGHT.	
DUET	"Sweet Visions of Childhood" ...	Glover
	Misses ANNIE and EVELYN WARD.	
RECITATION	"The Curfew shall not ring to-night" ...	
	Miss ANNIE WAITE.	
COMIC SONG	... "Mr. FURZE" ...	
SONG	"The Danube River" ...	Hamilton Aide
	Mrs. KING.	
SONG	"Venetian Barcarola" ...	John Urich
	Mrs. GEORGINA WELDON, Accompanied by Miss EDITH GOLDSBRO.	
PIANOFORTE SOLO	"Ah, la Morte" ...	Bellini
	Miss PICKERING.	
SONG	"Jack's Yarn" ...	
	Mr. B. CARTWRIGHT.	
SONG	"Pepita" ...	Joseph Knight
	Miss LILIAN GILHAM.	
SONG	"We were Boys Together" ...	Weiss
	Mr. J. C. WARD.	
SONG	"Coming thro' the Rye" ...	
	Miss LESLIE.	
RECIT. & AIR	"The Death of Nelson" ...	Braham
	Mr. GRIFFITHS.	
SONG	"Thy Face" ...	C. H. B. Marriott
	Miss SPAREY.	
SONG	"The Four Leaved Shamrock" ...	Lover
	Mr. J. C. WARD.	
RECITATION	"Lochinvar" ...	Sir Walter Scott
	Miss ANNIE WAITE, of New York.	
SONG	"Emmeline" ...	N. Nish
	Mr. GRIFFITHS.	
SONG	"The Lost Chord" ...	Arthur Sullivan
	Mrs. WHELAN DAVIES.	
SONG	"Launch the Lifeboat" ...	Bealey Fletcher, M.A.
	Mr. J. WOOLTON, Jun.	
SONG	"National Hymn" ...	
	Miss FRANCES KELLY.	

At 10.20 Dancing will commence. Music by Messrs. Sparey, Ward, &c.

**FRIENDLY VISITS FROM J. BURNS, O.S.T.**

During his visits to the country Mr. Burns gives private Phrenological Delineations when time will permit.

**TO LEEDS.**

SUNDAY, OCT. 20. Secularist Hall, North Street. Lecture: "Spiritual Phenomena Explained by the Known Laws of Nature." To commence at 6 o'clock.

Conference at the Central Chambers, Cocoa House, 72, Boar Lane (corner of Boar Lane and Briggate), at 2 o'clock. All Spiritualists in Leeds district are earnestly and kindly invited to be present.

Manchester Branch, National Secular Society, October 27. Morning, afternoon, and evening.

Mr. Burns contemplates visiting Derby, Sunderland, Bishop Auckland, Shildon, Darlington, Bradford, Halifax, Yeovil, Cardiff, Merthyr, Aberdare, Edinburgh, Glasgow, Lowestoft, Framlingham, Ipswich, Yarmouth, Norwich, Torquay, Southampton, Portsmouth, Birmingham, Wolverhampton, Leicester, and other places as opportunity permits. To promote organisation and place the Movement on a self-sustaining spiritual basis will be the main object of these visits.

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**The Order of Spiritual Teachers.**

**OUR FIRST SPIRITUAL SCHOOL.**

On Tuesday evening last the members of Mr. de Main's circle endeavoured to put into practical form the excellent idea of a School of Spiritual Teachers. Mr. de Main was nominated Chief Monitor, and your correspondent Monitor. The subject for consideration was taken from 1 Peter iii. 19, 20, wherein it is declared that Christ went to preach to the spirits in prison that were sometimes disobedient in the days of Noah.

After seating ourselves round the table, the School was opened by our usual devotional exercises, followed by the placing of the sitters in magnetic relationship to each other through the impressions of the medium. The Monitor then proceeded to open the discussion by expressing congratulatory sentiments respecting the practical application of the principles of a system which had ever since its introduction by Mr. Burns been regarded by him as vitally essential to the intellectual and spiritual development of the advocates of our philosophy. He then considered the advisability of endeavouring to search out the meaning of such passages as the one referred to. It was abundantly evident that the apostle had received the information conveyed from the spirit-world, as there was no possibility of his becoming aware of this circumstance by any other means. That there were spirits in prison even now could not be reasonably denied, as many souls had passed from the earth-sphere without possessing that harmonious development of their dual nature which would enable them to revel in the beauty and delights of spiritual existence. By reason of these gross and degrading practices they were unable to ascend buoyantly on the spiritual atmosphere, and obliged to remain near the earth-plane until every darkened stain be eaten out. Christ, after his crucifixion, went to preach to certain earth-bound spirits that had passed away thousands of years before. There was spiritual progression implied, for if he went to preach to them there must have been a possibility of their reformation and ultimate improvement.

Important questions were then propounded by the sitters, after which Mr. de Main's guide controlled and expressed his thoughts upon the passage in question. Having described the condition of these spirits in prison, he proceeded to show why Christ was deputed to rescue them from their position. He said that, just as Christ was the founder of a new dispensation, and therefore the most suitable teacher to the unfortunate ones, so should some of us, who were the pioneers of the present spiritual dispensation, be nominated to extricate the victims of a false theological training from their uncertain, soul-harrowing position in the spiritual state. Many of these were anticipating a future judgment and eternal damnation, and the agony they were experiencing in consequence was terrible to contemplate.

Subsequently the medium was released, and our first meeting was brought to a close, the sitters expressing their gratitude for the intellectual and spiritual benefit derived.

Hunwick, Willington, Durham.

C. G. OYSTON.

**ADVICE TO THOSE DESIROUS OF MAKING CONVERTS TO SPIRITUALISM FROM THE RANKS OF THE ORTHODOX.**

How is it, some may ask, that men generally do not desire to inquire into Spiritualism. Society is as yet not deeply permeated with open scepticism, and comparatively few are sufficiently educated to dare to think for themselves in matters of religion. The great majority of people in this and other lands have been for so many generations the victims of priestcraft, under one title or another, that they have not the moral courage to face the momentous question of an after-existence for themselves. The vast unthinking crowd is hurried now to wild excesses of religious frenzy, now to a faith issuing in practical materialism, inasmuch as it denies all the outward manifestations of the spirit, while it loses itself in the mazy webs of theological entanglement. And even in the case of those who have thrown off their old beliefs and assert that they are freethinkers, positivists, or what not—even these men seem to desire some system, and prefer to cling to some broken reed, rather than to strike out an independent course for themselves. Few, indeed, of these so-called infidels but range themselves under the banner of some school of thought. And thus—imperceptibly it may be, but surely—their thoughts are directed, and kept in a certain groove of philosophical or scientific orthodoxy, to transgress the bounds of which is to earn the name of a dogmatic simpleton or an enthusiastic worshipper of the creatures of one's own imagination. Men are so accustomed to be led and to follow a leader (a feeling which cannot be eradicated from man, conscious as he is of his real dependence, though he

would try to overlay his heartfelt convictions with the tinsel of vain sophistries), that rather than drift upon the seas of uncertainty, doubt, and infidelity, many a man prefers to keep close to his church, or chapel, and his Bible, and tries to hope that it will be all right with him. And though many things in the Scriptures may seem hard to understand, still the orthodox scheme of salvation by another's punishment has, at least, the merit of popularity, and gives a man at once an air of self-complaisance and a respectable character. But to be an outcast from the commonwealth of churchdom, and to be scorned by one's neighbours as a heathen—this proves too hard a cross for many a man to bear; and rather than run any risk, the man turns away from anyone who would question him seriously as to the grounds of his faith. Unfortunately, many reformers are too rash in their wholesale condemnation of all the cherished idols of the orthodox; and, when a man's belief is thus rudely assailed, he often retorts angrily, and will listen no more to what he terms, "the wiles of the devil." Such uncompromising denunciation should not fall from the lips of a Spiritualist; for though we should not be overcome of evil, we should rather first show to the religionist the more excellent way, and then he may haply be fain to obtain spiritual privileges for himself. Great patience and forbearance should be observed towards serious people of an orthodox turn, who manifest any disposition towards investigating Spiritualism. They should not be dazzled at first; the light of truth will dawn upon them gradually, if they do but seek it earnestly. One by one the old ties of churchism and bibliolatry will be loosened. The disruption may not be sudden; but old dogmas must fall away as people become spiritualised and cast off their old slough. Thus "it becometh us to fulfil all righteousness," and by a wise circumspection converts may be won, and the Cause strengthened by addition to its ranks.

To all who strive to win others to Spiritualism, and thus to holy lives, may be rightly applied those words of the apostle: "Your labour is not in vain in the Lord." "CAMBOR."

#### GEORGE D. THOMPSON, THE FRIEND OF THE OPPRESSED.

The following memorial announcement will be read with affectionate interest by philanthropic minds in all parts of the world:—

"In loving remembrance of George D. Thompson, who passed to his rest on the 7th of October, 1878, aged 74, and was this day interred at Burmantofts Cemetery.—30, Francis Street, Leeds, October 10, 1878."

The deceased gentleman, so famous as an orator and friend of suffering humanity, has been for the last number of years deeply interested in the Cause of Spiritualism, and no doubt his interest in the Movement would have been felt more appreciably had ill-health not prostrated his physical frame, and severe family illness exhausted the margin of means which he would otherwise have had at disposal for public purposes.

His thorough earnestness as a Spiritualist was a fact, and he, in opposition to all his family, with the exception of Mrs. Nosworthy, who was his favourite daughter, possessed himself of all the spiritual literature, was constantly supplied with periodicals, and attentively studied everything in connection with the Cause.

His last appearance in public as a Spiritualist was at Mrs. Tappan's farewell meeting, where he made a short speech and took his seat upon the platform during her oration.

His passing away was the fit conclusion of a life of practical goodness. Visions of glory appeared to be bursting on his awakening spiritual sight as his physical eyes closed in death, and the venerable and intellectual countenance was lighted up with a seraphic expression more beautiful than ever was seen even in his happiest moments of health and inspiration.

Of his earthly career the newspapers have given long accounts. Of himself he said in a speech delivered at a *soirée* given in his honour at the Whittington Club, London, in 1863:—"In common with other public men, the principles which have governed me have often been greatly misunderstood. Let me say then, once for all, in the presence of Him who reads all hearts, and for the satisfaction and assurance of those who may come after me, that I have never in a single act of my public life been decided in my course by any mercenary feeling, or any consideration of pecuniary reward. At the commencement of my public career, I was, if not without a purpose, certainly without a plan. My purpose, even from my boyhood, was to employ any ability with which God had endowed me for the advancement of the happiness, and especially the freedom, of mankind.

We may say these are the kind of men misunderstood by the narrow worldly mind. Mr. Thompson was born in a house, the site of which is now occupied by St. George's Hall, Liverpool. He developed fluency of speech by attending a debating club of young men, at which the question of slavery came up for discussion and occupied eleven nights. But Mr. Thompson was a natural orator, and, when a child, was in the habit of haranguing a youthful audience from an inverted barrel. When he reached the age of twenty-five he was known as the Champion of the Slave. His friend Lord Brougham, regarded him as "the greatest natural orator of the age." He went to America and co-operated with William Lloyd Garrison, and so enraged were the upholders of slavery that he was for some time narrowly watched, that he might be laid violent hands on and assassinated. He escaped to England, but returned to America on two subsequent occasions, at the first of which he was created LL.D. and was welcomed at one of the largest and most enthusiastic meetings ever held at Freeman Hall.

On his second subsequent visit to America, Mr. Thompson witnessed the total overthrow of the iniquitous system he had laboured so hard to abolish, and was an assistant at the ceremony of the restoration of the

national flag, he being the invited guest of the Secretary of War (the Hon. E. M. Stanton). Whilst he remained in the United States, he delivered between 200 and 300 public lectures, besides innumerable shorter addresses in committees, conventions, associations, &c.

Mr. Thompson was an able assistant of the workers for the abolition of colonial slavery and the apprenticeship system. For his services on this question, Lord Brougham publicly tendered him his thanks in the House of Lords, in a speech delivered on July 16, 1838.

In 1847, Mr. Thompson was returned to Parliament as member for the Tower Hamlets by an overwhelming majority, and retained his seat for a number of years.

For the promotion of every movement which he believed to be just, and for the benefit of his fellow men, Mr. Thompson was a most uncompromising advocate. He was a strong supporter of peace, and in 1854 delivered a series of eloquent lectures against the Crimean War.

The funeral procession, which left the late residence of the deceased about eleven o'clock for Burmantofts Cemetery, consisted of a hearse drawn by two horses, two mourning coaches, and the private carriage of Mr. Joseph Lupton and Mr. J. Wales Smith. In the first of the mourning coaches were Mrs. Nosworthy (Mr. Thompson's eldest daughter), Mrs. Chesson (his second daughter), Miss Edith Thompson (his youngest daughter), Miss Chesson, Mr. F. H. Thompson, and Mr. E. Nosworthy. In the second coach were Mr. F. W. Chesson, Mr. F. A. Nosworthy, Dr. Hitchman (Liverpool), Mr. C. H. Braithwaite, and Mr. Alfred Braithwaite. At the cemetery a number of gentlemen had gathered, anxious to pay a last tribute of regard and esteem to the memory of one whom, when living, they had revered and honoured for his many sterling qualities, and for his works' sake. These included Sir Henry M. Havelock, Bart., V.O., C.B., M.P., Mr. J. Barran, M.P., the Rev. E. B. Conder, Mr. Joseph Lupton, J.P., Mr. J. Croft, J.P., Mr. W. H. Conyers, Councillor Searr, Councillor Lucas, Messrs. Henry Dyson, J. Whitley, John Calderwood (Liverpool), J. Wales Smith, John Barran, jun., &c.

The following letter has been received by the daughter of Mr. Thompson from Mrs. Helen P. Bright Clark, daughter of the Right Hon. John Bright, M.P.:—

"One Ash, Rochdale, Oct. 9th, 1878.

"My dear Madam,—My father desires me to express to you something of the sad interest and sympathy with which he heard this morning of the death of his old and much esteemed friend George Thompson. He wishes me to say that as my sister is to be married to-morrow, and her intended husband's family may be here afterwards, he is not sure whether it will be possible for him to attend the funeral, which he should very much wish to do; but he would be obliged if some one would kindly let him know the day, and time, and place. If he should be prevented from attending you will not think it is from lack of affectionate respect. He has just gone off with my sister, who is to be married at Southport, or he would have written himself.

"May I add how much I unite with him in his regard for your father, whom I remember very well, and whose earnest and devoted service to the cause of freedom and justice everywhere I was taught from childhood to reverence."

#### FORMATION OF A MIDLAND COUNTIES DISTRICT COMMITTEE.

On Sunday last, a number of Spiritualists met at the Co-operative Hall, Monk Street, Derby, when it was proposed to form a district committee similar to that of Lancashire. Mr. Morse opened the meeting by reading the circular of the Derby Psychological Society convening the meeting, and then proposed that Mr. Harper, of Birmingham, should take the chair. That gentleman, being unanimously elected, commenced his duties by reading a letter from Mr. Hartley, who was unable to attend, explaining the cause of his absence, and making suggestions for the consideration of the conference. Mr. Johnson, of Hyde, who attended on behalf of the Lancashire Committee, then explained the plans and modes of operation of that body, and made suggestions for the guidance of the conference, if they formed a committee, and replied very clearly to several questions which were put to him. Messrs. Harper, of Birmingham, Hunter, of Sheffield, E. W. Wallis, J. J. Morse, Hitchcock, and Taylor, of Nottingham, Burdett, of Leicester, and Blinkhorn, of Walsall, took part in the discussion which followed, and gave reports from their several towns.

It was at length decided that the time was ripe for the formation of an executive committee, and a number of names were proposed and accepted, of both ladies and gentlemen, to form said committee, of which Mr. Harper was elected president, Mr. Hitchcock, treasurer, and Mr. Morse, secretary.

It was then decided to form a £500 guarantee fund for five years, to supply funds to enable the committee to mission the district, and a considerable sum was guaranteed before the meeting broke up.

A tea was provided at 5 o'clock, and at 6.30 the third session of the day was commenced, this time to listen to a trance address from the guides of Mr. Morse on "Spiritualism: a Moral Power and Religious Teacher." For nearly an hour, the audience (which completely filled the hall) was held spell-bound by the eloquent, yet homely, clear, forcible, and logical address which was delivered. The day's proceedings terminated shortly after 8 p.m., and were pronounced eminently satisfactory and successful, and much good work is anticipated to result from them. E. W. WALLIS.

MR. JOHN B. GOUGH, the celebrated temperance orator, is having published by Morgan and Scott a revised edition of his *orations and his autobiography*, continued down to the present time.

PSYCHOMETRICAL CONTAGION.—In Berlin they have, or at least they used to have, some very rough packing-paper. When I was obliged to touch it, and especially when I drew my finger-nail across some part of it, it used to send a cold shiver through my body. The same thing happens when I touch emery-cloth, emery-paper, and glass-paper. It cost me an effort to handle these things, and I have pretty well mastered these feelings; yet the mere thought of handling these things will even now make me shudder slightly. I do not know that I ever mentioned these feelings to anyone, but on reading Mr. Lamballe's article, I thought I might give him the benefit of my experience.—H. WALLIS.

## CHANGE IN THE SUBSTANCE OF THE BODY.

Mr. Serjeant Cox argues for the existence of a soul from the continued change in the substance of the body, whilst the sense of identity still remains—that there must be an innate something or principle that does not change—but which argument would, of course, apply to animals—hence the requirement of something more convincing; and it seems to me that sufficient attention has not been paid to the consideration of this matter, whether the soul is equal and the same in the baby, in the adult, and in extreme old age, and after death. And it seems strange that we should grow old at all, seeing that the body is being constantly renewed; or why the new matter should be at once invested with the character of the age of the individual, is all very marvellous, and the whole matter very mysterious, but from which we may not turn aside.

In his evidence before the Dialectical Society, Mr. Home said, that in after-life the aged returned to thirty-six, and the young advanced to that age; but which must have been mere fancy—or is the statement confirmed?

H. G. A.

VISIT TO THE SPIRITUAL INSTITUTION.—We extract the following from a letter recently received:—"I cannot let this opportunity slip without saying it is a great pity that visitors (country) do not report what kind of reception they get at the Institution, as it would be a great encouragement to others. Only last week I, with my brother, who, by the way, is not a Spiritualist, visited the Spiritual Institution, and we were both delighted at what we saw, and we were particularly struck with the hearty and genial welcome we got; so much so, that my brother said afterwards, that the reception had made more impression on him than all that he had ever read upon the subject, and, I am glad to say, seems to have taken quite a kind and favourable view of the whole matter, and I beg to tender you our earnest thanks for your trouble."

NEWCASTLE-ON-TYNE.—Mr. Morse lectured in the Hall, Weir's Court, on Sunday week, on "Spiritual Phenomena: their Place in Nature," in the afternoon; in the evening on, "Liberty, its Nature and Value." On Monday evening the lecture was on, "Hell and its Tenants;" the Hall was crowded to excess. On Wednesday evening of the same week, Mr. Morse gave some readings in prose and poetry of Spiritualism, in aid of the Library Fund. There was a large attendance. The meeting commenced with an overture on the harmonium, by Mr. Walton, after which Miss Wood kindly favoured with a song; Mr. Dawson then gave a very exciting recitation. After which Mr. Morse commenced his readings, which were of a varied and entertaining character. A vote of thanks concluded the meeting. On Sunday last, Mr. T. Brown, of Howden-le-Wear, delivered an address on, "The Evidence of Spiritualism as to a Future State." There was a large attendance, and the address was of an interesting and practical character.

MR. JAMES COATES, of Liverpool, has opened an office in Glasgow, at 65, Jamaica Street, for the reception of friends and the public. Mesmeric healing and mesmeric instruction carried on, as at his Liverpool office. Special attention will be paid to the phrenological department—Mr. Coates being the only phrenologist in Glasgow. As to Mr. Coates's powers as a phrenologist, we quote the opinion of the *Liverpool Journal of Commerce*, December 8, 1877:—"Another interesting and instructive feature in connection with the Gallery of Illustration is the graphic and truthful delineations of character given by the young and rising phrenologist, Professor Coates, who does not hesitate to reveal your faults, warn you of your weaknesses, as well as point out your virtues and gifts; how to utilise them to pecuniary and honourable advantage—in a word, what to cultivate, what to restrain, in order to be healthy, useful, and happy, now and in the future. In the professor's department is an interesting group of heads of celebrities and notoriety, on whose life and character he gives short and popular lectures at intervals during the day. Professor Coates is the same gentleman whose lectures and mesmeric entertainments created so much sensation at St. James's Hall and at the Adelphi Theatre a short time ago at Liverpool." "A gifted and skilful professor of the art."—*Daily Courier*, January 8, 1878. Some of Mr. Coates's work for Spiritualism has been reported in the *MEDIUM*, and will be familiar to Glasgow friends. We learn that he is about to commence lectures and entertainments in the Spiritualists' room. He proposes remaining in Glasgow during the winter. Being the only phrenologist in that city, he will no doubt meet with more business than he can attend to.

WILLIAM BURDETT (Leicester).—The first intimation we had of ill-feeling in Leicester was that expressed in your letter, on which we commented last week. The communication to which you allude referred solely to spiritual progress in a circle, which, as far as we can see, did not seek to interfere with anyone's business or privileges. Your communication also alluded to your hall and your seats, as an inducement for those in the town to act in opposition to the methods employed by this circle, as stated in the report the week previous. What else could we do than to comment on the matter you gave us?—you put the words into our mouth. Surely the work of Spiritualism is for everyone to try to know the truth, live the truth, and communicate it to his neighbours in the way which is most convenient for himself; but for any man, or any body of men, to stand up and sneer at the efforts of independent and private individuals, and imply that they cannot be true Spiritualists unless they worship in our little Bethel, is truly the very essence of narrow-mindedness and intolerance. We know there is much of this kind of feeling in Spiritualism, and that some persons by organising mean sect forming, and the attempt to dominate over the minds of all Spiritualists in certain districts, and make them sustain the external operations of a self-elected clique. Well, those who think so, let them go on their way. Spiritualism came into the world in the face of cliques and sects, and it has maintained its onward march in spite of them, and it will not be intimidated by the introduction of the smallest individuals in the sectic family. It is this societyism and germinal form of churchism and priestcraft which causes all the mischief in our ranks. Spiritual work, like true melody, is always in harmony as heaven itself. It is when the opinions, motives, and ambitions of men intrude themselves that selfish clamour succeeds. We are rather grieved on your account to think that you should see fit to fill so many pages with harsh personalities, utterly baseless and nonsensical. It might be better for the honour of your friends and the welfare of the Cause if you were asked to resign.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday afternoon and evening, October 13, Miss E. Young, the gifted trance and test medium, afforded the friends at Marylebone an opportunity of listening to, and profiting by the precepts of her spirit-guides. The address in the afternoon was full of beautiful and instructive thoughts and ideas; while at the seance in the evening, many convincing tests were given to persons quite unknown to the medium. The large attendance on both occasions proves the high estimation in which Miss Young's abilities are held, and her controls may be congratulated on their possession of such an able and willing instrument.

On Tuesday, October 15, Mr. Hancock delivered a lecture, entitled, "Thoughts on the late great Disaster on the Thames, with a Review of the Rev. C. H. Spurgeon's Sermon on the same," to a highly attentive audience, Mr. F. Wilson presiding.

The existence and attributes of a Deity, the necessity and power of prayer, and other points of the utmost importance were subsequently discussed by several well-known friends with great vigour and freedom, and the hour for closing seemed to come all too soon. A vote of thanks to the lecturer brought a very interesting evening to a close.

On Sunday afternoon, Oct. 20, a trance address will be delivered by Miss Keeves, who will also attend the seance in the evening. Open, afternoon at 3, commence at 3:30; admission free. Evening at 7:30, commence at 8 punctually; admission 6d.

On Tuesday, October 22, a trance address will be delivered by Mr. J. J. Morse, the celebrated trance medium. Open at 8; commence at 8:30. Admission free. Please come early to ensure seats.

CHARLES WHITE, Hon. Sec.

THE *Dietetic Reformer* comes to us again crowded with useful information on the vegetarian question. We can post specimen copies to our readers on receipt of stamps to the value of 2½d.

BIRKBECK DEBATING SOCIETY.—On November 15, Mr. J. Burns will open a debate in the affirmative on the following resolution: "That the adoption of a vegetarian's diet is physically, socially, and economically advantageous," at the Birkbeck Literary and Scientific Institution, Southampton Buildings, Chancery Lane.

SPIRITUALISM.—It is stated by the *Baltimore Standard* that four of the most distinguished scientists of Germany, after giving the subject a careful examination, have publicly announced their conversion to Spiritualism. These men are Zollner, the author of many scientific works, and a leading physicist and astronomer in one of the great universities; Fechner, world-renowned as a natural philosopher, and a professor of physics at Leipzig; Scheiber, a very distinguished professor of mathematics; and Weber, noted for his profound researches in electricity.—*American paper*.

SEAHAM HARBOUR.—A letter from Mr. W. H. Robinson, Chester-le-Street, describes a seance he had recently with Mr. Frederick Brown, of that town. Entrancement occurred quickly, and the first control was in broad Scotch. The second was "G. Brooks," who recited a portion of a new drama. "M. Thiers" gave a most eloquent address in French. This was followed by "Lord Brougham," who gave some information on the nature of the previous discourse. All this was given within the hour. There are other mediums in the town whose acquaintance our correspondent hopes to make at an early date.

TO LOVERS OF ASTROLOGY AND THE OCCULT SCIENCES.—Just published, price 1s.—"The Philosophy of Man," a golden handbook for all. Man considered spiritually and physically, showing the true origin of all diseases, with the certain means of their prevention and cure; the nature of drugs and their baneful influence; plants and herbs, with some of their mystical properties; small-pox and vaccination, their philosophy and effect. May be obtained of J. Burns, 15, Southampton Row, London; or of the author, post-free for twelve stamps. Address—P. Davidson, Glenburgie, Forres, Morayshire, N.B. This work is written in connection with astrology, magic, and the other kindred sciences, and should be in the hands of every advanced thinker.

PROFESSOR L. N. FOWLER (of New York) commenced a course of six lectures on Monday evening in the City Temple Lecture Hall; these will be given every Monday night. The subjects are "Phrenology" and "Physiology," illustrated by life-size portraits, skulls, and busts. At the close of each lecture the Professor invites ladies and gentlemen to ascend the platform, to undergo phrenological examinations of their heads. The Rev. Dr. Parker, the minister of the City Temple, presided on Monday night last. He then made a brief speech in favour of phrenology, in which he recommended Professor Fowler to the public as a first-class phrenologist. The lecture hall was well filled on this, the first lecture.

ROCHDALE.—To the Editor.—Sir,—The Rochdale Society of Spiritualists' tea-meeting at Regent Hall, Oct. 1st, was altogether a very successful event, and passed off to the satisfaction of all friends. About ninety sat down to tea. After tea Mr. Chas. Parsons presided, and opened the meeting with a few remarks complimenting Mr. Colville on the great amount of good he had achieved, and hoped he might be long spared to continue his work. Mr. Sutcliffe also made a few very appropriate remarks, and presented to Mr. Colville a microscope, kindly given by Mr. J. T. and Mrs. Owen, as a token of their respect and esteem. Mrs. Brearley was then called upon to present to Mr. Colville an album containing photographs of Spiritualists and friends, on behalf of the Rochdale Society of Spiritualism, which she did in words which had a marked effect on the audience. Mr. Colville replied, expressing his gratitude for the kindness that had been shown to him. Mr. Colville's guides then expressed their gratitude for the kindness shown to their medium, also the pleasure that had been afforded to them to speak to such attentive audiences in Regent Hall. Mr. Salisbury made a few humorous remarks, after which the guides of Mr. Colville addressed the assembly on "The Church of the Future," followed by a poem, "Farewell to Rochdale Friends." Both address and poem were well received and applauded.—Yours respectfully, SAMUEL BREARLEY, 246, Manchester Road, Sudden, Rochdale, Oct. 8th.

## MANCHESTER ASSOCIATION OF SPIRITUALISTS.

Our half-yearly meeting took place yesterday (Sunday), October 6th, and was one of the best business meetings we have had for some years.

A balance sheet was read at the meeting which was as follows:—

	£	s.	d.		£	s.	d.
Balance last half-year	16	0	0	Mediums and Speakers	14	15	0
Subscriptions ...	13	13	0	Advertising ...	1	5	6
Collections ...	18	2	3½	Cab, &c., fares ...	1	3	3
Rents of Seance-room ...	1	2	2	Rent of Hall ...	13	13	6
Books, MEDIUMS, &c. ...	1	8	4½	Hymn Books, &c. ...	4	4	6
				Printing, Repairing, &c. ...	1	13	3
				Furnishing Seance-room	4	4	0
				Balance in hand	9	6	10
	£50	5	10		£50	5	10

The following are the officers for the half year:—President, Mr. Fitton; Vice-President, Mr. J. S. Knott; Secretary, Mr. G. Dawson; Assistant Secretary, Mr. J. Campion; Treasurer, Mr. Allen Hall; Collectors, Miss Blundel and Miss H. Blundel; Committee, Mrs. A. Hall, Mr. John Hall, Mr. Mills, and Mr. Taylor.

The Society beg to tender their thanks to those friends who have helped them during the half year:—To one gentleman who so kindly sent them £5 to help on the work; to Mr. Colville, who has helped the society with advice from his guides; to Mr. J. Burns, Editor of the MEDIUM AND DAYBREAK, who has so kindly made their wants and wishes known.

The following is the plan of speakers for the month:—

Friday, October 18, at 7.30 p.m.,	At Miss Johnson's, Mr. Wallis.
Sunday " 20, at 2.30 "	Mr. Johnson.
Wednesday " 23, at 7.30 "	Mrs. Batie.
Sunday " 27, at 2.30 "	Mr. Wallis.

Geo. Dawson, Secretary.

**OBITUARY.**—A postcard from Blackburn intimates that Mr. Smalley, the well-known mesmerist, departed this life on the night of Oct. 14.

**DALTON ASSOCIATION.**—A special seance with Mr. J. J. Morse will be held at 53, Sigdon Road, Dalton, on Thursday evening, the 24th inst., at 8 o'clock. Admission 6d.

**BIRMINGHAM.**—W. Jones, 226, Cromwell Street, Lister Street, desires to meet with a few sincere investigators of Spiritualism, with the view of forming a circle, on Sunday evening, at 6.30.

There will be a meeting held at The Hall, 298, Commercial Road, E.C., on Monday evening, October 21, at eight o'clock, for the purpose of forming a committee to conduct the meetings held at the above hall.—Wm. Shrobbere.

**MR. AND MISS ELLA DIETZ** appear at the City Hall, Glasgow, on November 2. We hope the friends of our Cause will make their acquaintance. Mr. and Miss Dietz are ready to receive engagements on the way going north or returning south.

**ASHTON-UNDER-LYNE.**—On Sunday the 20th inst., the guides of Miss Hall, from Manchester, will deliver a trance address in the Hall of Freedom, 185, Fleet Street, service to commence at 6 p.m. And on Sunday the 27th inst., Mr. E. Wood will deliver a trance address in the same place, commencing at 6 p.m.

**MR. T. M. BROWN** will be in Sunderland from Friday 18th to Monday 21st inst. Address—care of Mr. Henshall, 24, Crow Tree Road, Sunderland. At Stockton from Monday 21st to Thursday 24th inst. Address—care of Mr. H. Freund, 2, Silver Street, Stockton-on-Tees. Mr. Brown will leave for the south and midland counties as soon as engagements are completed.

There is a "Christian Spiritual Church" at 6, Field View Terrace, London Fields. Are not all Christian Churches "Spiritual"? On Sunday, Oct. 27th, there is to be a tea at 5 p.m., and at 7 p.m. "Consecration of a new communion table and floral offerings to our spirit-friends." Admission to non-members, one shilling. This is something so new that we scarcely know what to think about it.

## A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

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

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

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

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

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

By the author of "Illness: its Cause and its Cure,"

## SIMPLE QUESTIONS &amp; SANITARY FACTS FOR THE PEOPLE. 1s.

An improved edition is now ready. It is an advanced and comprehensive educational work on physical phenomena, the structure and functions of the body, diet, stimulants, medicines, baths, cleanliness, health processes, and all those questions which connect themselves with personal health and comfort, domestic happiness and prosperity, and sanitary reform. Though grasping such a wide field, it is simple and elementary in its style, and adapted to the humblest capacity.

London: J. BURNS, Progressive Library, 15, Southampton Row, W.C.

## MR. MORSE'S APPOINTMENTS.

(Address—Elm-Tree Terrace, Uttoxeter Road, Derby.)

**LONDON.**—Friday, October 18, and Sunday, October 20. Doughty Hall. Subject: "Spiritualism: its Distinctive Mission." Tuesday, Oct. 22, Quebec Hall.

**LIVERPOOL.**—Sunday and Monday, October 27 and 28.

**CHESTER.**—Wednesday, October 30.

**GATESHEAD-ON-TYNE.**—Saturday, November 2.

**NEWCASTLE-ON-TYNE.**—Sunday and Monday, November 2 and 3.

**STOCKTON.**—Tuesday, November 4.

**FENCHURCHES.**—Thursday, November 7.

**OSSETT.**—Sunday and Monday, November 10 and 11.

**BRADFORD.**—Wednesday and Thursday, November 13 and 14.

**LANCASHIRE.**—Special mission work for District Committee. November 19 till 29 inclusive.

**GLASGOW.**—Dec. 8 and 9.

**PRESTON.**—Arrangements pending.

**BLACKBURN.**—Sunday, December 22.

**CARDIFF.**—Dec. 29 and 30.

Mr. Morse is desirous of making arrangements for missionary work around the various points he periodically visits in the Northern counties. For week-night meetings he will make special arrangements of a most advantageous character, thus assisting local efforts, and promoting the progress of the Cause.

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

Address, 1, Englefield Road, Kingaland, N.

**Macclesfield.**—Sunday, October 27th, 6.30, at the New Lecture Hall, Great King Street. Manchester.—Friday, October 18th, 7.30, at Miss Johnson's; Sunday, October 27th, 2.30, Temperance Hall, Grosvenor Street. Liverpool.—Sunday, October 20th, at 11 a.m. and 6.30 p.m., at the Perth Street Hall, West Derby Road. Bolton.—Monday, October 21st, at 7.30, Reform Room, Duke Street. Cockey Moor.—Tuesday, October 22nd, 7.30. Blackburn.—Wednesday, October 23rd, 7.30. Rochdale.—Thursday, October 24th, 7.30, at the Regent's Hall, Regent Street. Oldham.—Friday, October 25th, 7.30, at 186, Union Street. Keighley.—Spiritual Lyceum, Sunday, Nov. 3rd, at 2.30 and 6.30. Newcastle-on-Tyne.—Nov. 10th, 11th, 17th, and 18th. Glasgow.—Nov. 24th to Dec. 2nd, inclusive. Sowerby Bridge.—Dec. 8th.

## NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Ralington Terrace, Jesmond Road.)

Sunday, Oct. 20, at 6.30 p.m.—"Workers in the World's newest Field." Mr. W. H. Robinson.

Monday, " 21, at 8 p.m.—"Modern Psychological Wonders." T. P. Barkas, Esq., F.G.S.

Sunday, " 27, at 6.30 p.m.—"The Two Advents of the Messiah." Mr. S. De Main

Admission free. A collection to defray expenses.

## WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 11 a.m.—"Form Manifestations." Spiritualists only.

Tuesday, " at 8 p.m.—For Members only.

Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.

Thursday, Seance at 8 p.m.—For Members only.

Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

The Library of the Society is opened every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

Cloth, 3s. 6d.

LECTURES ON THE PHILOSOPHY OF  
**MESMERISM AND ELECTRICAL PSYCHOLOGY.**  
(18 in number.)

By DR. JOHN BOVER DODS.

## CONTENTS.

**PHILOSOPHY OF MESMERISM.**—1. Introductory Lecture on Animal Magnetism—2. Mental Electricity, or Spiritualism—3. An Appeal in behalf of the Science—4. The Philosophy of Clairvoyance—5. The Number of Degrees in Mesmerism—6. Jesus and the Apostles.

**THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY.**—Dedication—Introduction—1. Electrical Psychology: its Definition and Importance in Curing Diseases—2. Beauty of Independent Thought and Fearless Expression—3. Connecting Link between Mind and Matter, and Circulation of the Blood—4. Philosophy of Disease and Nervous Force—5. Cure of Disease and being Acclimated—6. Existence of Delty Proved from Motion—7. Subject of Creation Considered—8. Doctrine of Impressions—9. Connection between the Voluntary and Involuntary Nerves—10. Electro-Curapathy is the best Medical System in being, as it involve the Excellence of all other Systems—11. The Secret Revealed, so that all may know how to Experiment without an Instructor—12. Genetology, or Human Beauty Philosophically Considered.

## Anti-Compulsory Vaccination Literature.

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TUESDAY, OCT. 22.—Select Meeting for the Exercise of Spiritual Gifts.  
THURSDAY, OCT. 24.—School of Spiritual Teachers at 8 o'clock.

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

SUNDAY, OCT. 20.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.  
MONDAY, OCT. 21.—Hall, 298, Commercial Road, E. Seance at 8.  
TUESDAY, OCT. 22.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
TUESDAY, OCT. 22.—8, Field View Terrace, London Fields, E. Seance at 8.  
WEDNESDAY, OCT. 23.—Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, OCT. 24.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
FRIDAY, OCT. 25.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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**SEANCES IN THE PROVINCES DURING THE WEEK.**

SUNDAY, OCT. 20, KEIGHLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, 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, Mr. J. Hedge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
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, OCT. 22, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
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DEEBY, Psychological Society, 9, Fall Street, at 8 p.m.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
NEWCASTLE-ON-TYNE, Psychological Society. Improvement class, at 7.45  
THURSDAY, OCT. 24, GRIMSBY, at Mr. T. W. Asquith's, 219, Victoria Street, South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
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