

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

## SPIRITUALISM.

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### ANNIVERSARY OF THE FREE GOSPEL OF SPIRITUALISM AT DOUGHTY HALL.

AN IMPROMPTU TRANCE ADDRESS BY J. J. MORSE.

Last Sunday evening the first of a new series of Free Gospel Meetings was held at the Doughty Hall, 14, Bedford Row, London, under the presidency of Mr. James Burns. The spacious building was crammed with visitors from the entrance to the platform, which was freely made use of in the absence of sitting accommodation in the body of the hall.

The service opened with the singing of one of the hymns from the "Spiritual Lyre," after which Mr. Burns read the 13th chapter of Matthew. This done, he (the Chairman) observed that the occasion was the first in the fourth series of Sunday evening meetings held in Doughty Hall, the previous Sunday evening having completed the third year of the Free Gospel of Spiritualism held there. The meetings were called the "Free Gospel Meetings," because no dogma, creed, or faith was enforced, or expected to be adhered to, by those who came. Adverse circumstances had been encountered, during the past year in particular, still there had been good attendances, and the success of the meetings had depended more upon the gratuitous services rendered by friends of the Cause, than on money subscribed. He would in the opening of another year in the proclamation of Spiritualism, ask the friends to think more of the subject and insist upon the practice of individual conduct. The welfare of humanity was in their hands and each could blacken or illuminate his fellow man, yet it was the duty of all to remove as far as possible the blemishes and failings of those around them in their everyday work. Each one should feel himself to be a Spiritual Teacher, who, in the exercise of his mission, would find that he was casting abroad rays of light for the guidance of pilgrims to eternity. If all were to work together and carry out this practical purpose, which was necessary, each might do a work which would make the Movement felt, and save the followers of Spiritualism from the reproach of being mere phenomenologists, and prevent a large amount of derision which at present comes from conjurers, the outside public, and newspaper reporters.

In introducing Mr. Morse, he expressed his pleasure in announcing him as the speaker of the evening, which pleasure was apparently participated in by that large audience. It was seven years since he (Mr. Morse) became a public medium, and he was glad to say that the coming week provided a large amount of work for him to accomplish. It might in fact be called the "Morse" week in the Spiritualistic Movement. The Chairman then received subjects collected from the audience for the guides of the medium to discourse upon, two of which were put to the meeting, the majority voting for, "What does Spiritualism Teach, and wherein consists its superiority over other religious beliefs or systems?"

#### MR. MORSE'S DISCOURSE.

During the singing of another hymn, Mr. Morse gradually passed into the trance state, at the conclusion of which he under spirit-influence gave utterance to a solemn and emotional invocation. This finished, he without hesitation commenced to deliver an oration upon the above subject, in the execution of which he displayed a degree of elocution and oratory that reflected great credit upon the unseen agency controlling his powers of speech. The following is but a brief abstract of the discourse.

The subject chosen he considered to be a judicious selection. If there is any use in a set system of Modern Spiritualism, all, he said, would agree that unless it was capable of doing some good in the

world, and by these means unfold the spiritual senses of those who believe upon it, we might do well without it. The religious world around us appeals to humanity in these directions and desires to make you better, exerting all its genius and machinery to this end, but if we confine ourselves to the Christian teaching in all its various forms, we may perhaps be inclined to suppose that the object in view may be despaired of in consequence of its narrow sectarian tendencies and its inability to cope with the errors of life, let alone to suppress them altogether.

What does Spiritualism teach? Our definition of the teachings of Christianity implies that it is incapable of meeting all the requirements of human kind; the test therefore is that Christianity teaches certain things which are the measures and merits of that religious belief, and we shall attempt to show that those of Spiritualism are of an opposite nature—calculated to fit you for that world where sorrow, vice, and care can never find you. First and primarily, Spiritualism teaches the immortality of the human soul, assuring man of his individual existence after he leaves his life on earth. We consider that man is now, henceforward, and for all time, a spiritual being, and that this eternal element of his nature is the stepping-stone on the road of his own existence, which it is his duty to keep free from spot or blemish as far as his energies will permit. The first teaching then is the immortality of the human soul or the existence of an immortal soul, as being the central fact of every individual's life. It proves it by its phenomenal facts, which, coming by signs and tokens, tell you that death is not an endless sleep, but that there is life beyond the grave. The father greets his son, the mother her daughter, brother and sister exchange intercourse between the two worlds. Old ties are re-established, and old flames of love are renewed and purified through the refining processes of the tomb. Humanity is deathless, and all that is pure and noble lives with the possessor for ever.

Spiritualism teaches you that you are immortal. "But what," you will say, "is the good of this?" It is very much like telling a man that he is going to have a dinner next week. He thinks this may be highly probable, and that when it comes to pass he will be there, and quite ready to receive it. It is a thing, however, that he does not take any interest in for the present, and his excitement is increased just in proportion as the nearness of the event approaches him. So with death; at the last moment the unhappy sinner only begins to think about his future state, and, relying upon the Christian faith, forthwith swallows the pill that is to purge from him all the consequences of his wrongs on earth without any trouble whatever. Surely, then, there is "something rotten in the state of Denmark." But bring the practical fact home to him that the present makes the future, and make him realise that all his deeds, thoughts, and motives are spiritual and eternal in their character, each of which demands in the future that he shall repair those which were wrongly employed, or in default that they will follow him like hideous ghouls, and keep him away from all the elevating influences which would otherwise come to him by repentance and good works. Spiritualism teaches an immortality of a practical character, a religion of immortality which is brought around you by inevitable laws which govern every deed, thought, and motive, good or bad, that you may have been engaged in while in this world.

Has Spiritualism a moral code? Its followers affirm that the real test of pure morality is, that you fulfil the requirements of the theory you enunciate. Until you do so, judge not your fellows lest you judge yourselves in return. Every power that man possesses exists for a purpose; the fulfilment of that purpose is the legiti-



mate real use or obedience to the requirements of usefulness under all circumstances. When all men use their moral natures for the true purposes of humanity, then it becomes an accomplished fact. All should repair their moral actions, that they may stand before the evil hosts and repel all their attacks every time they charge.

What does Spiritualism teach in regard to God? There Spiritualism is discreetly silent. When you face the God-problem in its higher and broader sense, the existence of God becomes more difficult to realise, and it is impossible to solve or understand the question. We believe in a God so powerful, so great and grand, far beyond our ability to comprehend, and stand face to face with the solemn truth which should be engrafted on every heart to-night, that God's nature is best understood as the developments of your nature lead your minds to the impressions of His will. You may find God in the world around you, but unless you can discover something God-like in your own souls you cannot comprehend God at all. As to the existence of the devil, Spiritualism this time is not discreetly silent, but is most pronounced in its judgment, and says that the devil as an old-time myth, should be removed to some Chamber of Horrors as quickly as possible, and the sooner the better.

But whatever Spiritualism teaches at the present time must only be considered as a prophecy of what it will teach in the future—the indicator that there is something greater than this. A man's splendid developments of to-day are only prophecies of what are to come in times hereafter. The progress of the world will tell you this. As this is an improvement over the past, so the future shall eclipse the present. Spiritualism says that there is an inalienable right possessed by everybody to hold communion with the spirit-world, a right that you have to wrest back from those who hold it from you.

There is yet another right. Every man has to do his own thinking, and this is more in the form of a duty which Spiritualism teaches. It is your own perfect right to reject what you suppose faulty, referring whatever may be offered you to the tribunal of your own judgment, and see what it says there. "Thus saith the Lord," may have been suitable for one period of the world's history, but in following the maxim you do far more damage than good, and the phrase belongs only to the old dead dogmas of the past. Spiritualism teaches that death is not a loss of identity of nature or character, but that you are just carried forward into the next world mentally, morally, and spiritually, as you lay the burden down in this world. There is no transformation of you into impossible angels, or impossible devils, or other things which you should be exceedingly grateful to be spared from. Impossible devils might do if God was an intractable fiend, but when we consider that God is all-powerful and good, the absurd idea is forthwith discarded. Spiritualism teaches a great many things, and we have made no attempt to limit them or to say that they are absolutely true. If you do not believe them, all we say is that if they are true and you violate them, or try to, you must suffer the consequences of every attempt in that direction. Do they commend themselves to your common sense and judgment? When they centre upon your souls as truth, you will find that they are the voices of God in your hearts, and the teachings of Spiritualism will bless you in your conduct in daily life.

In what respect is Spiritualism superior to other systems? The existing forms of religious beliefs are very many. There are more than those connected with the divisions of Christianity; outside, and beyond even these, the Brahmin far exceeds in number. He bows before his God, and believes in the inspiration of the mighty books of the olden faith which he has preserved. Between man and man one faith is as good as another, the method only varies; in all instances the purpose appears to be the same. There we may be considered inconsistent; but when you bear in mind that orthodoxy has taken the place of Christianity, and the principles of Christ ignored, the method of the thing is left out, and its value is lost while thus presented to the world. It is the method of religious belief that we are contending against, and a system of orthodoxy which makes you go down a certain road whether you will traverse it or not, is a religious belief which does far more harm than good in the world, and is quite opposed to the spirit and tendencies of Spiritualism. We convict this orthodoxy, and the actual offence is that it tells you that you can pack your sins upon the shoulders of another man, and creep into heaven instead of walking into it as a right. Every man must know that heaven earned is better than got by favour. Our denunciation is against this narrow orthodoxy comprised in any "Thirty-nine Articles," as though God ever chopped these up into creeds and dogmas, and the confessions of faith belonging to Christianity, for the spiritual benefit of mankind. To the broad and holy principles enunciated by Jesus we willingly subscribe to, so long as you keep them free from sectarian taint; these teachings are deep, glowing, and inspiring, and so long as they are saved for mankind generally, and not for a special class of God's children, we subscribe; but as soon as you give them class distinction we withdraw, for you may be shutting out some seeker after truth from the opening.

Spiritualism in repudiating sectarian religions, denying dogmas, declining creeds, and asserting the right of individual judgment, proclaims its superiority at once over ordinary forms of theologic belief to-day. In one word, TRUTH gives you the genius of Spiritualism, and is the only service it requires at your hands. Spiritualism does not come to supersede any form of true principles of right which the world possesses. It shows them in a broader light, reveals them more brilliantly and powerfully, and adds to that which has gone before. It is only the stepping-stone to that which is to come—a prophecy of that which will be, when men have practically fulfilled its present teachings in their daily life.

## THE STRONGHOLDS OF ORTHODOXY.

(Written Inspirationally for the MEDIUM AND DAYBREAK.)

By THOS. WALKER.

To one whose mind has imbibed the contagious freedom of the nineteenth century, and who has been baptised in the flood of restored science and renovated spiritual liberty, it is a matter for concern and wonder that the human mind should be so loath to relinquish error, and so backward at accepting truth when it is presented in its sweet and native nakedness. A mind formed, based, and cultured in an honest conscience, cannot but imagine that other minds should act from common motives, and with the same incentives give similar results. This, however, is found not to be the case, and ignorance and folly, vested interest and power, are ever at war with reform and progress, truth and justice. The fact that error is so popular and superstition so strong, evidence powerful and subtle causes at work somewhere. In order to remove the deleterious effects everywhere visible around us, to destroy the baneful results of mediæval theology and Pagan Christianity—to banish from our midst the pestilential atmosphere, the moral degradation, and the spiritual bondage, stifling the breathing of man's divinest nature, and cutting at the very root of progress,—we must deal with their causes and repair them. We have in the past too much neglected them, and depended for our success in making proselytes; upon the beauty of our philosophy, the indisputable evidence we have furnished in its support, and the cold but potent reasoning of its adherents. These are all well in their place, and as necessary for true conviction to the matured mind as the sun is to effulgent day. But permit me briefly to point out some of the subtle causes leading to the permanent and popular success of orthodox error.

I will use for my illustrations the Roman Church, the mother of Orthodoxy in all its manifold forms and divisions. It commences practically with the knowledge gathered by centuries of experience of human nature. Knowing well the heart of man, it has taken advantage of every weakness to ensure its own power. There is not a sense in man that in exercise gives him pleasure, but meets with gratification in his religion. Every opportunity is taken advantage of to strengthen the power of religious association, such as connecting days with certain religious observances, and associating certain acts with periodical devotions. Reverence and respect are inspired by the self-denial, celibacy, and profound learning of the priests, in comparison with the ignorance of the people. Awe, wonder, and undying admiration are induced by the finest edifices, the most gorgeous, romantic, and magnificent of architectural achievements of mediæval and modern times. Obedience and submissive piety are the results of the unmistakable power in possession of the priesthood. Enthusiasm is chiefly the child of position, it being advantageous to no slight degree to exhibit zeal when wealth, honour, respect, and powers political, social, and religious, are to be gained thereby. Devotion is called forth by playing upon the same faculties, the religious sentiments, that are either latent or active in all men—the same organs that in exercise make the Hindoo sing Vedic hymns, the Greek to immortalise his deities, the Saracen to worship Allah, and Christendom its Christ, and the truest man, humanity and God. These attributes are undying, and but change as to their associations as man is ignorant or wise.

But in addition to all these devices, which are sufficient to ensure the continuity of a Church, there are other methods employed to preserve the superstition of the past intact in the present. On the Sabbath morn the parish bells chime out their merry tunes, and the joyous peal sends the music of the ancients to the ears enraptured by the sound. The still summer morning, the air laden with the fragrance from the rose, the buttercup, and daisy; the chirp of the happy robin, the song the high-soaring lark, the flutter of the thrush as startled from the hedge it gives a shrill and pensive note; the brook that ripples through the dell to the music of its own murmurs and whispering of the neighbouring trees, all remind one of, and are generally associated with, the sunny days of childhood, when the church was a Sunday luxury. In church the organ shakes the roof and very spires with its mysterious tones and makes one tremble at its powers; the stained-glass windows take the mind a-wandering, and as the sunbeams through them steal revealing the scenes and characters there depicted, we are with Jesus on Mount Olivet, with Peter in his prison, with Mary at the tomb, or more probably with Simon in a trance or Joseph in a dream. The half-sung *Dominus vobiscum* from the priest, the rendition on the organ, the anthem from the choir, combined with the robes, ceremonies, and conduct of the pastor, the fleeting, flitting, gowned group of boys assisting in the performance, completely intoxicate the intellect and senses and drown the voice of reason. Then the good father may lull and soothe his hearers, exhort them to practical faith and their duty to the Church. He may raise their sympathies by relating the stories of oft-repeated martyrdom of the saints and fathers. He may indoctrinate them as he pleases, for they cannot resist his rhetoric or raise one dissenting voice to what he says. The sweet smell from the altar hath sacrificed their judgment, and the light from the flickering tapers has blinded their perception.

The Sabbath passes and saints' days, fast days, and feast days follow, into the spirit of which the good Catholic enters. New ceremonies, imposing, grand, and incomprehensible, crowd themselves one upon the other, and he who witnesses is filled with awe and fear, followed by devotion. In the dizzy whirl of form and ritual—this giddy display of meaningless action and scenic effect—who can stop for a single moment and think? Who, in witnessing,



can ask the origin of all these? It is thus that, unquestioning, we accept these rites and trust all dogmas.

And is not heresy guarded against most effectually? The confessional terrifies the weak-minded, and prevents all investigation into forbidden realms. The fear of excommunication, from such a formidable luxury, gives reason shackles, and conscience the cradle. And in the past more than mere excommunication was to be feared. The fates of Bruno and Hypatia, the banishment of Nestor, Arius, and Pelagius, the imprisonment of Galileo, the excommunication of Copernicus, the Spanish Inquisition, and the massacre of St. Bartholemew, are undying lessons of what the Church in her power had done when insubordination had been manifested; and she stands over the minds of the ignorant throng, like clouds ready to burst again, or like the sword of Damocles threatening to cut the thread of safety if occasion should demand it. And even outside of the Roman Church the same spirit in the past has been manifest. Servetus burned and witches hanged. The Puritan history is one of persecution and tyranny. But these matters are in the past, and the feelings of revenge, hatred, and cruelty that were fostered in the breasts of such men as Calvin, Beza, Knox, and Melancthon, however good in other respects to those who differed from them in belief and religion, have little effect or weight on the minds of the men of the nineteenth century.

In our day the Church is maintained and perpetuated by its inherent charms—wealth and power; not by the fear of persecution by its members, though this is a factor in giving it security, for it requires no small share of boldness and force of character to break forth from its ties and then to submit to the sneering laugh, the sarcastic ridicule, and the unprofitable contempt of your friends, and those upon whom for your worldly comfort you are dependent, and who henceforth give you the cold shoulder.

Above all that I have mentioned, before which the oracle is powerless, or in comparison to which priestcraft is as nothing, and to which the Church is wide awake, is the education of the young. Mythology, theology in its pagan form, ceremonial religion—call it by whatsoever name you will—is wonderfully adapted to the young; its strange and glittering practices dazzling and narrowing their mental vision, and its teachings moulding their characters. At an age when all the populace of earth were children, priestcraft had its rise, and childhood is its happy season of success. If man had never grown—if his faculties had never unfolded in the beneficent adjuncts and products of civilisation—if we had for ever remained the children of the dim mythic ages, in the twilight of the world,—we never should have had a Socrates or Buddha, a Jesus or a Mohammed, a Lucretius or a Celsus, who dared to rise from the traditions of the times. What means the clamour for the Bible in the schools, prayer-meetings for the young, and the attention paid to the youths of the rising generations? It has to my mind an ominous meaning, and says in so many words, "Give us the young and you can take the rest." If the orthodox world could only carry out their scheme of having the secular and religious trainings combined, then they would make all genuine knowledge subservient to faith and religion, and would retard true knowledge as much as possible, or, if giving information or instruction upon such topics as history, science, or reform, would make it appear that they were all derived from and dependent upon the priestly order and oriental theocracy, thus giving religion a supremacy. Does anyone doubt this? If so, let him but study the lessons of the past, and judge the present by the light of experience. Examples are not so remote that we may presume with safety that the motives of men have changed in our day. Still we have a vast army of priests to keep, of clergy to support, and peripatetic parsons to feed and clothe; and all this depends upon our submission and belief, as well as their continued power over us. It would be folly to say that they cannot recognise this fact, and it is with something akin to fear that they witness every innovation upon the old path, or see the workings of reform. Every outspoken voice, every liberal paragraph in our newspapers, every spiritual rap, means diminishing tithes, fewer churches, and and poorer preachers. But let us withdraw our support, and there is scarcely one who will continue the work as a labour of love. The fact is, religion is remunerative, for our indulgences are many. Then what are the priestly orders to do to make sure of their livelihood in the future, and to bequeath a remunerative profession upon posterity? Simply to recruit the ranks of Orthodoxy from the young, and to mould the minds of the plastic to their own liking.

Now what are we to do—for surely our love for humanity will not allow us to remain idle whilst so much tyranny is on every side, and so many of our brothers and sisters are inveigled into the hopeless snares of error and modernised superstition? Louder than the methodistic cry of "What shall I do to be saved?" ought our cry to be, "What shall we do to save others?" As I said in the beginning, we must get at the roots, at the causes, the strongholds of Orthodoxy. Keep our children from their Sunday-schools, and give them (the children) the wholesome Lyceum. Let us have education compulsory, free, secular, and unsectarian. How often have I known families where the parents were Spiritualists, and all the children promising well for Catholics or Protestants in some form or other, attending Sunday-school every week? And yet these Spiritualists talk glibly about the abominations of priestly rule. Oh! Consistency, thou art a jewel! How many times have I found Spiritualists who avowed Spiritualism the loudest, having a pew in church, paying regularly in its support, and yet could not afford to subscribe to a spiritualistic journal, or purchase good progressive literature?

Spiritualists in many instances are stingy, cowardly eclectics, who having got what they want, cease all worry about anyone else. If they had half the enthusiasm our Methodist brethren have, we could reform the world, armed as we are with truth, in less time than we now spend in talking over it. If they were half so liberal as the generality of religionists we should have funds to carry on our journals, build schools, and disseminate useful literature. There are of course in our ranks some of the most unselfish and hard-working, who lend influence, labour, and funds to the Cause, but the majority stand by and watch the willing hands do the work.

Into the field, all of you! Get lecturers, and erect comfortable halls. Have music and social enchantments in your services, not copying from our orthodox brethren, but giving adornment to the mind by methods more in keeping with modern advancement and progress. Take hold of the young and train them to think freely for themselves, neither thinking for others nor allowing others to think for them. Let every Spiritualist be a worker, fearless yet loving, and soon we shall reap an abundant harvest: error shall rumble like an earthquake, and the ghost of Orthodoxy shall be laid.

Sidney, Australia, August 12, 1877.

## THE PERSONALITY AND MEDIUMSHIP OF JESUS.

To the Editor of the MEDIUM AND DAYBREAK.

My dear Sir,—There seems to be no end to the opinions held by Spiritualists with regard to the question, "Was Jesus Christ God, or man, or both?" and as the subject seems worthy of as clear statement and elucidation as possible, I have thought it not unwise to venture an expression of opinion thereon. We hear of one party looking upon him as the "promised Messiah;" another respect him as a highly developed medium, proclaiming the truths of the Spirit; another accepting him as the "Son or Viceroy of the Supreme God;" a sort of middle God, existing before the "creation of the world;" in fact there seems to be such a diversity of opinion as calls for a settlement of the matter. It would appear also that these different views are taught by the different spirits who are in communication with earth. This I can readily understand and appreciate, for I have heard many opinions expressed by different spirits, and through the same medium, upon this subject. We can account for this when we take into consideration, the different minds, and different degrees of religious culture, composing and possessed by those making the different statements. But surely it is time that we had some definite information from the spirit-world on this most important point; for I believe it is from this source alone that we can receive the needful information, and which would enable us to settle difficulties, and remove incongruities, which mar the beauties of the spiritual philosophy. For if we regard Christ as being promised from the foundation of the world, it will give us a much different view from that we would get if we regarded him as a good man, performing a mission, under the direction of supreme intelligences.

I am indeed surprised to find through your issue of last week, that Mr. Colville's guides had spoken of Christ as "the Word," "the Chief Messenger," and one who "was influenced by the spirit of God" and "not under the influence of the spirits of departed men, however exalted." This I cannot understand, for it is contrary to my experience, and to the testimony of my dear spirit-friends; and in order that we may judge fairly, it is necessary that we draw together all the different opinions, and with the aid of "reason" and "common sense" endeavour to draw a plain and legitimate conclusion.

To express my own opinions freely and honestly will perhaps call down the anathemas of the church, and the disapprobation of those of my friends who choose to differ from me: but as I do so without any presumption whatever, and solely for the sake of arriving at definite truth, I would hope that a more charitable view will be taken of me and my intentions. Now Sir, these are my difficulties. I cannot conceive how it were possible for that God of love whom we worship and adore, to withhold that outward expression of "divine truth to the world" for so many ages; and then, in the corruptions and imperfections of the age in which he was "vouchsafed to man," to be sent to die upon the cross, as a common malefactor, with ignominy and shame. Neither can I conceive how the "divine wrath" could be appeased by such an outrage as that of sacrificing and taking the life of an innocent and "perfect" person. Nor can I believe that such an act as that could be tolerated by an intelligent one of earth, much less by Him who is the perfection of love, wisdom, and intelligence. If these things are so revolting to reason when applied to divine things, how can we ever make them objects of faith? How, indeed, can we adhere to them with that "fervency of spirit" in which we must contemplate the attributes of the Divine Supreme Being. We know that there have been many spiritual dispensations "vouchsafed to man," and that each succeeding one is more perfect than its predecessor. Are we then to assume that this spiritual dispensation in particular must be received, and that it alone was promised, and the others were not? Such would seem most unreasonable to me, and until it accords with reason I cannot accept it. Besides, many of the principles taught by those other dispensations were equal in many respects to those enunciated and taught by Christ. Take an instance. The Assyrian rule of infinite justice was, "Think ye of all men as ye would they should think of you." The "golden rule" with us is, "Whatsoever ye would that others should do unto you, do ye even so unto them." In the



one the "thought" is placed first, in the other the "deed." Which is best? The former, I say; since, if the thought is good, the deed cannot be wrong. But the fact is, Sir, we want lifting beyond the errors and misconceptions of past ages, and to see things as they really are. If it be true that we are advancing in the possession of spiritual knowledge, in civilisation, and in science and art, then we must be getting more spiritualised, or what will perhaps be better understood, we are rising above the imperfections of matter, and consequently better able to see the imperfections of our undeveloped nature. From this it would then appear that what seemed most reasonable and logical a thousand years ago, will, with our present attainments of knowledge, seem most absurd and illogical now; for every step in the attainment of knowledge demands a corresponding and higher state of being, and a casting off the lower state of the past.

But I fear I am digressing too far from the object which I started with, which was to give your readers the benefit of the experiences of one in the spirit-world: one whom I am confident to know is to love and respect, and one whose devotion to such matters in this life renders him a more reliable authority in the world beyond. The friend to whom I allude was a clergyman of the Church of England, who wrote a "Commentary on the Holy Scriptures," "Village Discourses," and upon other subjects, which prove him at once to have been a man of originality, of a pious nature, honourable intentions, and superior character. But the greatest drawback, I fancy I hear some of your readers say, is to know whether this is the identical one of whom you speak, or another simulating. I answer, that I have as much evidence on this point as I have of my own existence, and am as much convinced of the truthfulness of his life in spirit, as I am of any of my friends that I see around me in the flesh. He has written through my hand three different languages, and translated such as have been presented for that purpose. He has spoken through me to others; and through others to me. He has been clairvoyantly seen by myself and others who have given most accurate descriptions, in the north here as well as in London. Therefore I say, we can have no more evidence upon any other subject than we have of this, that those communications are made by our dear friend "Clericus." His works are with us yet, so that we know his thoughts before he left this world, and which were those of a thorough, earnest, conscientious minister and preacher. So soon as we became acquainted with the character and identity of this control (for he was a considerable time in communication with us before he made himself known), we requested a relation of his experiences in spirit-life: that which bears on this subject—the divinity of Christ—I relate as near as I can recollect. And here let me observe, that I can recollect most of the addresses that have been given through me in the trance state, especially if one who was present at the time of delivery makes allusion to it; for that alone seems to bring back the whole subject to my mind. We had a course of lectures on "History and Civilisation," and I wrote these lectures fully three months after their delivery. I simply mention these things to show that I can recollect almost every word spoken when recalled to me; and the following is one of this kind.

"My body being reduced by a complaint to which I had long been subject, rendered the transition of death more like a gentle sleep than a dying struggle; for I had always thought of that change of state as one of inconceivable pain in tasting of the 'pangs of death.' There seemed to be an unconsciousness present with me, not however one of insensibility, but an inability to realise my surroundings. From this state I gradually awoke, and at last found the possession of all my powers of mind and body; my thoughts and affections were present with me, and I soon began to reflect and think that surely death had not yet come, but the burden of flesh being removed I was soon satisfied that at least some change had come over me; 'Still,' I continued, 'this is not heaven, but certainly a world like unto earth.' With such thoughts as these I spent some time, until I cried in my despair, 'Where are the fond hopes that I expected to realise? Where is my God whom I have served and loved? and my saviour Christ, the foundation of all my hopes, where is he?' This effort seemed to bring me to a just consciousness and appreciation of my true position, and I now found friends who came and spoke to me in terms unmistakably clear. They told how opposite all our thoughts and practices were to the realities of the spirit. To these I listened, but as they failed to bring that conviction of mind, I requested more time for silent reflection and meditation, and to be left to the solitude of my own thoughts. And when I was left as desired I began to cogitate on what they had told me—that Christ was the Son of God in the same light and respect as we are; which, to one like myself, was like parting with the dearest idol of one's heart; it was thus I concluded and determined:—If Christ be really man, like unto us, then he will have entered on the same existence as we have done; if so, with present faculties, I can find him. But if he be restored to the right hand of power, then he will be only found in those super-celestial spheres, where abideth the Godhead and the angels of light. With this resolution and determination I set about the task; and here I would invoke all the powers of heaven to bear witness to my statement, when I say I found him, and like unto one of us. His presence, instead of inspiring awe as I had anticipated, breathed a freedom, and so I commenced my inquiries. 'Would you have us believe that you were sent from and inspired by the Spirit of God?' 'No: not as you have taught and believed on earth. I went to earth as all the children of God do, in accordance with His immutable laws, and filled a duty, which all must do ere they are worthy servants of the Most High.' 'You would not

inculcate then, the doctrines of the immaculate conception?' 'No: such doctrines are of earthly origin, and were never taught in that light in which you regard them.' 'We may then conclude that the idea of your having lived before the foundations of the world were laid, owes its origin to this same cause?' 'Yes.' 'It is not right for us to worship your person, nor to regard you as the Saviour of all men, nor as one who alone can save us from the wrath of God? Would you now teach those things?' 'No: it is written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."' With many such questions as those I endeavoured to find the truth; and when I had heard such answers given from the lips of him I had worshipped as my Lord and Saviour, I experienced that change of thought which makes difficulties dissolve, and our Father God discerned with clearer eyes. It was then, with this key to the mysteries of all religions, that I opened all the recesses of the soul, and could read the will of Heaven in every walk of life. Great indeed were the struggles necessary to overcome the teachings I had imbibed on earth, and you may at least gather this from my experiences: that the difficulties you have to encounter in spirit-life are not those of learning and acquiring knowledge so much as the unlearning and casting off all our pre-conceived ideas, the dogmatic faiths and beliefs of earth. O, how I would impress you with these great, glorious, and gracious truths, had I the power to do so, but an artificial language constructed for material purposes can never explain the realities of spirit nor open up the avenues of the soul to the comprehension of things divine.

"It is when we divest ourselves of all these false ideas, that reason points out their inconsistency, and affords a fitting explanation for the origin of the whole; and in viewing them as they are now, before they will harmonise with the original utterances of Christ, we must take into consideration the different degrees of mind development through which they must have passed; which, combined with the teachings prior to his time, point us clearly and decidedly that they are innovations; when removed from them we see the beautiful harmony of all spiritual thought and inspiration. The idea of a Trinity exists in the mythologies of all the Pagan nations, and the existence of a Son of God, or Viceroy, a sort of middle God and Saviour, comes from this same source. The forgiveness of sins by oblation was an idea taught long before the days of Christ, and where these are found, little ingenuity is required to prove their incompleteness and inability to satisfy the hungry soul.

"These are my experiences and conclusions: Christ is not God, but like ourselves; he is not the Saviour of men, nor an intercessor on their behalf; he lived on earth, wrought a work, sustained a mission, and founded a Church, in precisely the same way that others did who lived before and after him. That he was attended by noble and good spirits who had lived on earth, and not by the direct action of the spirit of God any more than we all are. That as I have no object in stating things in a false light, and no other end to serve than that of extending the truth, I proclaim them as I have found them, and as they really are. These imperfections, ceremonies, and observances have come in through the lapse of ages, by each one adding his quota, and improving upon those of his predecessor, and can be best illustrated thus—The Parsees were devout worshippers of their god, the Sun; and they determined to erect a temple in which they might worship him with acceptance. To this end they called the wise men of all parts to advise with them, and to make selection of one worthy their God. It was decided to erect one of glass for by this means God could come in on all sides as they were met together. This was eventually done, but they were dissatisfied with it, and would have one of a more ornamental nature; so they called together the artists and painters to embellish it with their art, which they did. But they found afterwards what they thought as honouring to their God, excluded the purity of his rays, and kept him from their services. Even so have the worshippers of the living God done now; for by their ceremonies and observances they have destroyed the whole of His glory, and desecrated His holy name. These must be abolished, and entirely swept from our earth, before we can worship Him with honour and acceptance."

Thus it is, Sir, I think, we shall be able to arrive at a just conclusion on this matter. Let all cultivate such feelings, and we shall be better able to arrive at this great truth—That of one substance God hath made all creatures, each possessing, within, the same degree and part of the divine nature. To some I have no doubt this will appear as arrogance and presumption; not so with me, for this is a living fact, and a sterling reality, and I would sooner doubt of my own existence than doubt any of this communication; besides, I am convinced from my own experiences, that I too have found him; that Christ, yes, even Jesus Christ, has made communications with earth, and that I was fortunate enough to be one of those "favoured" ones. It is more consoling to entertain this thought than that he is so very far removed that we cannot reach him. But I must conclude for the present, in the hope that I may be privileged to write again, and in a plainer style. Trusting that this will draw forth an earnest expression of thought which will lead to good results,—I subscribe myself, and remain, yours obediently,

W. H. LAMBELLE.

"Excelsior" Circle, Oct. 8.

We have received from Mr. T. Blackburn a letter on the same subject, in which he says:—

Jesus appears to me a being in whose interior nature the God Christ dwelt in, and animated with a divine fulness as greatly as any thing of mortal flesh could possibly be susceptible of, enabling him to live a life wholly without guile, and of self-sacrifice in the good of



humanity, receiving his inspirations as he asserted from his heavenly Father.

As to the "Christ" idea and its relations to the human or Jesus personality, that is a point only to be understood by having a knowledge of the ancient forms of initiation which are thus alluded to. Modern Theology, that of Swedenborg included, is only mystifying and bewildering.

#### THE AGITATION AGAINST CAPITAL PUNISHMENT.

Dear Mr. Burns,—Yesterday I was impressed that I should send you the following, and when I saw Dr. Monck's letter in the MEDIUM this morning I determined to send it to you at once.

On Thursday night last, October 4th, we had a sitting. After singing a tune the medium was suddenly seized by a strange control, uttering some unintelligible phrases, when one of us made the remark that it was a Chinaman, by what she had heard before. Our clairvoyant, in another ten minutes or so, said that she could see only three spirit-friends present. On these being asked, Had there been a Chinaman present? the reply was, Yes, there had been, but that he was gone. Would they kindly send for him back? Yes, they would. Could he converse in English? They did not know. We then waited about three minutes, more or less, when our clairvoyant said, "I can see him coming; he is dressed in a long white flowing garment, bound round the waist with a red scarf, and on his head he wears a red and yellow turban, something similar to the head-dress of a Turk." On being questioned, he said that he was a Chinese philosopher, by the name of "Ab Tien Sien," and that he was the son of "Tien Sien," the Chinese philosopher who controls Mr. J. J. Morse. He also said that the word "Ab" meant, "the son of," the same as it does in Welsh. This was the first person our clairvoyant saw whom she had not seen in the flesh, or a photograph of.

Our medium was then controlled, and said:—

#### CAPITAL PUNISHMENT.

The Lord of the Universe is the Lord of all; death is His. A constitution has no right to take away the life of a human being. If the taking of life by a single individual is murder, surely the action will prove that the taking away of life by the multitude, though they constitute a kingdom or nation, is murder also; and instead of the evil being less or none at all, it is infinitely greater, so much so, as there are persons representing that constitution. I wonder would your country reckon it justice, if, for instance, a person had robbed a citizen, for that same constitution, in order to retaliate, to rob that individual of the same amount, or perhaps four times the amount, as the laws of your country intend doing at present. The great and wise lawgivers, law-expositors, and law-dispensers, may say that the law of capital punishment is evidently reasonably right, in order to protect the lives of fellow-citizens; but permit me to ask, Where do your murderers come from? Is it from the lowest class of society, or is it from a higher and more enlightened class? I venture to say that out of ten cases, not more than one comes from the lower class. It is not the debased in ignorance, as a rule, who commit murder; it is true that they commit almost every brutal, thievish, and wanton deed; but the murders are committed generally in paroxysms of passion, through the effects of alcohol, or through jealousy; and these, particularly the last, will mostly be found amongst a higher class. Then if so, capital punishment cannot be for the protection of humanity, for no sooner is the deed done than it is bitterly repented of; and if those persons could live after, it undoubtedly would be a turning-point in their lives; they might leave off taking alcoholic drinks, they might learn the way to govern their passions, though they may be caused by even jealousy, the bitterest of all causes. Then if that be the case, surely a person should not be so unmercifully punished, because of one fatal error committed while he was not himself; for a man is as mad while in a blind passion as a lunatic in the asylum is. Then, I was going to say, why should a person be so severely punished—punished so much more than a criminal who is continually committing and spending a whole life in scheming the best way to commit the worst of evils, provided he may be able to escape the law? Again, who knows what influences press on the man? Perhaps it is the very influence exerted by the very same judge and jury who condemn him, by their condemning a previous culprit. These victims take it to be the right of the strongest, the revenge of the multitude on the single individual; therefore they see no harm in it, if they can commit a grievous injury, provided they can escape the law. Again, when a man will "know himself" it will be easier for him, or rather more difficult for him, to judge a fellow-being. Are there any two beings under the sun of the same disposition? Know they not that different organisms cause different dispositions. They wonder not when they see a bull-dog fight, for, they say, it is his nature; but they would profess their surprise in seeing a spaniel or some other innocent dog fighting, for they know that he is of a meek nature, though both are dogs; they know also that the more a dog will fight, the more the inclination he will have to fight.

The same in all creatures, whether the cruel or meek: the more they practice the peculiar nature of the organism, the more powerful will it become. The same rule is adapted to man. Whatever organ he is naturally gifted with in largest measure, that very same organ, being practised upon, will become more prominent and powerful; let it be cruelty or meekness, hate or love, the adoration of the Supreme Being, or *vice versa*, the speculative organ of hope or the melancholy want of it, the love of home or the tramp, &c., &c.; whichever of these organs are mostly exercised upon, that very same organ will be most largely developed, whether it be good or bad; and the more the organ is opposed by the effects of a similar organ, the more will that organ increase. You may see for instance a conspicuous proof of this in the animal you call an ass. He is naturally stubborn, and the more stubbornness you bring to bear upon him in order to conquer him, as you think, the more stubborn still will he be; but if you bring the opposite organ to bear upon him—kind persuasion to obedience—that will conquer him in time; he will become as gentle and willing as a horse, and, if anything, more faithful than that animal. If such a law is in force in the dumb creation, as they are called, surely you will find the milder law to act upon man.

Take for instance; what if one of your most merciless judges were to possess the same organism, and be subjected to the same impressions as the murderer is, would not that very self-same judge commit the very self-same deed? How dare he then sit on a tribunal, and condemn his brother to an ignominious death? Now then, if those rules stand good, is it not evident that the more numerous the commitals, the condemnings, and the executions of capital punishment, the more numerous will be the murders that succeed them? Has not everyone who possesses the organ of Destructiveness in excess, therefore the inclination to murder? Does he not get more food to nourish this inclination, in seeing that the law does nothing else than murder in revenge for murder? Again, let us go a little further: No man, not even if he be a hundred-million-headed, has a right to rob another man of life, or even his own life, either in revenge or otherwise, for it is the worst of robberies, it is the breaking the sublime law of the Almighty Lawgiver. That law of all laws belongs to Him alone, let Him do as He thinks best with the culprit. His law is not, nor never was, "eye for an eye," or "tooth for a tooth." The life of a murderer is his property. But nations take this law out of God's hands, and by doing so, hurl thousands—yes, millions—of their fellow-beings into the dens of utter darkness, who might have been saved if allowed to remain in the Almighty Father's hands. What is to be done then, you may say, with these culprits? I should say, have them confined until they exhibit proofs of their improvement; but that is not to be obtained by cruelty, but by the tenderest of care, by the most ardent love that is possible to bear upon them, in order to develop the organs of Goodness that are in them; and thus the organ of Destructiveness will naturally decrease. What then? It will be a saving to the country, the labour they will do in confinement will be all profit; while to the poor culprit, it will be the greatest of imaginable blessings; his soul will be lifted from that low, dangerous, and debased position. Instead of being selfish, he will become philanthropic, and love his fellow-being more than himself, and the Almighty Father will claim and receive all his eternal praise; and who is arithmetician enough to reckon the millionth part of this good? The day will come, and it is not very far distant, when capital punishment will be done away with on this your globe. I have taken those phases only of the subject in hand, but there are very many more ways to look at it, but I presume that those will do for the present.

This subject was brought forward in consequence of the present stir in the country relating to those four abject condemned beings, who are waiting to ascend the fatal drop.

May the God of all mercies be with you and yours for the truth's sake, is our prayer this night.

If you think this worth the trouble to insert in your valuable paper the MEDIUM, you are at liberty to do so.—Yours fraternally,  
Nantymoel, Bridgend, Oct. 6.

T. G. EVANS.

#### MORE CO-OPERATION AND ORGANISATION AMONGST SPIRITUALISTS.

During the week we have sent out letters asking those who use our columns as an organ to co-operate with us in sustaining that branch upon which the existence of the MEDIUM depends. One has said that all news put into the MEDIUM makes it more saleable, but what if when all are sold the proceeds do not pay the weekly bill? Who is to share the loss with the publisher who has been the unpaid agent of so many?

The human mind is remarkably ingenious with excuses when it is to effect a saving. But the work of Spiritualism is a career of sacrifice, and no man can be a Spiritualist who does not sacrifice to the needs of his own spirit and of others some of his physical means. On the contrary, what are we to think of those who systematically do the reverse and serve themselves at the expense of others?

It is now as it has always been—the Cause has to rely on its friends, not its dependents. These friends are becoming more numerous and resolute every day, and before winter is over there will be a sound of spiritual progress in England such as ears have not before heard in connection with this Cause.

The following letter is a practical comment on the attitude of various kinds of individuals:—

My Esteemed Friend,—I am sorry to hear of your trouble and I sympathise with you from my very soul, but pity without relief I know only adds more grief; but this is not my idea of doing. I feel it my bounden duty to do all that lies in my power to help and to take off that weight of business that rests upon your shoulders. If every Spiritualist would do his or her duty, the burden would fall from off your back and you would walk with the roll of love to humanity in your hand, and soon would you reach the "Interpeter's house," and all the lions of opposition would soon crumble into dust, and our glorious Cause would soon be as you and all other true Spiritualists long to see it. But there is a class of so-called Spiritualists that do not think it their duty to do anything for the progress of the Cause beyond reading the MEDIUM, and that they like best when given to them. I know many to-day that call themselves Spiritualists that have not got a single book on the subject in their possession, and if they are asked for a subscription for the Spiritual Institution their reply is, the MEDIUM ought to pay for itself at three halfpence per copy; many of such persons I have met with. We know it would pay if the circulation were sufficient, and if all would do their duty in that direction this would soon be accomplished. Well, let us hope that our brothers and sisters will see what is their duty by-and-by. Much more might be said, but I think the above is sufficient for the present.

My dear Sir, I inclose you a P.O.O. for £2 as a subscription for the Spiritual Institution. I hope to be able to send more before the year is out, and collect what I can from the circle.—Yours truly,  
40, Standish Street Burnley, Oct. 14th.

WM. BROWN.

MR. THOMAS BROWN writes that he will be at Darlington on Sunday 21st October, and proceed home in a few days' time. Letters may be addressed care of Mr. Wm. Dixon, Victoria Place, Eastbourne, Darlington, or to T. M. Brown, Howden-le-Wear, R.S.O., Durham.



## A REMARKABLE CHILD.

The following letter, and what follows it, requires but little explanation. A few days previous to the date of the letter, a lady called at 15, Southampton Row, in a carriage, and sent in the *carte de visite* photograph of a little boy six years old. She asked Mr. Burns to give a phrenological delineation of the child, and send it to an address in London. He did so, and the following acknowledgment came in due course:—

Mr. James Burns.—Dear Sir,—You last week gave a delineation of the characteristics of a remarkable child, Augustus F. Savage, from only seeing his portrait. I have what you wrote, and wish, as the father of the child, to testify to the absolute truthfulness of your delineation. Had you lived with him from his infancy, you could not have given his character more correctly. But I find no mention of his extraordinary musical powers, at which I am not at all surprised, since no one would suspect their existence in a child of six years.

From the age of three and a-half years he has exhibited a remarkable talent for playing on the piano. At five he first played at a public concert, when his performance of "Home, Sweet Home," "The Last Rose of Summer," &c., astonished all who heard him. He can play all the most familiar airs and tunes, both sacred and secular, without hesitation, in seven different keys, and that with his eyes blindfolded and his ears stopped. He can tell the name of any note by the sound only, without seeing the keys either on the piano or any other instrument. He will learn quite a long piece by a few times practising, and then transpose it into another key and play it right through without looking at the music. His memory is astonishing. He is under a first-class teacher, and if spared will be devoted to the musical profession.

If you can find space, perhaps you would have no objection to insert this in your valuable paper, the *MEDIUM*, of which I have been a constant reader for years.—I am, Sir, yours truly,

C. W. SAVAGE.

313, Upper Parliament Street, Liverpool, Oct. 8.

In respect to the delineation which is herewith given, it should be stated that the photograph was very small, as the little boy was seated on a chair in an easy manner, and the picture included chair and all, causing the brain to be much reduced in size. It was, therefore, impossible to judge of the development of such a troublesome organ as Tune, but the musical tendencies are implied. The lady also desired a short description, not a full delineation, so that the phrenologist had to stop before he had told half of the story. As it is, the remarks made are quite extraordinary and wonderfully corroborated by the testimony of Mr. Savage:—

REMARKS ON THE PHOTOGRAPH OF AUGUSTUS F. SAVAGE,  
AGED SIX YEARS.

This child is chiefly remarkable for the ripeness of his mind. He is what may be called old in thought, and unites the simplicity of a child with the practical wisdom of much older years. The organisation is strong, yet it is extremely susceptible. He does not make vitality rapidly, and his health will depend very much upon his surroundings. Some persons will be unsuitable for him, and cause him to be unhappy and ill. The brain is very large, and well balanced. He seems to be quite affectionate, but there appears to be great development of those organs which give positiveness of character, moral principle, and self-reliance. He feels, and speaks, and acts, as if he were a man, and entirely in his own hands. He is not overbearing or presumptuous, but conducts himself in an independent and decided manner, having the ability to think for himself and express his opinion as if he had arrived at maturity. He is peaceful, open, and unselfish; at the same time he is remarkably discreet in regard to what should be said or done. He easily attracts the attention of others, is fond of pleasing and to be popular, yet is not affected or showy. Conscientiousness is large. He has much moral principle, and can act almost as an arbitrator in cases of dispute. His intellect is of the intuitional and inspirational type—that is, he seems to know, from his own perception of truth, that which is right and good, and does not have to depend upon the practical outcome of various systems of procedure. He is very inspirational, and will develop himself in a moralistic, literary, or educational direction, but will not care so much for physical science, mechanics, or business. He has a prophetic cast of mind. He sees a long way before him, is progressive and humanitarian in his religious tendencies, and could cultivate a kind of clairvoyance or inspiration which would give him a practical consciousness of spiritual existence.

## MR. J. J. MORSE'S VISIT TO SOUTH SHIELDS.

Dear Mr. Burns.—I beg to inform you that Mr. J. J. Morse's special visit to the South Shields "Excelsior Circle" took place on Tuesday evening last. Mr. Morse was accorded a hearty welcome. Tea was prepared at the house of Mr. Price. After tea a short meeting was held, when the chairman, Mr. Joseph Robertson, referred to the pleasure which he himself, along with the members of the circle, felt at having amongst us again Mr. Morse, whose labours were well-known throughout the spiritual ranks. The chairman then called upon Mr. Kealey to read a paper, bearing upon a scheme of issuing a monthly circular in the town. Mr. Kealey read the paper, which set forth the desirability of endeavouring to make a larger number of our fellow townspeople acquainted with the glorious truth of Spiritualism, instead of confining it to a scanty few. The press was a mighty power, whereby this might be accomplished. A few earnest workers, with a determination to carry on the work, might accomplish much. A press was ready; all that was necessary was a supply of type and paper—of course, the circular to be given away. There were those who understood the management of a press, and it could be worked amongst us.

Mr. Burnsides said the scheme had been agitating some considerable time, and he saw nothing to prevent it being a success providing a Committee of Management was formed to work it out.

Mr. Morse expressed himself very warmly upon the subject, and fully endorsed all that had been said, and kindly volunteered to lend us all the assistance in his power.

It was finally resolved that those of the members who choose to volunteer assistance in working the monthly circular, give in their names to the secretary.

The meeting then resolved itself into a seance, when Mr. Lambelle was controlled by "Oliver Cromwell," who, in his brusque and hearty manner, expressed the pleasure he felt, along with his spirit-friends, in being with us upon that occasion. He gave a hearty welcome to Mr. Morse and his spirit-guides. "Cromwell" in strong terms denounced those who, while convinced of the truth of Spiritualism, refused to come to the front and bear the brunt of the battle. He earnestly enjoined upon us the necessity of uniting ourselves more firmly together, and pursuing a right course until victory crowned our efforts.

The grandfather of Mr. Lambelle next controlled, and caused some merriment by his quaint remarks.

Mr. Morse was then influenced by "Tien Sien Tie," who very beautifully represented to us the efforts the spirit-world was making for the uplifting of humanity. The gates of the spirit-world were continually open, and the love of our dear friends gone before was continually, like a flood of light, being showered down upon us. Angel-hands guided us, and sweet angel-voices still whispered soothing words of comfort to us, and all that was asked in return was our love, and a working out in our daily lives that which they taught us. It was truly cheering and elevating to drink in the beautiful utterances of this dear friend, and I felt it was good to be there.

The "Strolling Player" next came, with his ready wit and quick repartee. He kept us in an almost continual roar of laughter. He dealt with Dr. Carpenter's theory of "Mental Cerebration," and "Unconscious Muscular Action," the rendering of which was magnificent, and quite charmed the company. When the "Strolling Player" first spoke, he said "Good evening," and someone in the room said "Good evening, friend." He wanted to know why he called him "friend." The person said he had heard him before, and so thought himself justified in using the word. The control said, that it did not necessarily follow that because he had heard or seen a person previously, the next time he heard or saw him, he was bound to be his friend; however he might be allowed to remark, although he was not a "quaker," he quite considered himself a "friend"; and in reference to Christianity the control said, "This is a Christian country, we are considered as Christians, in fact we are full of Christianity, but if we had a little more humanity to salt it down we would be a great deal better."

We quite enjoyed the remarks made by this dear friend; he appeared to infuse new life into us. Mr. Morse returned to his normal state when supper was partaken of, and the company kept together till an early hour enjoying themselves.

We expect Mr. Morse with us again in about a month. Wishing him success and prosperity, and yourself the same; with kind regards, I remain, yours faithfully, THOMAS M. BURNSIDES,  
South Shields, October 10. Sec. "Excelsior Circle."

## MR. MORSE AT SUNDERLAND.

On Thursday and Friday last, Mr. Morse delivered orations at Sunderland to moderate audiences, but the discourses gave great satisfaction. On the second evening Rabbi Levy, of Sunderland, proposed as a subject: "Prove the Immortality of the Soul." A local paper states:—

"The medium having become entranced, took up the position of a sceptic, and in a clearly logical and eloquent style deduced from a study of Nature herself, the necessary evidence to prove the immortality of the human soul, apart altogether from a religious or spiritualistic theory. To prove to a demonstration the existence of man's soul, the speaker held that Nature was not a creation developed from a fortuitous course of atoms deposited by chance, with no end or aim, but which tested might appear destitute of order. The facts of Nature presented quite an opposite character to chance."

The report goes on with a summary of the lecture and thus concludes:—

"Rabbi Levy, as the propounder of the question, thanked the lecturer on behalf of the audience, for the eloquent lecture given impromptu, and said he never listened with greater interest and attention to an hour's discourse. It was as if a fountain of eloquence had opened and rolled its waters unceasingly. The gentleman was a total stranger to him. Such ability as exhibited was above the ordinary kind."

The gentleman who invited Mr. Morse deserves great credit for thus bringing the claims of Spiritualism before the large community, reached by the daily press of the town, and though the audiences were comparatively small, yet the influence of Mr. Morse's visit has been of considerable importance.

MR. A. KITSON is about to leave Gawthorpe, to enter the service of Mr. Wells, phrenologist and physiologist. This will be a great loss to the Ossett Lyceum. We wish Mr. Kitson much success in his new career.

DR. SLADE IN DENMARK.—Mr. Simmons writes from Frigslang on October 12:—"We arrived here on the night of the 4th, and are the guests of Mr. Neergaard, who is very much interested in the investigation of the subject of Spiritualism. He is having sittings every day, and has also invited a number of his friends, some scientists coming from Copenhagen. We hope to leave here in the early part of next week either for Copenhagen or Berlin. I think now it will be Berlin. Last evening the keys were struck on the piano while they were sitting at the table for manifestations, the distance between the medium and the instrument being near ten feet." While on the subject of Dr. Slade's mediumship, we may observe that Mr. Simmons' explanation of the "plagiarism" case which we recently published, has not been noticed by those critics who are so eager to throw censure at Dr. Slade. What have said critics now to say on the matter?



## A HALL FOR DR. MONCK.

Dear Sir,—As a paid medium lacking the power which ought to have come, and did not to any alarming extent, through a bishop's hands thrice laid upon my head, and twice to Holy Orders to make me first a deacon, and then a priest, I support the scheme in favour of a medium of undoubted power—Dr. Monck—to secure for him a hall for the use and exercise of the gifts he spiritually possesses without the intervention of Episcopal grace conferring.

Had I his power psychological, and endowments mental, and gifts oratorical, I should gladly exchange my recognised position for his, and look for, and expect preferment and scope for usefulness to a greater degree among Spiritualists than I can ever hope for as an unbeneficed clergyman of the Church of England. For I make no doubt whatever that he is just the man all round, and especially in the points I covet, for a great work in the Spiritual Movement of to-day and the coming to-morrows.

Mediums generally lack the qualifications publicly to put the philosophy of the phenomena occurring through them in a striking light. But the happy knack of doing this seems native with Dr. Monck. His early inspirational gifts, and after training for the Baptist persuasion, and subsequent ministry therein, have combined with his apprehension of advanced truth and psychical ability to demonstrate the practical realities of the theories propounded, fitted him for the mission unto which he is called, and the position contemplated for him when the hall is secured. And I hope this will be soon, for not one or two of my clerical brethren, but more, may one day be glad of such city of refuge, when for our inconvenient boldness (as in this respect the writer has been repeatedly threatened) we have been cast out of the synagogue.

I am glad to hear that a subscription list is opened to give Dr. Monck this platform position before the London public. It is due to him and the Cause of Spiritualism for which he has suffered, through which suffering, without thanks to those who inflicted it, he has come strengthened in every way; and now I see in the *Pall Mall Gazette* a full report copied from the *Spectator* of interesting and undoubted phenomena obtained through him that were attested to by the high scientific name of Mr. Alfred Russel Wallace, F.R.S.

"A change came o'er the spirit of my dream,"

and a change in the public mind is imminent regarding mediumship, and Spiritualism, and psychological science, and the Press will follow the lead in this improved state of feeling; and I am persuaded the public will soon see how unjustly Dr. Monck has been treated. In part it has already acknowledged the injury done him, and now the rising tide in his favour cannot do better than set in the direction of your subscription columns; and, to secure him a lecture hall for Sunday evenings, please set my name down for £7, and, covering my identity from Episcopal curiosity, simply tell your readers that it is

"A NAME FROM THE CLERGY LIST."

## SUBSCRIPTIONS FOR DR. MONCK'S HALL.

		£	s.	d.
Mrs. E. Tyndall	... .. 2 reserved seats	5	0	0
Dr. Donald Kennedy	... .. 2 do.	5	0	0
Mr. Reginald Poole	... .. 2 do.	5	0	0
Mr. T. Blackburn	... .. 1 do.	1	10	0
Mr. Wortley	... .. 1 do.	1	0	0
Mr. Waddell	... .. 1 do.	1	0	0
"A Name from the Clergy List"	... .. 1 do.	7	0	0
Lady H.	... .. 1 do.	2	0	0
Mrs. Anderson	... .. 1 do.	1	0	0

Mr. W. P. Adshead, Belper, near Derby, writes: "I quite approve of the project, and shall be willing to pay for a sitting for twelve months."

## MATERIALIZATION SEANCE AT QUEBEC HALL.

To the Editor.—Sir,—On Thursday evening, October 11th, the last of a series of sittings with Mr. Herne, the well-known physical medium, took place at Quebec Hall, 25, Great Quebec Street, W., when a company of not less than thirteen ladies and gentlemen assembled. A cabinet was improvised in a corner of the hall by curtains suspended from the ceiling. The company were seated round a table within the curtains, their hands being laid on the table and linked together, thereby preventing the possibility of fraudulent manipulatory action.

The proceedings were commenced by the singing of a hymn, during and at the conclusion of which, loud raps were heard on the table, presently followed by a shower of wood-nuts. Nothing could be seen in consequence of the perfect darkness, but some ladies exclaimed that apples were being forced into their mouths, which, when bitten, were taken away again, Mr. Herne being at the same time loud in his remonstrances against an attempt to make him swallow two large mussels.

A paper-tube which lay on the table then lightly tapped all hands, "Peter" and "John King" announcing their presence in the direct voice. "Peter" caused considerable amusement by the wit and satire contained in his observations, indulging in unmistakable personalities to those of the sitters with whom he was best acquainted. The fluttering of a bird was heard and search was eventually made, but with no result (as on a previous occasion with the same medium four linnets were placed amongst the sitters—one being forced into Mr. White's hand—three of which are still alive and in a thriving condition.)

At this point the company were requested to sit outside the cabinet, leaving Mr. Herne inside. "Peter" then kept up an

animated conversation with some of the sitters while the process of materialisation went on, but shortly the curtains were parted and a luminous mist was observed, which gradually resolved itself into the shape of a man which was at once recognised by some as the "John King" of their previous experiences. Evidence of the ponderosity of the form was given by the creaking of the floor-boards as he walked from one sitter to another gravely bowing his head in acknowledgment of their greetings, and extending his white robe for their inspection. A lady inquired whether he could touch her hand, and in reply he said, in his usual gruff but kindly voice, "I don't know, I'll try," and retired into the cabinet presumably to gain the requisite power, but was unable to succeed. The proceedings were brought to rather an abrupt termination by "Cissy," who was controlling Mr. Herne, making a demand for light, as she said that bad influences were coming.

The company then separated, each and all expressing their entire satisfaction and belief in the genuineness of the phenomena witnessed.

It may be as well to mention that Mr. Herne was thoroughly searched by two gentlemen both before and after the service, and that nothing whatever of a suspicious nature was found on him, and I can speak personally as to the extreme simplicity of the arrangement of the cabinet, having myself assisted in adjusting it. The portions of apples, the nuts, and the two mussels, were found on light being brought, and were safely appropriated by some as proofs of the wonderful influence of spirits on matter.

JAMES WHITEHORNE.

## CONJURING, CLAIRVOYANCE, AND MEDIUMSHIP.

A discussion on "Spiritualism" is at present going on in the *Shields Daily Gazette*. In a recent letter Mr. Lambelle says:—

When Miss Anderson and her father visited this town some ten years ago, I, with other of my friends went to see the "sights." But previous to that time I had read a book on conjuring, which professed, among other things, to explain the "trick of clairvoyance," by showing that the information was conveyed to the "deceiver" or "clairvoyant" by representative terms, which gave the names of the different things held up for description. Through those means I was quite prepared to judge whether or not these terms were employed on the occasion of my visit. My conclusion was shared by my friends, and was to the effect that they were not; but I had a better opportunity of "proving" this as time wore on. A gentleman in the audience expressed himself in this wise. "If it be clairvoyance she can certainly tell me what I hold in my hand." During this time Miss Anderson sat with her back to the audience, and blindfolded, she at once told that it was a foreign coin, and gave a minute description of it. Some remarks followed, which led Prof. Anderson to say that his "man" would go into the body of the ball and collect such articles as might be offered for description. This was done, and without one word from the "man" which would be calculated to convey the name or description, she described every article to the satisfaction and evident delight of the whole audience. The dates on several of the coins (and there were many) were accurately given; and a gentleman in the front seats held in his own hand a £5 note, and requested the number to be stated. This was also done satisfactorily.

Now, Sir, I may ask, what are these? Plainly no tricks. What then? Why the only explanation that the case will admit of is, that Miss Anderson saw those things independently of her external sight or vision; and this we call clairvoyance.

Another correspondent in the same paper supplies the following definitions:—

I take it that a medium is a person who does not individually produce anything, or do anything, but who simply yields himself a passive instrument in the hands of the invisibles, to use him as they think proper. A conjurer, on the other hand, is a person that meditates, cogitates, and wilfully plans to deceive his audience, which he is quite justified in doing, providing he can do it honestly. If no difference exists between mediums and common conjurers, I say, away with Spiritualism, and let it be swept from the face of the earth.

We met a gentleman the other day who says that Miss Anderson has psychical powers with which she aids her conjuring work, but we must look for our Spiritualism in other quarters.

## CASE OF HEALING.

I hereby certify that I have been undergoing magnetic treatment for a short time at the hands of Mr. P. A. Pickering, of Middlesbrough, a gentleman, who is an entire stranger to me, and whom I have never yet seen in my life, to my knowledge. I was suffering from severe pains in my sides, chest, back, shoulders, &c., which the medical men told me was consumption, from which I would not recover. I applied to this "stranger friend," who at once kindly sent me a supply of magnetised flannel, which he has continued to do at intervals. I have followed his instructions very closely, and am now thankful to say that the pains are gradually leaving me, and I am wonderfully improved in health; and I really believe that in a very short time, with the blessing of God, I shall be fully restored to health again through the agency of Mr. Pickering.—I am, yours faithfully, G. H. P. J.

33, Devonshire Street, Monkwearmouth,  
25th September.

The *Spiritual Offering* has reached its sixth number and improves with each monthly issue. It is well got up, and has a literary air about it which is decidedly attractive. It may be obtained of Nettie Pease Fox, St. Lewis, Mo.

WILLIAM WALKER, of Marlborough Street, Haggerston, testifies to the benefits he has received at Mr. Hawkins's healing seances on Sunday mornings. Our correspondent's son, five years old, had whooping cough very bad, but after being twice magnetised by Mr. Hawkins, the cough entirely left him. The developing circle held on Wednesday and Saturday evenings, is highly spoken of.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

	s.	d.		£	s.	d.
One copy, post free, weekly	0	2	per annum	0	8	8
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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 19, 1877.

### THIS MUST BE THE LAST NUMBER OF THE MEDIUM.

Unless I can immediately find a supply of ready cash. For the last few days I have been utterly disappointed in business matters, and the consequence is that I have no money to go on with, and I cannot get work and material for nothing.

It is absolutely necessary that I have a considerable sum tomorrow, and in all I require £100 by the middle of next week, and if it is desired that I remain in this work and publish the MEDIUM, the friends of the Cause will no doubt send the required means in to me.

Contributions may be made in the form of—

Deposits in the Publishing Fund.

Orders for Books, accompanied by cash.

Subscriptions to the Spiritual Institution.

Payment of Accounts due.

It must be cash in some form; no other kind of thing can serve the end required.

I do not ask this for myself: I am not "begging." I simply tell the readers of the MEDIUM that I cannot produce the paper and devote myself to the work attendant thereon, unless I can find the necessary means.

If they want the paper and my services in connection with the Cause as hitherto, the means must come in some shape. I am not made of money. After doing my very best, if I cannot do sufficient business to meet absolute requirements I must perforce stop. If I had £1000 a year I would gladly spend it, every penny, and work for the bare means of existence to carry on this paper and the good mission that attends it. I know that there is no such blessed work in Britain. But what am I to do? My house is full of excellent books; I do all I possibly can to make them known; and if no one buys—if my wares are left on my hands—I must do as any other business man has to do. I cannot be shopkeeper and customer at the same time. I do the one duty; it is for Spiritualists to do the other, or my efforts are fruitless.

Many showers of tears have rained upon my paper as I have pleaded for this great work these past ten years. I have spent my life's energies to its dregs. I have looked into the dark tomb and come back to this life again, weak as an infant, to return to the struggle; this I have done repeatedly. My life has been laid down, but what avails the sacrifice if the narrow views of men will not permit them to sustain the altar upon which it is offered? As an equivalent for my self-sacrifice, griefs, and toils, what has been done by all combined? Some have given 5s. a year, some £1, some £10, very few £20, and not many above that sum.

These offerings, or the whole combined, are a poor weight to throw into the opposite end of the scale for all that a man has—soul, body, and substance; but such is the price which Spiritualists set these articles up at, and knock them down as worthless to the man who is exhausted and penniless.

This work is now in such a well developed and arranged state, that it could be made self-supporting in a few weeks by a systematic Educational Movement such as has been advocated of late, and the adoption of which is the only hope of Spiritualism. The year that has been gone through has severely tried all kinds of trade, but the literature of Spiritualism in particular. Spiritualists have not recovered themselves yet; meanwhile I cannot go on without an augmentation of business. I would gladly pay all expenses of this work out of my own business resources if I could do enough to permit it. If, on the other hand, I do almost no business at all, the means must come from other sources, or the work must stop.

I will thank the friends of the Movement for an immediate response, that I may be able to make arrangements for next week.  
J. BURNS, O.S.T.

### FEATURES OF THE WEEK.

Our columns are this week instinct with life and promise, over which a blight is cast at the last moment by the notice that his kind friends the Spiritualists have starved the Editor out. "Crucify him" is the practical cry of the readers of the MEDIUM. It must be an awful sin to be a Spiritual Teacher; it has always been severely punished. We hope Spiritualists will remove the reproach which at this moment hangs over them.

"The Spirits on Capital Punishment" is an abbreviation of the subject of Mr. Colville's discourse at Doughty Hall next Sunday morning, and as the subject is at present attracting attention, we hope he will have a full audience to open his Sunday morning series. In another column is given a spiritual communication discussing the question of capital punishment, said to be from a spirit the son of Mr. Morse's chief control. The recent agitation on behalf of the Penge convicts has resulted in their respite. Opinion on the matter has been much divided amongst Spiritualists as well as in the community generally. One friend records a curious experience on the point. Those who were in favour of hanging the prisoners and loud in their declamations were the subjects of King Alcohol, whereas the teetotalers voted for the abolition of the death punishment.

Mr. Morse's Anniversary Week has not transpired sufficiently to enable us to give a complete summary of its results. The audience which greeted him at Doughty Hall on Sunday was crowded to overflowing and highly respectable. The discourse given was of a most comprehensive and yet practical character as can be gathered even from our much condensed report. For upwards of two hours the audience was riveted to the spot. Mr. Burns made a cordial speech, and his kindly reference to Mr. Morse's value and work was warmly appreciated by the crowded audience. Altogether the Anniversary Sunday at Doughty Hall was cheerily prophetic of brotherhood, unity, usefulness, and co-operation during the incoming year. Pray God that it may be so.

Dr. Monck's extraordinary materialisation seances have been the theme of wonder and comment. It is impossible to estimate the great services which Dr. Monck's mediumship has conferred upon the Cause by these manifestations, and yet they have been freely bestowed without money and without price. It is altogether wrong to characterise mediums as mercenary and selfish when they endeavour to derive the means of subsistence from those who pester them for mediumistic services, for the grandest results of spirit-power are generally bestowed by mediums in the heartiest and freest manner possible. We hope the friends of the Cause will show their appreciation of Dr. Monck's services by sustaining him in his Sunday evening arrangements.

"The Spiritual Teachers' Calendar" has been a grand success. It is destined to do much for the popularisation of the Cause in London. Those who conduct public meetings in the metropolis may have their announcements entered thereon. All matter should be sent in soon to enable the Calendar to be put to press before the end of the month. The first number was rather too hurriedly got up. It is hoped that some improvement may be made in future issues.

Mrs. Bassett's Wednesday evening receptions are affording valuable evidences of spirit-intercourse. The direct voice is in a high state of perfection, and *viva voce* conversations with the controls are effected on Wednesday evenings. The attendance is scrupulously select, affording favourable opportunities for genuine investigators.

### QUESTIONS ANSWERED BY MR. COLVILLE'S GUIDES.

Q. Do you consider the devil a personified being?

A. The devil is the principle of evil in the world. The origin of the term is "evil" and he is spoken of as the "evil one." Devil simply signifies all evil in the aggregate, and refers to the negative element in nature. All crime and badness form evil conditions, and you contain just so little of the devil within you as you abstain from sin.

Q. Are good and evil alike both the attributes of God?

A. Good alone proceeds from God. Evil is the misuse of God's gifts.

Q. Is the Messiah an idea, or is it permanently associated with Jesus?

A. The Messiahship is permanently associated with Jesus in so far as the present dispensation is concerned. It remained with Buddha and others so long as their dispensations lasted, and belongs to the one who has charge of the world's religious cycles or epochs, and relates him to the time during which he performs his special work.

Dr. Mack is expected in London in a few weeks, when his book on "Healing" will be pushed forward with all speed.

Our friend Mr. Champernowne, Kingston-on-Thames, in remitting his subscription of 5s. for the Spiritual Institution, making in all £1 for 1877, sent another £1 which he readily obtained from a friend to whom Mr. Champernowne introduced the claims of our work. By following the example thus recorded, there would be abundant help to carry on the Cause. Mr. C. also speaks of a gratifying case of healing chronic headache performed by himself, and the astonishment he created in the minds of some friends by taking them to Mr. Colville's lecture at Langham Hall.



## MR. COLVILLE ON SWEDENBORG AT DOUGHTY HALL.

On Sunday evening Mr. Colville's guides have announced that he will, under inspiration, give a discourse upon "Swedenborg and his Teachings," affording a view of the subject from the spirit-side. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

On Sunday, October 28, Miss Chandos Leigh Hunt will lecture on "The Action of Spirits on Man, and the Action of Man on Spirits."

Mrs. Ward is making efforts to improve the musical part of the service. Ladies and gentlemen who desire to take part should attend at Doughty Hall at half-past six o'clock for practice before the service begins.

## SUNDAY MORNING SERVICE AT DOUGHTY HALL.

On Sunday next, Oct. 21, W. J. Colville will deliver a discourse on the following subject, under influence of his spirit-guides:—"How should we Treat our Criminals, or What are the Effects of Capital Punishment: Is it Lawful?" All seats free. Service at 11.15 precisely. Voluntary collection for expenses.

## LANGHAM HALL.—MONDAY EVENING MEETINGS GUARANTEE FUND.

W. J. Colville desires to return his sincere thanks to those who so kindly contributed, unasked, to the fund for advertising, and in other ways sustaining the Monday Evening Meetings at Langham Hall.

The following donations have been received:— £ s. d.  
A Friend .. .. . 2 0 0  
A Lady .. .. . 0 5 0

Donations will be most thankfully received and acknowledged by W. J. Colville, care of Mr. J. Burns, 15, Southampton Row.

## THE MUSICAL SEANCES.

On Friday evening Madame Llanoré, through an accident, was unable to attend, and so there was no seance.

On Tuesday evening there was an excellent meeting, which fully made up for the disappointment caused on Friday evening. Madame Llanoré played and sang in a most pleasing manner, after which Mr. Towns described spirit-friends, many of whom were recognised, and Mr. Colville's guides recited an impromptu poem, and replied to several questions. Friends are freely admitted to these meetings. Mr. Colville will answer questions on Friday evening.

## THE SUMMER-LAND.

"He who holds fast to wisdom inquires after the Heavenly abodes."  
Zend-Avesta, Gotha, xxxi. 12.

The Summer-land! the Summer-land!  
It's flowery breath I feel it now,  
It's cooling fragrance on my brow,  
The waves of music on this strand  
Are voices from that Summer-land.  
The beauteous earth! the beauteous earth!  
Is a faint shadow of thy bliss,  
And woman's love, and woman's kiss,  
Though even here of priceless worth,  
In thy bright sphere have warmer birth.  
The lonely heart that loved in vain,  
The longing soul that ne'er was filled,  
The throbbing pulse that ne'er was stilled,  
In yonder land is loved again,  
And sunny joy replaces pain.  
The Summer-land! the Summer-land!  
It's harvests may be ours even now,  
The golden fruit of love enow  
Is ready for our outstretched hand,  
In sunny groves, beside its strand.  
The white-robed choir! the sainted choir!  
Fill all the Summer-land with song,  
New beauty crowns the angel-throng,  
Apollo strikes the seven-stringed lyre,  
And every heart is steeped in fire.  
Within our Summer-land is rest  
From all earth-cares below,  
The undying sun with throbbing glow  
Makes every sorrowing bosom blest,  
With the sun-glory of the west.  
For, wandering on that sunlit shore,  
Those who on earth unblest by love  
Went mourning to their home above  
Shall surely find that golden store,—  
A heart with warm love running o'er.

Arcahon, 1877.

A. J. C.

WE have had a call from Mrs. C. B. Winslow, M.D. of Washington, D.C. She is editor of *The Alpha*, a progressive periodical. Mrs. Winslow was the bearer of fraternal remembrance from D. Lyman, Esq., of the Treasury, Washington.

Mr. WILLIE EGLINTON has returned to town, and is prepared to give his friends the benefit of his mediumship which is now in a very perfect state of development. He will be glad to receive correspondence without further delay, that his arrangements may be so complete as to prevent the disappointment of any who may desire his services.

Mr. JOHN PETERSON, late of Sandhurst, Victoria, writes from Malmo, Sweden, expressing his pleasure at what he witnessed on his passing through London. The various seances are all fully described. Mr. Peterson says he has not met with any Spiritualists since his return to his native country.

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## The Order of Spiritual Teachers.

To encourage the formation of Schools of Spiritual Teachers, and the spread of knowledge on Spiritualism, we offer to give one book in, as a present, when three copies of the same work are ordered. Thus, on payment of 15s., the price of three copies of the "Arcana of Spiritualism," four copies will be supplied, worth £1. All other works supplied to Schools on the same terms.

## MOTTO FOR THE ORDER.

## "TRY!"

I received a letter the other day which contained the following expression: "We are about to start a book-club, but we cannot manage a School." The sentence represents the state of feeling among hundreds of our readers who have for several months been deeply interested in the O.S.T. It is felt that the establishment of a School is an important step which should not be undertaken without due consideration and preparation. At this conscientious timidity I am not sorry, for it indicates that when the work is gone into, the devotion displayed will produce valuable fruits. I would, however, make the way as easy as possible for those who have the desire to work in this important department, and I will address myself in the first place to the correspondent whose remarks I quote, and others who have come to a similar resolution. He says he and his friends are about to form a book-club. This they seem to regard as easy of accomplishment, but the difficulty is in managing the School. Now let us suppose that the friends meet once a week for the business of the book-club. By adopting the following measures the School will at once come into operation.

The friends, male and female, assemble and sit harmoniously round a table like any committee or business meeting. The lady or gentleman who takes the chief part in working the scheme, or at whose house the meeting is held sits at the head of the table, acts as chairman and is Chief Monitor. All the friends having taken their places, a hymn is given out and everybody feels harmonious and comfortable. After the hymn the Accountant takes out his register, collects the club money, and duly enters each subscription after the name of the subscriber. Perhaps some book is to be voted for, or distributed to the person who by ballot or otherwise is entitled to receive it.

The business part of the meeting is now at an end, but the evening is not yet far spent, and it is a pity for so many friends to come together without a further useful purpose. The Chief Monitor may give the reading himself, or someone else may be appointed as Monitor to read a portion from some book. Let us suppose "Illness: its Cause and Cure" is selected. An excellent reading may be pointed out from various portions of this valuable little work. Turning to page 47 we find a chapter entitled "Hints on the preservation of Health, and the Management of Illness." Truly an excellent essay, most practical, and comprehensible by all. The mothers present could give practical remarks on their success in managing illness in their families. Those with little experience could ask questions of such as were more advanced in life, and this reading of ten pages might be prolonged into an hour's useful instruction, such as could not be obtained at any lecture or school at present in existence.

Another hymn is sung, but it is yet far from being ten o'clock, and to conclude, a short scriptural reading might be furnished by another Monitor. The 23rd Psalm might be selected, Daniel x., Matthew vi., or other passages with which the reader might be impressed. Following this, spirit-influences might control some medium and give a few remarks of a useful nature. Thus the School would be a fact without trouble or expense, and it would make the book-club of far more use and of greater interest than to carry on the book subscription without this course of study. New Monitors should be appointed for every succeeding night, and those who are not given to expressing themselves should be induced to add their remarks to the general stock of information.

I can speak from experience that no kind of meeting is so useful or instructive as a School of this kind. The No. 1 School, at 15, Southampton Row, has been in existence now for over three months, and I have learned more from it than from any other source during that time.

The weekly reports in the MEDIUM show that proceedings of the most interesting character are carried on at its weekly meetings, and the reports fall far short of doing justice to the subject. The same advantages might be enjoyed in other places if a family and a few visitors, or even a family without visitors would take up this method of instruction and culture.



I hope to receive many letters during the next week, reporting as to the progress made in trying the plan herewith sketched out.  
J. BURNS, O.S.T.

#### NO. 1 SCHOOL, 15, SOUTHAMPTON ROW.

The last meeting was devoted to experiences in mediumship. Mrs. Lister acted as Monitor, her experience as a medium being the chief source of interest and instruction. During an engrossing conversation she gave many examples of the clairvoyant power, the faculty of sight in her case being not at all times exercised through the eyes. It is sometimes located in the front of the head, and even in the region of the heart. This distribution of the faculty is frequently observed in clairvoyance, and has been pointed out in works on Mesmerism many years ago. An interesting succession of facts and experiences was furnished by various Teachers. The conversation turned on the action of the eye in ordinary sight, and ambiguous phenomena proceeding from physical causes, but which might be mistaken for psychical. Miss Chandos Leigh Hunt and Mr. Joseph Wallace were present as visitors, and added some valuable comments to the conversation. Monitor Lister, under the influence of her control, magnetised Teacher Mrs. Watts, who became entranced, and her spirit-guide gave several tests by describing spirits. There was great harmony in the school, and the spirit-power was very pronounced. After appointing Monitors for the following week, the meeting dissolved.

#### HYDE PROGRESSIVE DISCUSSION SCHOOL.

At the meeting of this School on Tuesday last, Mr. Ogden replied to the subject of discussion the previous week, by an essay, "The Morality of the Bible" in which he endeavoured to show that whatever construction was put upon the Bible, it was a book which all Christians could turn to in the hour of sorrow and trouble, and there find relief. In support of his view he quoted from "A Discourse on Matters pertaining to Religion" by Theodore Parker, in which the author says, that, "Men rest on the Bible their dearest hopes," but in another quotation from the same book, it says: "The terms used in the Bible are of great latitude," as "Thus saith the Lord" and "The Spirit of the Lord came upon them." Mr. Hartley spoke a few words in opposition, and said that men in all ages (historical) had religious tendencies, the circumstances of each individual determining those tendencies. The Chinaman, Hindoo, or Moslem, looked on our Bible as infidel; we were equally as sure that their religious books were very infidel. Mr. Johnson next took up the question, and by reading the stories of the fig-leaves, the men of Shechem, Dinah, Rebecca, doubted whether the Bible could claim the name "moral." Of what use are those disagreeable incidents? he asked. Of use in corrupting the morals of young people. Very often in churches the whole of the service was spent by many young persons in searching out such passages as he had read, and handing them to their companions. A lady present said she had a servant some time ago, whom she thought was a sincere Christian, for she very often read the Bible, but one day she casually looked at the book in the servants' absence, and was surprised to find it open at one of these disagreeable passages, but on searching further, found the Book annotated at all the stories mentioned by Mr. Johnson, which gave one fact in favour of his statement. The subject will be taken from another point next week.

Dear Mr. Burns,—In your report of the reading by Mr. Hartley of his paper, "Is the Bible the Highest Standard of Morality?" in to-day's MEDIUM, I read:—"Mr. Hartley compared the law for regulating slaves, as given by Moses in Exodus xxi. 1—11 and in the Koran by Mohammed, p. 266, Sale's edition, where the law of Moses was so severe that once a slave always a slave, while on the other hand Mohammed allowed slaves to redeem themselves on paying a certain sum."

On reference to the chapter and verses quoted I find that Moses begins by limiting the duration of a man servant's service to six years, adding "and in the seventh he shall go out free for nothing," exception only being made in the case of one who shall plainly say, "I love my master, my wife, and my children, I will not go out free;" whilst female slaves, though less favoured, were in some cases liable to "redemption," and in others (where the master desired to come short in certain specified duties) they, too, were to "go out free without money."

In the interest of "truth" kindly find space in your next issue for this correction, and oblige, yours faithfully,  
J. C. W.  
October 12th.

#### DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

To the Editor.—Sir,—With the view of affording increased facilities for debating subjects connected with Spiritualism, Mesmerism, &c., the Council have recently resolved to make suitable arrangements for fortnightly social discussion meetings, to be held at these rooms on Monday evenings during the winter months. The opening meeting is fixed for Monday evening, the 5th of November next, when a paper entitled "Experiments on the Mesmerising of Animals," by Mr. W. H. Harrison, honorary member, will be read and discussed.

Members are specially invited to submit at these meetings any personal experiences, or to contribute original papers, the discussion of which among their fellow members may aid in attaining a more comprehensive knowledge of the subjects thus brought forward in connection with the purposes of the Association. Those members, who are willing to introduce subjects for debate during the forthcoming season, are respectfully requested to notify particulars to the undersigned, as far in advance as practicable, in order to permit of dates being arranged.

Admission to these discussion meetings will be free to members of the Association and visitors introduced by them, as well as to members of other similar organisations with which a reciprocity of privileges exists, and also strangers on production of their card.—Yours faithfully,  
THOMAS BLYTON, Hon. Sec.

53, Sigdon Road, Dalston Lane, E., October 15.

Mr. Morse will lecture at Derby on the 30th of October. Next week further particulars will be given.

#### MR. COLVILLE AT LANGHAM HALL.

Last Monday night the fifth of a course of inspirational discourses was given at the Langham Hall, 43, Great Portland Street, through the mediumship of Mr. W. J. Colville, on which occasion the service was conducted, as on the previous Monday evening, by Miss Chandos Leigh Hunt. The serviceable efforts on the part of this lady, in her endeavour to make these meetings attractive, deserve favourable comment, and great interest has hitherto been manifested in her opening remarks, which more particularly are framed for the guidance of investigators, for whom these meetings are specially intended. The attendance was remarkably good.

After the singing and devotional exercises, subjects as usual were supplied by the audience, and voted for. The subject selected was, "What will be the Final Destiny of the Human Race?"

Mr. Colville then rose, under the influence of his guides, and, after offering up a prayer, enumerated the various speculations of the many religions of the world in regard to the destiny of mankind. These were explained in clear and forcible language, and as the speaker proceeded with his discourse he gained the sympathy of those present, who signified their approval of his utterances by frequent outbursts of applause. He observed, in the course of his address, that all life tended towards progression, and ultimate unity in one harmonious whole, but that it was impossible to answer the question at once and finally, because no one individual had reached the zenith of perfection. The testimony of the highest met with in the spheres was, that that which was known to-day was not known yesterday, but that further knowledge was hoped to be attained in the future. The final and ultimate of every human soul would undoubtedly be absolute perfection; but as that condition was unknown to the guides of the medium, and they had not dwelt in the abodes where knowledge was faultless, they were unable to offer a final decision.

After the address questions were put to the medium and readily answered by him, amongst which the following occurred:—

Q. "Did I understand you to say that Jesus Christ was a medium in the same way as you 'are yourself'?"—A. By no means. You are doubtless aware that if mediumship is to be serviceable to humanity it is always essential that those spirits who control the medium should be in a higher sphere of spiritual development than that which the medium has at the present time attained to. Therefore, if Jesus Christ was the most exalted personage spiritually who has ever lived upon earth, he did not require to be influenced by the disembodied spirits of humanity in order that he might teach the people in the ways of truth. We regard Jesus as the highest representative of God to humanity who has ever appeared to you upon your planet, but conceive that he was at times under the direct inspiration of those who have passed through earthly life, either on this or some other planet, and who have reached to the most exalted of the celestial spheres.

"Does the desire for a certain thing have any influence upon its attainments?"

Most undoubtedly, and you will usually perceive that all desires for something are caused by the possession of the talent enabling the attainment of the desire. You can have no strong desire to possess anything unless you have the necessary qualifications to enable you to possess it. No person ever desires to become a great musician, poet, painter, or artist, who does not possess the talent for music, painting, or whatever it may be. There are thousands of persons, yea millions, upon the earth-plane, who do not realise the fulfilment of their desires, owing to their being placed in inharmonious surroundings. Millions work at uncongenial toil in this life. Not so in the spirit spheres; there you perform that work for which you are naturally fitted. As you rise higher your desires become more spiritualised. The essence of the desire is the same, and the external expression of it is always realised sooner or later, it may be materially in this life and spiritually in the life to come; but every desire inherent in the mind of man will be ultimately fully realised by that man when he is spiritually developed.

"If I have no desire or belief in immortality, shall I therefore lose my immortality?"

You cannot lose that which in reality constitutes your very being. Your soul is immortal, and your soul necessarily desires immortality, and can desire nothing else; but when mankind are not conscious of a desire for immortality, it is because they are not conscious of the possession of their souls. Emanuel Swedenborg has stated that there are many spirits in the spirit-world, who do not know that they have passed out of the body. They gravitate to earth, and there remain until the higher part of their nature becomes developed, and sooner or later it must become developed. The absence of a desire for immortality proves that you may be intellectually developed, but not spiritually developed, consequently the soul which dwells with you cannot express itself through your undeveloped spiritual organism.

"Will you give a definition of the word regeneration?"

When a spirit is fully regenerated it is in so pure a state that the soul expresses itself completely through it. It is a medium for the soul, in the same manner that pure white glass is a medium for the rays of the sun. Regeneration is usually a gradual process, but sometimes it may occur partially and instantaneously, and therefore those who speak of instantaneous conversion have some truth on their side. Anything which rouses man from the mental and spiritual sleep into which he has fallen, and produces a permanent change of life for the better, may be called in a limited sense regeneration. If you have been sinful and something makes you desire to be virtuous, and you carry your desire into effect, that is regeneration. When this desire has worked itself out to its utmost limit, and you are perfectly virtuous, then you are fully regenerated. Then you will enter the celestial states.

"Define the difference between soul and spirit."

The soul is that divine principle within you which constitutes you distinct from all other orders of organic life. All animals possess spirit. Man also possesses it, and shares it in common with the lower orders of life. Soul is vouchsafed to no lower order of being than man, and dwells in the spirit, even as the spirit dwells in the body during earthly life. When the soul has reached to maturity in the spirit, it will then become reunited and form the perfect angel. The soul is incapable of sin, and however sinful you may be while in an imperfect state, your soul is as pure as God is pure, and therefore the possession of a soul renders everlasting punishment an impossibility.



Several other questions were asked, after which the guides recited a long poem upon "The Influences of Capital Punishment," the subject being chosen by the audience.

Miss Leigh Hunt alluded to the improvement in the attendance and announced that it was Mr. Colville's intention to discontinue the meetings after next Monday evening, unless the receipts of both nights defrayed the expenses incurred.

The proceedings then closed.

#### SPIRITUAL AFFINITY, ASTROLOGY, AND MARRIAGE.

To the Editor.—Dear Sir,—“Veritas” has drawn attention to a very interesting phase of human nature, in his letter headed, “Sympathy and Spiritual Affinity”—interesting and instructive, as out of the proper understanding of spiritual and physical sympathy arises so much of what is truly human, as also bestial indeed, and which so very intimately concerns our daily intercourse and happiness on this earth and in the life to come. The subject in general, aside from the view which “Veritas” draws attention to, is one which deserves, from various points of view, a thorough elucidation, from its extreme practical importance, as applied more especially with reference to the sympathy which ought to exist between husband and wife, and in the family circle generally.

That we ought to be able to discern spiritually a friend, an enemy, a wife, a husband truly in the body, is one of the teachings of Spiritualism. But we have not yet arrived to that pitch of spiritual education which will enable us to judge aright in these matters. Marriage and friendship are declared a lottery, and rightly so, as usually engaged in.

It has often occurred to me, that above all the social relationships upon which well-informed spirits ought to be interrogated is that of marriage. As a special subject, the selection of a proper and sympathetic partner for life, it is one which the “gods” might discourse and enlarge upon, to the great advantage of suffering humanity. But ill-matched married people naturally dislike to have the fact revealed, and unfortunately these form by far the majority.

That Swedenborg and his spirit-friends fully recognised the importance of the subject can be gathered from a perusal of his very elaborate work, “Conjugal Love.” Strange to say, the subject of marriage appears to be purposely avoided in these later times by spirits and Spiritualists alike, although, to judge from the above-named excellent work, it is one which engaged daily, so to speak, the minds of the mighty in the upper spheres in his day. Do we want a source of knowledge which will enable us to answer the question, Will Mr. — or Miss — be an agreeable life-companion for me? I think so. The much-abused science of astrology (which I look upon as a phase of Spiritualism) professedly is at least one source of such knowledge.

Some people, ignorant of the science, will smile at the bare mention of the idea of choosing a wife or husband according to the dictates of that obscure and tabooed subject—yet so astrologers believe. As in the case of sympathy mentioned by “Veritas,” the several natal schemes of two parties will certainly disclose upon what points, other things being equal, they will agree, and disagree; and parties who live agreeably together have always sympathetic natal figures.

We have no reason from analogy to infer other than that parties who have lived harmoniously upon earth will be so also in the spirit-realm, and facts revealed appear to point to the same conclusion. Therefore astral sympathy discloses a spiritual sympathy if the premises be correct.

I would draw attention to a very important point. Those acquainted with the power of the will, will have no difficulty in understanding that in almost all cases in which the period of gestation has passed fairly without accident, the mother, by willing for during, say, three months previous to parturition, will be able to control the determinate period at which that event shall take place, within certain limits of course. Astral students generally, I'm afraid are little aware of this, yet facts go to show that this is the case. How otherwise? And if it is a fact, as it certainly is, that the figure of birth will indicate the controlling forces which will operate upon the native during his earthly career (spiritual also?) how very valuable, how very valuable indeed, a power for good and evil is thus granted to mortals.

The foregoing may help to clear the question put forward by “Veritas.” There is the old backneyed story regarding two snails, which is fully told in Gregory's “Animal Magnetism,” and so often quoted as to be in the memory of those who read, and which goes to show, that the physical sympathy at least, made mention of by “Veritas,” is not confined to the human organism, but exists in a very low form of animal life.

I should like “Veritas” to go into particulars concerning the cases he makes mention of, giving the particular kinds of sympathy experienced, together with the planets, places in the zodiac and twelve houses, mentioning M.C. and A.S.C. The figure need not be printed.—Yours truly,

J. W., Junr.

8, Airlie Terrace, Dundee, Sept. 9.

#### EXTRACTS FROM THE TRUTH-SEEKER BY J. PAGE HOPPS.

If Science be true, the Infinite God is assuredly the Great Fact of the Universe. For it bears witness to order, development, progress; and gives unequivocal testimony to a consequent starting point, and a beginning of the present order of things. It is true that God is invisible and intangible to the senses of man; that He is spirit, and that any attempt of the intellect to search Him out, fails to reach the divine depths of His being, or to search out all His attributes—and certainly none of our symbols, whether of words or things, represent Him fully to the mind. But this much we know, that He is, and that He is a thinking, loving, reasoning Essence, of absolute moral and spiritual excellence. And the mystery of His being is no bar to faith in Him, and trust and love of Him, even on intellectual grounds alone; for science adopts so many things that lie beyond the scope of the senses, that if reason admits a principle it is a sufficient ground for faith; and men are becoming accustomed to receive what the eye of the mind alone can perceive. Chemistry is full of wonders of this sort.—*The Soul*, a course of lectures by W. MITCHELL.

“THE RELIGION OF JESUS COMPARED WITH THE CHRISTIANITY OF TO-DAY.” By F. A. Binney. London: E. W. Allen. This is a useful but by no

means a matured book, except in so far as it expounds the philosophical and religious value of Spiritualism. The writer is evidently a most devoted, painstaking, and religious man; and, having read the Bible with his own eyes, has naturally come to the conclusion that it is anything but an infallible book. At the same time, he regards it as a deeply wronged book, and wronged most of all by “orthodox” people, who, in particular, have done Jesus the injustice of presenting him as a theologian, fond of dogmatism and damnatory clauses, whereas he was simply a good and gracious man who taught the supreme value of personal piety and spiritual religion. We intended to point out several critical errors which indicate only a partial and crude acquaintance with Biblical exegesis, but must content ourselves with a general caveat in that direction, while we most earnestly thank the writer for a great deal of clear, bold, and elevated religious thought, which is all the more reasonable and devout because he can bring to many problems the solutions that Spiritualism supplies.

Mr. Moody is very much given to praying for other people. We are glad to observe that he is being remembered. The Spiritualists, having been prayed for by him, have responded thus:—“Spirit of Truth, visit, we beseech thee, the mind of Brother Moody, and give him of Thy light. He tells us that the God of the universe keeps a hell prison house, where all human beings who do not hold certain speculative beliefs, such as Brother Moody and his sect approve, are to be kept in eternal torment. God forgive the man for uttering such fearful blasphemies against the Just One and the Benignant! God lead him out of such medieval superstitions into the light of science and a rational faith. We are finite and weak, O Lord, but all that is within us, all that can find utterance in reason and love and the sense of justice, protests against the horrible blasphemy which would make the Eternal One punish any one of His creatures for inability to violate the laws of reason by believing what to him is incredible. Save this man, O Lord, from the remorse which he must some day feel for spreading such false and mischievous views of the Divine character among the unthinking many.”

THEODORE PARKER, we are told, once said of Spiritualism, or, as he called it, “Spiritism,” “This belief, without priests, without creeds, without churches, without any established form of worship or teachers, entering silently every pathway of life, piercing every department of science, of literature, of religion, is destined to be the religion of the future.”

#### BATHING FOR MEDIUMS.

To the Editor.—Sir,—Although your excellent journal is devoted to spiritual matter yet as *sana mens in sano corpore* is a leading maxim of Spiritualists, let me recommend Spiritualist friends, and especially mediums, to where they may with greatest benefit recruit exhausted energy and get free of nervous and other ailments to which humanity is subject. At 54, York Terrace (not far from Baker Street Station), is situate M. Adolphus's Turkish, Electro-Turkish, and Galvanic Bath Establishment, fitted-up in the most costly and elaborate manner, and with every kind of medical bath which the human body can require. Entrance for males to the right, for females to the left. And I wish here simply to bear testimony to the patient and kindly interest displayed by M. Adolphus in giving free consultations to all and assigning to each the treatment most suitable to his needs, and giving instructions, when required, for fitting-up these baths in private houses. The baths here, Turkish and Electric, are simply perfection, and the rates as moderate as in any establishment in London or elsewhere.

As a preparation for mediums before entering on their duties let me specially recommend them. Those skilled in spirit-science will know what I mean.—Yours faithfully,

SANTAS.

#### THE VETERAN PIONEER MEDIUM IN BIRMINGHAM.

To the Editor.—Dear Sir,—The Spiritualists of Birmingham are experiencing a great revival.

Miss Keever and Miss Record made a stay of three weeks in this town and neighbourhood, making a deep impression on the minds of those who availed themselves of an opportunity to meet with them.

Mr. W. Wallace, the oldest medium in England, after leaving the ancient city of Coventry, came on to Birmingham a week ago, and the friends were delighted with the quality of the messages given by his controls, both in public and private. On Sunday evening the audience was completely electrified for one hour and a quarter by the importance and grandeur of the subject treated. Mr. Wallace will remain here some days longer. He has received pressing invitations to visit Northampton, Leicester, and other places on his return from the North. He will soon be in Manchester and Newcastle-on-Tyne.

We would advise all friends not to lose the opportunity of meeting with this well-tried medium.

60, Bristol Street, Birmingham, October 15.

C. W. ANDERSON.

HEALTH RESTORED.—A correspondent writes: “Thanks to Dr. Nichols's teaching, and the practice of vegetarianism for fifteen months, I am better now than I have been for four years. Three years ago I was an out-patient at Canterbury Hospital, and in the spring of last year was in-patient of the London Temperance Hospital, Gower Street, five weeks with severe dyspepsia, liver disease, and general emaciation. I was reduced to seven stone thirteen pounds. They put flesh on me in the hospital, but I soon went back to eight stone when I returned to work; then I adopted vegetarianism and total abstinence from every drink but water, and now I am ten stone four pounds and proportionately strong. Whole meal bread, skim milk, and salad oil are my daily food. A glorious change has this diet wrought in me. My children have never had anything but water and milk to drink, but I thought I could not work without tea, but now I go six hours from dinner to tea-time on my vegetarian food and water, and I am working at very hard work too. I afterwards walk home a mile comparatively comfortable instead of being white and exhausted as I used to be on meat, eggs, tea, &c.; and what is more, my food does not cost half what it did.” Added to this our correspondent has to stand the ridicule of his associates for being an adherent to Spiritualism. He is also a courageous anti-vaccinator.



## SUFFOLK MISSIONARY WORK.

Mr. Burns.—Dear Sir,—It is not often you are troubled about Spiritualism in Suffolk; perhaps you will allow me a short space to show that "the little heaven" begins to work.

September 27th, the district meeting of the I.O.G.T. was held at Bury St. Edmunds, and being one of the executive body, it was my duty to be present. Through the aid of the Spiritual Institution, I found that there was one Spiritualist at least at Bury St. Edmunds. After corresponding with him, we—my wife and self—had an invitation to stay with them. It was truly a delightful time. Mr. and Mrs. Aston are true Spiritualists, real children of the Spiritual Institution, never having witnessed any kind of manifestations of spirit, neither trance nor physical; but he takes regularly *Human Nature*, the MEDIUM, and many of the progressive works of the Institution. Truly our spirits soon harmonised with them, and in an evening conversation my guides took part. Mr. and Mrs. Aston are artists as well as photographers, having a most beautiful studio, and he furnished us with some fine specimens of photographic art of ourselves.

On Monday, October 1st, I started by rail to visit the friends at Lowestoft. I had scarcely seated myself in the carriage, when I was requested by a gentleman to accept a leaflet on "Faith," and in return being provided, as usual with me when travelling, with a good bundle of MEDIUMS, kindly furnished by you for distribution, he accepted the one I offered him, as did all the other passengers. The MEDIUM being so much larger than the leaflet, they seemed surprised at the gift; I was in hopes it might lead to a discussion, but was contented to see them busily reading upon a subject that they perhaps had never read upon before.

Arrived at Lowestoft, I found friend Tink still furnishing his "Day-break Villa." Half-a-dozen friends met in the evening, others could not leave work. The subject having been provided, my guide continued the subject of "Human Prospects." After an hour's speaking, and the control had left me, I felt considerably better in health than I did at the commencement of the meeting, which seemed to have been very satisfactory, the friends being loath to part. The next night there were nine present. After singing, my control asked for questions, and he would endeavour to answer them. Three or four questions were asked by a gentleman present. I cannot remember the questions. I was informed afterwards that one was "Is thought impressed upon the brain?" and another was upon "Memory." It took upwards of an hour to answer them. The friend afterwards informed us that he had put puzzling questions and he had been very pleased and satisfied with the answers. During my stay, "Dr. Forbes" and others controlled me, and by their kindly greeting and apt remarks, gave great pleasure to the friends present. I visited friends who were unable to attend the meetings, and I am encouraged to think that now Mr. Tink occupies his new house and intends to hold circles, we shall soon see an increase of Spiritualists at Lowestoft. We have a book-club of six members, and we hope soon to add to the number.

I.O.G.T., T. DOWSING, L.D.D.V.T.

## IS SPIRITUALISM PROGRESSING IN BURNLEY?—LET THE FOLLOWING FACTS ANSWER THE QUESTION.

To the Editor.—Dear Sir,—I have had the pleasure and privilege of sitting with Dr. Brown, of Burnley, upwards of two years, and I can truly say that he is the most wonderful medium that it has been my good fortune to meet with. As a trance speaker the language of the guides is sublime. For more than an hour we are kept spellbound with thrilling and telling addresses; after this we have beautiful rhymes, embodying the real path of the address. The Doctor has two of those rhyming controls, which have been in the spirit world two hundred years. One of them generally sings his rhymes; he always finds suitable tunes, and, what makes it more wonderful, the Doctor is no singer in his normal state. On Sunday night, Oct. 7, one of his guides gave a most telling address; the subject was, "Where are the Dead?" It lasted an hour, and was handled in a masterly manner. This was followed by two of the best rhymes I ever heard.

Beside being a trance speaker, Dr. Brown is a physical medium of a high order, as the following will show:—We placed a large musical box under the table. It was wound up, played fast or slow, struck one or more notes at our request. It was then placed on the table, the glass and the lid closed. We all placed our hands, including the Doctor's, on the top of the box. We were then requested to tell the box to stop playing. It instantly obeyed, and struck one or more notes at our dictation. The table and musical box, weighing seventy pounds, were lifted two feet from the floor, and stood in mid-air for a considerable time, the Doctor's hands and feet resting on the table at the same time. We then placed a small slate under the table, two of the sitters holding it by the frame. In a few minutes we heard the sound of writing. Raps were given for us to withdraw the slate, and, lo and behold, a beautiful spirit-message was written thereon, all hands resting on the table, including the Doctor's, except the two hands of the two holding the slate.

Dear Sir, those manifestations did not take place in the dark, but in full light, and along with them much more than I have described, but I will not trespass further on your valuable space this time to give a full account of one of the many excellent seances we have at Dr. Brown's house.—Yours truly,

49, Russell Street, Oct. 15.

JOSEPH BRIGGS.

Mrs. WELDON has removed her Orphanage to France. She left London last week.

A PENNY PROPHECY.—Mr. Editor.—"Old Moore's Almanac" for 1878 actually favours Spiritualism with its supreme contempt, also extends us its pity. In its column of "Predictions," the Penny Prophet says:—"I am sorry to see that the superstition of Spiritualism still continues to spread in more than one circle of society, in spite of the innumerable exposures which have taken place of late. Like all other epidemics it must have its course, and then like them, sink into oblivion." Now all must see that if publications that are opponents to Spiritualism confess that it is spreading in all social spheres, we must accept it as a fact, but of course as we know the truth of it, we cannot agree with the latter part of the wise man's predictions. But what can be expected for a penny?—ALFRED MOSE.

## MR. MORSE'S APPOINTMENTS.

STOCKTON-ON-TEES.—Sunday, October 21, Mill Lane Schools. Evening at 6.30. Subject: "Spirit-Communion: its value." Monday at 8 p.m., same place. Subject chosen by the audience.

BIRMINGHAM.—October 28 and 29.

LONDON.—Happy Evening, Doughty Hall, October 31. Brixton Psychological Society, Thursday evening, November 1. Doughty Hall, Sunday, December 30.

NEWCASTLE-ON-TYNE.—November 4 and 5.

GLASGOW.—November 11 and 12.

MANCHESTER.—Sunday and Monday, December 16 and 17.

WOLVERHAMPTON.—December 18 to 21.

Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

## MR. W. J. COLVILLE'S APPOINTMENTS IN LONDON.

DOUGHTY HALL.—Sunday, October 21st, at 11.15 a.m., and 7 p.m.

Sundays, October 28th, and November 4th, at 11.15 a.m.

QUEBEC HALL, Great Quebec Street.—Sunday afternoons, at 3.15;

Tuesday evenings, October 30th and November 6th, at 8.30.

LANGHAM HALL, 43, Great Portland Street.—Monday evenings, at 8.

SPIRITUAL INSTITUTION.—Friday evenings, at 8.

ISLINGTON SPIRITUAL INSTITUTE.—Sunday, October 28th and November 4th, at 7 p.m.

Mr. W. J. Colville desires engagements, either public or private, in London or the provinces, to deliver orations, &c., on week-day evenings. The subjects of lectures need not be confined exclusively to Spiritualism, and free discussion is invited at the close when practicable. For all particulars address or apply to him at 15, Southampton Row, Holborn, W.C.

In reply to correspondents in the provinces W. J. Colville desires to state that he is open to accept provincial engagements for the week-day evenings, but cannot leave London on Sundays just at present. Tuesday, Wednesday, and Thursday evenings he has at disposal, and will be glad to accept engagements on those evenings.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Thursday last, October 11, Mr. Herne gave the last of a series of seances at the above hall, when wonderful phenomena occurred. Another series will be commenced as soon as sufficient names have been received.

On Tuesday, October 16, Mr. Morse delivered a trance address, subject: "What has Spiritualism Done for the Social Advancement of Man?" answering all questions satisfactory.

On Friday, October 19, Mr. Hoeker will open a discussion on "Why does God permit Evil?"

On Tuesday, October 23, Mr. Pearce will lecture on "Swedenborg as a Theologian."

On Sunday, October 21, Mr. Colville will deliver an inspirational discourse on "Swedenborg's Seership and Theological Teachings."

Members in arrears are requested to forward their subscriptions.

CHARLES WHITE, Hon. Sec.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

Sunday, October 21. "Curious Experiences with a Planchette." Mr. J. A. Rowe.

Sunday, October 28. Inspirational Address. Mr. W. Westgarth.

Commence at 6.30 p.m. Admission free. Collection to defray expenses.

## EAST END SPIRITUAL INSTITUTION.

On Sunday morning last, a small and attentive audience assembled to listen to the guides of Miss Young, who delivered a very interesting address and afterwards gave some good tests. In the evening about sixty people attended, quite filling our little hall, to hear the guides of Mr. Colville. A long and excellent address was eloquently delivered upon the subject chosen by the audience. "The Elohim of the Old Testament—how is it that he is so opposite to Jesus of the New? that is, If Christ was God or Jehovah, how was it he so altered his tactics?" It would be useless for me to attempt to condense the answer to this question, and can only say that the gentleman who proposed it and all the others expressed themselves as being highly satisfied and pleased. Questions were answered and a good poem delivered.

Monday night Mrs. Olive attended, and a very successful meeting was held; sixteen persons present. "Marie Stuart," "Sunsbire," "Dr. Forbes," and "Ambo," all controlled, and had a few words for different members of the circle, and the "Doctor" intimated that he wished the next seance to be devoted to healing, and medical advice and instruction, and desired me to make it known; which seance will be held here on Thursday, October 25, at 8 p.m. Admission 1s.

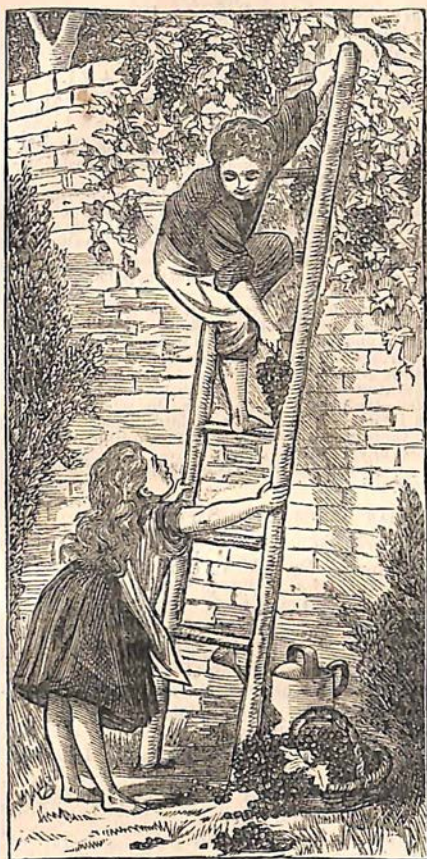
On Sunday, October 21, the platform will be occupied by Mr. E. W. Wallis in the morning at 11 o'clock, and evening at 7. The guides have announced their intention of speaking on "Death and the Future Life," to commemorate the anniversary of the passing away of our old and esteemed friend Mr. Cogman.

E. W. WALLIS, Sec.  
15, St. Peter's Road, Mile End, E. October 16.

PROF. L. N. FOWLER commenced his winter lectures on Phrenology October 1, in the City Temple Lecture-room, to continue eight successive Monday evenings, at 8 p.m. October 16 he commences a course in Kilburn Congregational Chapel, Cambridge Road, Kilburn, to continue six Tuesday evenings. He gives four lectures in Gunter Hall, West Brompton, November 26, December 3, 10, 17; also single lectures before a number of Societies, and Young Men's Christian Associations.

BIRMINGHAM, 312, BRIDGE STREET WEST, HOCKLEY.—On Sunday evening next, October 21st, at half-past six, Mrs. S. Elliot will give a seance for clairvoyance in the above room. This lady's mediumship is well-known to many Spiritualists, and their friends are cordially invited to attend free. Last Sunday evening a sitting was held with Mr. W. Wallace, who has for so many years worked in the field of Spiritualism.—W. PERKS.





### Out of a Large Number of TESTIMONIALS we select the following:—

#### WORTHY of NOTICE.—PALPITATION of the HEART caused by Liver Derangement and Indigestion, frequently called (or mistaken for) HEART DISEASE:—

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"August 30, 1877.

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—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 direct 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.

#### INFORMATION FOR INVESTIGATORS.

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

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

SUNDAY, OCT. 21.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.  
 TUESDAY, OCT. 23.—Madame Liancoré, Music: Mr. Town's Clairvoyance, at 8.  
 WEDNESDAY, OCT. 24.—Mrs. Basset's Direct Voice Discourses, at 8.  
 THURSDAY, OCT. 25.—School of Spiritual Teachers, at 8 o'clock.  
 FRIDAY, OCT. 26.—Madame Liancoré, Music: Mr. Colville, Inspirational Teachings, at 8.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, OCT. 23, Mrs. Olive's Seance. See advt.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.  
 WEDNESDAY, OCT. 24, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
 THURSDAY, OCT. 25, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
 FRIDAY, OCT. 26, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.  
 Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.

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

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

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 21, KEIGHLEY, 10.30 a.m. and 5.30 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
 CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.  
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
 GLASGOW, 164, Trongate, at 6.30 p.m.  
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.  
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.  
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.  
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.  
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.  
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
 OLDHAM, Temperance Hall, Horsedgate Street, at 6.  
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.  
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.  
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
 TUESDAY, OCT. 23, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday Physical.  
 KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.  
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.  
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.  
 SHILDON, 155, Rowlinson's Buildings, at 7.  
 WEDNESDAY, OCT. 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
 OSSETT COMMON, at Mr. John Crane's, at 7.30.  
 THURSDAY, OCT. 25, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
 DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.  
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
 MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.  
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
 FRIDAY, OCT. 26, CARDIFF, Frederick Street. Discourses at 7.30.

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By JOSEPH HANDS, M.R.C.S. &c., &c.

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