



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

# SPIRITUALISM.

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## THE ACTION OF MAN UPON THE SPIRIT-WORLD, AND THE ACTION OF THE SPIRIT-WORLD UPON MAN.

An Address by MISS CHANDOS LEIGH HUNT, delivered at  
Doughty Hall, on Sunday evening, October 28.

Ladies and Gentlemen,—Our observations this evening will not be of a very exalted or grandiloquent character, as we merely propose relating to you a few facts which have come under our notice, from which we have drawn much nourishment for self-improvement and consequently have been so strengthened in our determinations to pursue an onward and upward course, that we regard it as a most gratifying and solemn obligation to offer the same healthy stimulus to others.

If there are any present who have not studied the phenomena called spiritual sufficiently to justify them in accrediting our statements, we are sorry, because we address ourselves only to those who through their more advanced and happier experience, know what we say to be so entirely possible and highly probable, that it would be irrational in an extreme degree to doubt our veracity. We would advise them to simply listen, suspend judgment, and carefully adopt for the future a more gradationally cumulative path of investigation.

### *Instructive Seances.*

In the cold winter months two years past, we were acquainted with a little country girl, pure and innocent of harm as mortal is but rarely found. Her health was imperfect, but could have been improved, had not her unwise good nature allowed her to be easily led to partake of food which soon snapped the slight chains which unwillingly linked her spirit to her body. Her voice was soft and gentle, and to give ear to her words, and eye to her whole demeanour was enough to convince you that ingratitude, selfishness, insobriety, and coarseness could not emanate from one so humbly desirous of developing love, truth, and purity, wheresoever her influence could radiate.

Her sweet embodied presence no longer stays on this dark earth, seers often perceive her restless spirit shedding its illumined rays within the limits of our physical sphere.

You are now acquainted with the class of medium through whose organism the spirits manifested themselves in the manner you will hear described.

It is necessary to state, that at the particular time to which we allude, we were indulging ourselves in practically adopting a system of medical eradication treatment, but have since encountered such opposition from the Faculty, through non-possession of a diploma, that we have withdrawn ourselves from this happiness till we also have a diploma which shall enable our benefiting God's humanity more extendedly, both legally and morally.

One evening, when spending a passing hour in pleasant converse, her frame passed somewhat suddenly under the control of a spirit purporting to be that of one who was, when in the body two summers past, kindly communicative to us concerning a study we were then giving our attention to. Her lineaments, attitude, and voice changed from the girlish, listless, wearied and worn, to the manly, strong, stern, and markedly individualised. After bowing to others in the room, he turned and addressed us with an amount of severity that almost startled away our wonted calmness: "I say, young lady, they tell me here that you use drugs for your patients—hope it isn't true. Is it?" "Well," we replied, anticipating a battle, "it's quite true we use drugs, if you stigmatise non-poisonous, non-cumulative vegetable preparations drugs." "Well, my dear, all medicines are bad, and nothing but bad. I was killed

in the most orthodox fashion by beef-tea, drugs, and other abominations. The disease that was in me was cancer, but I could have remained in my body much longer than I did if the doctors hadn't interfered with me. No, my dear, drugs are bad, and if you want to do good in the world you won't use them."

He then told me that whenever he returned to earth and entered a human organism, he experienced a return of the burning cancer pains.

"Do you feel them now?" I questioned, eagerly, for I conceived of a means of proving to him that there did exist in the vegetable world a growth that possessed marvellous powers of staying this pain. "Yes," he replied, "I do feel it now, and I must go soon or it will become too intense." "But stay one minute," I begged, handing him a phial of amber-coloured liquid; "smell this, and pour some in the palms of your medium's hands." This he did, and in a little time the cancer pains entirely ceased, and he pronounced the powers of the liquid to be "simply wonderful."

The reason I directed the liquid to be placed in the medium's hands was because I had read of many who had experimentalised by placing emetics, and diaphoretics, and other active agents, into the hands of sensitives, without informing them of the nature of the preparations, which after remaining there some time produced similar effects to those known to occur when administered internally in the usual manner.

After some considerable conversation upon this topic, he inquired concerning my treatment for dipsomaniacs, whom he had heard I also treated with drugs. I explained that I feared I should not have the opportunity of proving the power of another vegetable, which possessed the attribute of antidoting the poisonous effects of alcohol and at the same time of releasing the victim from the tyranny of this national curse. "I don't know," he replied, dubiously. "I have a sailor here, who was drowned when in a state of drunkenness. He was, when on earth, a fearful drinker, and is never even now to be found sober, for he controls the organisms of many, whom he forces to drink for the purpose of satisfying his own craving for alcohol. I will bring him here one evening, and you shall try your antidote upon him."

The following evening my little friend joined our small family fireside circle, and in a short time passed under the control of our previous acquaintance. A conversation ensued, during which he explained that he was going to permit the medium to be controlled by the drunken sailor, but, at our earnest solicitations, assured me that she should not be injured by the contact, and made us understand that the sailor was induced to control her upon the promise of receiving drink, and that he could neither enter nor depart from her organism without his permission. We may state, that this man when on earth, was a powerful biologist and magnetic healer, whose fame extended far and wide, and it was by virtue of his magnetic influence that he gained this power over inferior or less advanced spirits. He then departed.

For a few seconds a natural sweet smile played upon the lips of the medium; childish confidence pervaded her little limbs, and the contrast between her past and present appearance was great indeed. It was like an heroic sunflower being suddenly transformed into the retiring lily. But a change came over her, which again taught us how the spirit existing in man moulds or mars the lineaments of the face and the attitude of the limbs. The drunken sailor had taken possession. A coarse laugh burst from her unsullied lips. Her soft eyes wore a searching look as they greedily surveyed the apartment, which did not seem to be particularly satisfactory, for he demanded, disappointedly, "I'm thirsty,



give us some drink." "Certainly," I replied, "you shall have drink," and I handed him a strong dose of the antidote I have mentioned. He swallowed it quickly—so quickly that it was not till the glass was emptied that he discovered it was not what he expected. Bumping the tumbler down upon the table, he said, "My stars and stripes! but that's queer stuff."

Lest he should be very dissatisfied, I biologised him into believing it was very strong rum.

"Let's have some more, then." We put him off for a little and asked him to tell us how long he had been dead. "Dead!" he repeated indignantly, "I ain't dead!" "Do you mean to say," I requested, "that you have not experienced any change since you entered 'Davy Jones's Locker,' as you call it?" "Yes, of course I have, and I ain't exactly living, but still I ain't dead. Why, how can I be dead when I'm here? and I always have been here, and mean to keep here to get drink. I'm on the earth, but" (and he examined the little hands of the medium, whilst giving utterance to his amusement and apparent astonishment by a succession of coarse laughs), "these ain't Jack Thompson's hands—I want some drink; give us some more of that rum." "Stay a little," I said, persuasively; "did you ever lose anyone you loved by death before you went to Davy Jones's Locker?" "Yes, my mother, the old 'ooman." "Have you ever seen her since?" "Seen her! no! she's gone to Heaven, how could I see her!—give us some drink." "So your name is Jack Thompson, is it?" I inquired. "Yes," he said, loling back in his chair, "my name is Jack Thompson; but, my stars and stripes, if you ain't a queer lot! Give us a song, girl," and for the first time he looked me in the face, which must have been a most sorrowful and pitying look; but he quickly removed his eyes, shuddered, and pushed his chair further from me exclaiming, "Well, you are ugly; you're scraggy, you ain't jolly. I don't believe you're a jolly lot at all; I'm going," and he shook the medium in his vain efforts to leave, and suddenly shouted, "Hoy, Captain, I'm anchored," and he expressed his disgust in language I cannot repeat.

Presently he caught sight of a glass sherry-jug at the end of the table; he rose, and with difficulty staggered near enough to reach it, and, to satisfy him, we gave him another glass of water, calling it rum. After he had drank this he continued staggering about the apartment, swinging the jug over his head, and it was curious to think that this apparent being, evidently under a state of advanced intoxication, was my pure little friend who loathed all suicidal satisfactions of the lower senses.

In a short time he grew quieter, and then in a horrified whisper declared that the "Devil's trembles" were coming, and again he made strenuous but fruitless efforts to release himself from the medium. By "Devil's trembles" he meant *delirium tremens*, and his desire was to leave the medium's spirit to suffer the terrible agonies he had brought her. His struggles to leave were desperate; his face assumed a wild and ghastly look, like one who saw an inevitable doom before him. Gradually, but surely, the fit seized his frame; he became cowed down with intense horror, trembling from head to foot, and upholding one quivering hand he exclaimed in a hoarse whisper, "Old Scratch is there; don't you see him? all his imps are with him. Oh! he will have me, save me, oh, save me from him! and that snake, oh, how horrible, how big, it will bite me—and do you not see that big black dog?—Oh, mind, they are all at me."

While he was continuing in this strain, I bathed the medium's hands with my antidotal liquid, and handed it to him to smell. In a few minutes he became calmer; his face changed; for a mixed smile of joy and fear altered the aspect of his features, and pointing he said softly: "See, there is my mother. Oh! how beautiful she is, how white" and then suddenly he covered his face with his hands, and with a voice quivering with emotion addressed his mother. "No, don't look at me, old woman, don't; I'm too black for you to look at. Why do you beckon, mother? I cannot come with you, or near you—I'm too black."

In a short space of time he recovered his calmness, and did not appear to perceive any beings save our embodied selves. Grasping the bottle I had given him tightly in his hands, he asked, "May I take this bottle with me?" "Certainly," I replied, "if you can; but what do you want it for?" "To use it in the same manner to others as you did to me, to make them hate drink and stay the 'Devil's trembles.' Where did you get it from; did Black Madge give it to you?" "No; who is Black Madge?" "Why, the old woman in North Street that gives us charms against storms." I asked him if he would like some more rum. With a shudder and in a voice of decision he said, "No, I hate it; it makes me feel sick to think of it. Good bye, you ain't so scraggy and ugly as you were; you're beautiful. Good bye; the Captain will take me in his ship now."

Again the medium was controlled by our former friend, who told me that this "Jack Thompson" would control and put into a disgusting state of intoxication as many as twenty men in one evening, for when once a man commences drinking he is open to every influence; he attracts the spirits that died fond of drink, and by [this means invites their presence, and they then control him and force him to drink, even when he would not, but now for the future this "Jack Thompson" would do all in his power to raise others to his own level or sphere, just as he had hitherto dragged and kept them down. "But what does he mean about taking the bottle with him?" I inquired. "He has now with him" my friend replied, "an imaginary bottle, which will be to him what you describe in your 'Instruction' as a means of formulating will-power, but to him the bottle is real, and his influence

will be real, for he will control the same inebriates for a purifying instead of a degrading purpose." "Was it his mother he saw in reality," I asked, "and how was it he had never seen her before?" "Simply because she is in a very much higher sphere than he is, and his vision was confined solely to material objects, through his degraded state."

My friend then expressed his astonishment at discovering there were such wonderful powers concealed in vegetables, after which he bade us good night. At a future sitting, he brought me a consumptive patient, and we entered into a contract to heal diseased spirits, more particularly dipsomaniacs. This was about two years past, and I have never gained tidings of him since, for the medium and I were parted through my going abroad, and other unavoidable circumstances. I received many postal communications from her, but one sad day came the grievous news that her work on this earth in the mortal form had suddenly terminated.

My story is told, and though 'tis not a fable, let us seek for the moral, and analyse its teachings.

To Spiritualists such a seance is replete with the most valuable finger-posts for our correct guidance, and provides us with the key by which we may discern those that would lead us to the road to ruin. Observe well the influence of the spirit within upon the shape of its dwelling-house, for even when the sculpturing of the features are refined they can be quickly endowed with an aspect of low cunning. How often are we surprised to find that such a one, whom we knew when entering life's commercial battles to be of sweet and kind countenance, inviting your confidence, changed in a few years to bear such expressions of avarice that you shrink from him with feelings of repulsion. Is this not because the spirit has been degraded, and its growth has only been developed in the lower senses, or in the desire of aggrandisement, imparting an unnatural, wolfish aspect. How curious, too, is the fact that spirits when they return to a human body experience the same physical sufferings which accompanied the decay of their own body. I remember the first time my father came to us. He could not speak, he raised his hand to his chest and throat, and before we knew who it was that had controlled the medium, we were startled by the sound of the cough which we thought was consigned to the grave with his body. How necessary then does it appear for us to preserve this tenement as purely as possible, so that we may only leave it like the patriarchs of old when the experience of our spirit is completed, and our probationary state expired; instead of which we so disease our organisms, that the average mortality of man is now only about thirty, and he may be truly said to die in his infancy. But this point must not be dwelt upon, it is a tempting one, and to do it justice an entire evening should be devoted to its consideration.

In speaking of the body and a love for the body, we should be more correct if we defined it as being a love for the senses. We hear the first control stating that the sailor "controls the organisms of many, whom he forces to drink for the purpose of satisfying his own craving for alcohol." Now it is evident that it is not the alcohol he really demands, but the action of that alcohol upon the mortal senses, and this is the true allurements to all intoxicants. But the senses must be first degraded, weakened, and lowered, either by hereditary transmission, nervous disease, permission of low spiritual obsession, or by some other means, for an organism in a normal state rebels against all suicidal influences. Take smoking as an instance. Observe the rebellion of nature at the first insult, and her efforts to expel the intruder, but as this is pushed upon her, the senses become degraded and the murderer is allowed to do his deed of destruction, and the man sinks so low that he has even lost all conception of what he ought to be, and becomes too demented even to see that he is committing suicide, and continues his idiocy on this earth when in his own body, and also carries on his imbecility after death, spiritually through the organisms of other brain-softened beings.

Notice, that so degraded does man become, so wrapped in mortality and sense, that even when his own body and senses are discarded he cannot perceive any but material objects. He is not even so elevated as the meanest of our clairvoyants, and certainly far inferior to our more highly intellectual and spiritual seers. For this reason alone a study of Spiritualism is invaluable, for it prepares the spirit to an understanding of its future life, and lends a desire for spiritual knowledge which enables spirits to wedge their way into spirit-life. Observe how this sailor, as soon as he became sober and inspired with a determination to no longer be tyrannised over by his senses, saw his mother, and how he became fully conscious of his utter inferiority. We conversed with him considerably upon this subject, but it would be too long to retail in the description of the seance.

This one seance alone, substantiated as it is by our daily experiences, is sufficient to start the growth of a marvellous and beautiful philosophy, calculated to strengthen all its followers against evil, and encourage them to pursue the very noblest course they could sketch out for themselves.

It demands but one finite glance at God's unfathomable universe to reveal that all good is immortal and unlimited in its reproductive and wide-spread powers of scattering. Good may be smothered in its expression, but it is never absolutely slain; it can never be eradicated.

Is it so with evil? If it is, then there exists a positive devil—a principle of evil co-existent with God, and waging equal combat with God. Happily, evil only lasts so long as time lasts, but as time is mortal evil is mortal. Truly, all evil is seemingly unlimited in its reproductive and wide-spread powers of scattering,



but this apparent illimitability of spreadment ceases to exist with the death of time, and time dies to each individualised spark of God, to each materialised breath of Deity, when man becomes an angel, and inhabits the kingdom of Heaven, which exists only in eternity. Man is mortal so long as he is tied to mortal things by his enslaved attachments to his equally enslaved senses. He is then the slave of the enslaved, and the tyrant of the tyrannised. Let him but once grasp the realisation of the prayer given by one who comprehended its meaning, and he becomes thenceforth immortal, whether his spirit be embodied or disembodied, for it says, "Our Father which art in Heaven," and the giver of the prayer says he is "the Son of God," "and ye are all sons of God," and he speaks of "My Father and thy Father," and he tells us, likewise, that "Heaven is within us," so if God our Father is in Heaven, God's immortality must be within us; then are we immortal, and God, being the all-good, the one eternal, good is eternal.

Now of evil. What is evil?

The evil that concerns us at this present moment is the irrational gratification of the senses.

Man is a paradoxical being. The evident difference between man in the mortal state and man in the immortal state is, that in the one case he is free to do evil, and in the other he is not. In this sense God has not free will, for the All-good cannot do evil, but mortal man can do both evil and good. Yet the exercise of this free will causes man to be the less free, for when once by his perverted—we might say negative—will-power he becomes attached to the senses, he is the slave of the senses, the creature of circumstances, and is blown by every mocking blast down the precipice, which must be in the course of time reascended.

The advancement and progress of good is an immutable law, and no matter how apparently endless and immeasurable may be the man's fall, still his rationality must eventually return, even if it be thousands of years hence. Then he has through sorrow and anguish of soul to climb this precipice of TIME to reach ETERNITY, and the climbing of the precipice is through all time to him—that is, the period called for *ever and ever*. Thus he is in Hell for ever and ever, for Hell during the time is within him for ever and ever, for he had sworn allegiance to the devil, and evil triumphed over his rational soul, and the kingdom that was on his earth came, but it was the kingdom of the devil, for it was Hell. But when passing through the time, the theological "for ever-and-ever" age, he reaches eternity, and the birth and marriage of his divine soul are both consummated at the imperishable gates of eternity.

Man's mortal will is fixed to the mortal, but, as an ancient philosopher expresses it, "the fixed shall become unfixed, and the unfixed fixed"—that is, our fixed inclinations towards evil shall become unfixed, and our unfixed inclinations towards good shall become fixed, for then shall the Divinity be expressed in man, as it was, as it is, and as it ever shall be, without will or power to do evil.

Wherein, then, consists this apparent illimitability of evil?

Consider the man that commits a murder. Where does that evil end? His organic or mortal part of the soul is tainted; his irrational violence has roused and developed the latent evil in irrational disembodied spirits, which he draws to him by the laws of affinity, as he forms a centre of attraction for evil, and each and every attracted spirit forms a separate centre, and all revel and glory in the deed, and, being roused, seek others whose organisms they can control at some unwary moment of weak, ungoverned, or perverted will.

When once an individual is acted upon, when once he gives way to evil, the repetition is a very easy matter, and the intensifying of the evil gradually follows, and in the end the man becomes involved in some earthy entanglement, and perhaps is goaded to murder by the spirit he attracted with his one uncontrolled passion, who was roused by a previous murder, and thus tempted to remain in a degraded sphere, when his soul would have led him upwards.

Still the evils resulting from this one murder do not end here. What is the effect on the murdered man? He is hurried out of the body, and wanders about the earth burning with revenge; that feeling of revenge retards his progress upward and is the cause of much crime by its influencing and inciting to action other revengeful spirits.

This revenge must be swept out of the heart of the murdered man before he can enter eternity, for the soul is love, as God is love; and the man must eradicate revenge and plant forgiveness in its place, before he shall enter the Kingdom of Heaven.

Who shall say where this evil ends, and how trivial the cause to bring it into existence?

Hanging the man's body tends to increase the extent of evil, for the criminal leaves his body before he has gained his purifying experience and strengthening of will-power by the resisting of temptation. He dies hating a law, which feeds revenge, under the erroneous name of justice. He feels that he was slain by the hand of a tyrant law, and revenges the tyranny on himself and all he can influence, by emerging them into the crime of brutality, and oftentimes direct murder, so that they may die the same death as he did himself.

We are not going to give a temperance lecture, but how strongly has our related experience illustrated the evils of alcoholic drinking.

A man must drink if he is thirsty, but it must be a liquor that will satiate and not create thirst. Men do not drink alcohol because they are thirsty, but because they are drawn to it by what

they like to believe is an irresistible influence, and it is this kind of drinking that is the depravity. Such are depraving the depraved, enslaving the enslaved, and tyrannising over the tyrannised, and they know not the limits of their evil work, which they begin at home by degrading their own spirit.

As instanced by our sailor, there are those who return to earthly bodies because they are drawn by the anticipating of false pleasures for their senses, and they take advantage of weak wills to control organisms for their own special gratification, and then abandon the abused instrument to its misery, to the horrors of *delirium tremens*, to the physical sufferings of a decaying body, to forms of imbecility, to moral degradation, and to the after hell, which must come before the strayed child can return penitent to its Father's mansion of peace. Beware of that inveigling curse called moderate drinking, for moderate drinking is an impossibility when the liquid imbibed does not quench thirst or nourish the body. Moderate drinking means moderate evil, and the soft sophistical phrase is but an excuse for perpetuating a little of the devil in man, to deprave the senses with; it is a serpentine snare into the broad down-hill road that leads to destruction. If you do not desire to go to hell, why tread the dark and dangerous path that leads to it. The flame that does burn blackens and soils.

All spirits are bound in fast brotherhood by the unbreakable cords of affinity; let them be clothed with flesh, or unseeable to the mortal eye, yet each one of you is straining the unstretching cord either upwards or downwards by the force of your every thought, word, and action. Moderate evil means a little strain downwards of the mottled net-work, and you know not the end, for once you lean downwards by your own weight you call upon yourself a load of evil which of necessity pushes and increases your downward course, and you are like unto a ball rolling down a hill, which gathers speed as it descends.

Every little evil bend or spiritual deformity you cure in yourself, produces a pure and lasting effect, releasing from evil some despairing and sinking soul, which through your little act of benefit to yourself, sends that soul rejoicing upwards and onwards.

There are ever those who are ready to weigh you down and raise you up as they are influenced by your predisposing curve, thus "we do good without knowing it," and should "know evil without doing it."

We have been depicting faintly the dark side of a picture, and it behoves us to remember that there are also pure and loving spirits who would guide you up their golden ladder of truth which stretches to the gates of eternity, if you would but raise the sweet strain of one pure unselfish desire, for as you attract evil by evil desires or prayers, so you attract good by good desires, by the same immutable law. But how great is the contrast of the diverging paths.

If you are a falling star, shedding your light but to make darkness and crime visible, your downward journey merely discovers to you that all around you is mortal and corruptible—change your course and your joy will be eternal. In the one you are following a fading phantom, a mocking will-o'-the-wisp, surrounded with darksome satellites whose anguish serves but to reflect your own—but in the other your soul is born, the pleasure of your satellites reflect and radiate glowing darts of crowning peace, and all is incorruptible and immortal, imparting incommunicable and endless pleasures, unknown to the mortal soul.

A knowledge of the laws of the spiritual state of man, which can be gained to a considerable extent by a study of Spiritualism is as necessary to man to enable him to successfully combat with evil, as is the light of the sun to a physical being to enable him to avoid and remove evil, and to gain and develop the good, and each were deemed necessary or they would not have been provided.

Ignorance is the foundation of all evil, and the will to do good being the immortal will, a man who sins through blind ignorance, acts against his own true eternal will.

"A contrary removed, a contrary must fill its place," remove evil and good must take its place. Let us each do our utmost to eradicate evil from our own hearts, and extend our influence as wide as possible, remembering that all such effects are eternal.

Do not give your thoughts to immoral literature, or to the perusing of that which is not strictly elevating, morally and spiritually, for such conduct is powerful in degrading and attracting the evil.

Eat food that nourishes the body and abstain from that which is degrading in its influence, and attractive to *gourmands*. Partake of nutriment when you require it, and not because it gratifies your senses, or because the clock strikes seven; for such habits surround you with the most immoral and unspiritual disembodiments. Oh let us hasten to bring about that time when the lion shall lie down with the lamb, as promised in our Biblical record. Shelly seems to have comprehended this, for he writes, when unfolding the secrets of the future:—

"The lion now forgets to thirst for blood:  
There might you see him sporting in the sun  
Beside the dreadless kid; his claws are sheathed,  
His teeth are harmless, custom's force has made  
His nature as the nature of a lamb."

But in these same secrets of the future are accorded to men such a Paradise of peace as it is in the power of all to aid in developing around them. He, supposing the veil of the future uplifted, sees all things in a state of purity:—

"And man, once fleeting o'er the transient scene,  
Swift as an unremembered vision, stands  
Immortal upon earth: no longer now  
He slays the lamb that looks him in the face,



And horribly devours his mangled flesh,  
Which still avenging Nature's broken law,  
Kindled all putrid humours in his frame:  
All evil passions, and all vain belief:  
Hatred, despair, and loathing in his mind,  
The germs of misery, death, disease, and crime.  
No longer now the winged inhabitants,  
That in the woods their sweet lives sing away,  
Flee from the form of man; but gather round,  
And plume their sunny feathers on the hands  
Which little children stretch in friendly sport  
Towards these dreadless partners of their play.  
All things are void of terror: man has lost  
His terrible prerogative, and stands  
An equal amid equals: happiness  
And science dawn, though late, upon the earth;  
Peace cheers the mind, health renovates the frame;  
Disease and pleasure cease to mingle here;  
Reason and passion cease to combat there;  
Whilst each unfettered o'er the earth extend  
Their all-subduing energies, and wield  
The sceptre of a vast dominion there;  
Whilst every shape and mode of matter lends  
Its force to the omnipotence of mind,  
Which from its dark mine drags the gem of truth  
To decorate its Paradise of peace.

O HAPPY Earth! reality of Heaven!  
To which those restless souls that ceaselessly  
Throng through the human universe, aspire:  
Thou consummation of all mortal hope!  
Thou glorious prize of blindly-working will!  
Whose rays diffused throughout all space and time,  
Verge to one point and blend for ever there;  
Of purest spirits thou pure dwelling place!  
Where care and sorrow, impotence and crime,  
Languor, disease, and ignorance, dare not come:  
O happy Earth, reality of Heaven.

#### MR. COLVILLE AT QUEBEC HALL.

Last Sunday afternoon Mr. W. J. Colville delivered an inspirational address, under the influence of his spirit-guides, at Quebec Hall, 25, Great Quebec Street, W., before a large and highly-appreciative audience. The hall, which is a comfortable and tastefully-adorned building, was crowded with visitors to the doors, some of whom had come long distances that they might be present. Mr. Whitley, the vice-president of the Marylebone Society, conducted the meeting. The subject of the discourse was, "The New Jerusalem."

The service commenced with the singing of a hymn from the "Spiritual Lyre," after which the chairman read from the Bible the twenty-first chapter of the Revelation of St. John, in which reference is made to the Holy Jerusalem descending out of heaven from God.

The medium (Mr. Colville) then rose and offered up an invocation. This concluded, he immediately devoted himself to his task, and succeeded in delivering a long and most eloquent oration upon the subject provided, namely,

#### THE NEW JERUSALEM.

The speaker, in the course of his lecture, gave utterance to the following:

We have this afternoon to discourse upon the subject of the New Jerusalem; what constitutes the New Jerusalem Church? In previous discourses given in this hall, and also in others, we have spoken respecting Swedenborg, his theological teachings, and the effect which they have had, and probably will yet have, upon society. You will doubtless be aware that during the lifetime of Swedenborg there was no sect, formed of religious worshippers, who believed in his teachings, or special church founded; and it, was not until after Swedenborg had passed to the spiritual world that those who were his followers on earth had avowed their intention of forming a new society, in connection with a system of religious teaching, which was termed "The New Jerusalem Church." There is no special claim laid by the Swedenborgians, nor do we suppose that Swedenborg directly inspired the idea, or that the great seer intentionally guided his followers to constitute a visible church or form a sect. We believe that Swedenborgians have not received any direct communications from Swedenborg, which have led to the formation of this New Jerusalem Church, but that they have gathered ideas from his writings, and regard it as a consequence of an outpouring of a new flood of spiritual light that a new church was built in external form of worship as well as possessing a new expression of the spirit under that form, conceiving it to be necessary that there should be temples of worship, where this worship is offered regularly in accordance with the principles laid down in and gathered from the theological treatises of the great teacher whom they follow. There are some who, while accepting the doctrines taught by Swedenborg, object to be designated as belonging to a sect, and there are others who are members of this New Jerusalem Church who do not object to places of worship being termed Swedenborgian, and therefore there must necessarily be some slight difference of opinion between Swedenborgians themselves as to what constitutes the Church of the New Jerusalem in an external sense; that is to say, whether it is a beautiful idea existing in the spirit only, or a visible sect possessing places where worship is held. Indeed, there are no very definite principles laid down amongst the Swedenborgians as to what absolutely constitutes the sect or church, some being more rigid than others in their adherence to the text of Swedenborg.

We know that there was a conference held, we believe in 1780, when there were forty-two propositions laid down, which embodied the faith of those who joined the Church of the New Jerusalem. In these it is stated that God consists, not of a trinity of persons—father, son, and holy spirit—but of a trinity in unity, conjoined in one person as father, son, and proceeding influence, even as there is body, soul, and spirit in every individual man, who is made in the image of his Creator. It is further stated that there are three loves in the breast of every man—the love of God, the love of humanity, and the love of self. If the love of self is in the ascendancy, the individual is in the lowest possible condition, and when he passes into the spiritual world, what follows? He must abide in the hells eternally. But if the love of God is in the ascendancy, he is fit for heaven. If he is in a mean condition between these two extremes, there are still possibilities of progression in the future life. We know that Swedenborgians believe that there is a possibility of retrogression in the spiritual world, but also agree that some of its occupants possess the light divine within, that shall quench and destroy the bad seed sown in their nature, and lift them from the hells spoken of.

With reference to the resurrection in the teachings of Swedenborg, there was a very great advance spiritually upon the materialistic tendencies of the age so prevalent inside of the theology of Christendom; for while it is generally believed by the orthodox that it is the material body that shall rise, Swedenborg states that it is not this material body, but the spiritual body which is enclosed within the material; and instead of placing the date of this resurrection at some far distant time, he states that it transpires immediately on the transition from earth to the spiritual world. This doctrine is a leading tenet amongst the Swedenborgians to-day. Their conceptions of a future life are more rational and intelligible than those of the orthodox, for they will tell you that your condition in the spiritual world is not regulated alone by your faith, but that unless your faith produces good results in your life, it is barren and useless.

The doctrine of vicarious atonement is expunged from the faith of the Swedenborgians and they place man in a position to merit heaven or hell by his own works; at the same time they admit the fact that he receives grace from God, but that this grace can be received, and must be worked out, by each individual for himself. These are elements of greatness. These are truths which constitute a portion of the great universal church of humanity. But Emanuel Swedenborg was only a partial reformer, and therefore the church which tenaciously clings to the letter of his teachings is only in a very limited sense worthy to be designated the New Jerusalem Church; for the Universalists and the Unitarians in some respects have more claim to this title, seeing that they embrace the doctrine of the Divine Fatherhood and the Universal Brotherhood more fully; asserting as they do that every human soul shall ultimately be redeemed from all evil; while the Swedenborgians, in common with their leader when on earth, have fallen into the errors of mediæval times in placing a limit to the love of God, revealed in the salvation of humanity—stating with the Church of Rome, that there are some sins which can be pardoned in the spiritual world through cleansing processes, and other sins which merit everlasting exclusion from heaven, even if not everlasting torment. Swedenborg stated that if the spirits remain in hell for ever, probably they will enjoy their condition even as sinners enjoy the commission of sin on earth; but this idea logically argued out contends for the eternal continuity of evil, and therefore baffles the beautiful conception of all things ultimately serving the glory of the Creator, who, if he be absolutely pure and holy, cannot be placed with evil.

What constitutes the Church of the New Jerusalem in all its entirety and fulness? It is composed of the great and noble souls of all ages and of all nations; Egyptians, Brahmans, Buddhists, Parsees, Jews, Christians, Mohammedans. All of them who follow the dictates of their consciences, who seek that their lives may be in harmony with divinely appointed laws for the one great Universal Church, which in its point of culminating glory yet to dawn, shall be emphatically the New Jerusalem foretold in the Apocalypse. This New Jerusalem Church is building in the spiritual world every day; vibrations are going forth into the spiritual atmosphere from your world; your names are registered, and you become enrolled as members of this Church if you seek to follow that which is pure and good. All philanthropists, all who have at any time laboured for the benefit of humanity are the shining lights in this great Church. All humble, steadfast souls can claim their portion in this glorious edifice, and this beautiful edifice will never be fully completed, will never be fully established in external form on earth, until all evil is eliminated from the midst of humanity. When this Church is established here below in all its entirety, there will be no criminals, no paupers; there will be no police, no army, and no navy, because no possibilities of warfare, no pride, no tyranny, no exclusiveness will exist; but, humanity will be presented as one perfect and compact body, the strong succouring and aiding the weak and not oppressing them; each in his own way preparing his own work, condemning none, but living in harmony one and all with the dictates of the living spirit.

Perchance, Swedenborg, in his enraptured moments of divine ecstasies, may have conceived this idea in its fulness, or he may have somewhat failed. Suffice it to say that this is a prophecy which shall be fulfilled in the future. The prophet-bards of olden times have sung their songs of the dispensation of the angel Harmony, and even now are his bright angels wending their way to earth inspiring receptive minds, in order that the plans may be carried out and the Church here established. Emanuel Sweden-



borg was one of the great builders—one of the inspired teachers and revelators. But regard him not as infallible; place no bar to progression by accepting the statements of any great teacher as absolutely final as concerns doctrinal points, but ever seeking for truth, learning by the wisdom of the past to press on and on, that you may reach higher ideal states than you have even conceived of in the past. Therefore, if there are any Swedenborgians who will formulate a creed, who will make the acceptance of dogmatical statements essential, we must tell them that they understand not the spirit of the Church of the New Jerusalem; but if, on the other hand, you ask us if Swedenborg was a great power, a great seer who revealed truth to humanity, a great blessing to the Church yet to be completed, we answer your question emphatically in the affirmative.

The Church of the New Jerusalem on earth shall be completed as soon as the equal rights of all are acknowledged. War and strife for ever ended, and the Church of the New Jerusalem in its fulness and entirety shall be, when every spirit, redeemed from thralldom, shall enter into the eternal temple of unending felicity; when all the hells will be destroyed, there being no further use for them, all sin consumed by the flames of divine truth, wisdom, and love, and all souls are delivered from the bondage of sin and its penalties.

At the conclusion of the address questions were put to the speaker by the audience, which were replied to in a ready and satisfactory manner. The assembly next selected the subject of "Woman's Influence upon Society" for an impromptu poem, which the guides of Mr. Colville recited in good style, well meriting the applause elicited at its termination. The meeting closed with a benediction.

#### MORE WONDERS.

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

I dread having to write a report of this evening's seance. The facts that in the interest of truth call for the most sober and serious record, must, in the telling to outsiders, seem such wild, romancing, mad, and monstrous (though charitably they may say unconscious) perversions of that truth in whose interest alone I write (and this at no little risk of my clerical reputation, and position, and hope of future advancement), must, I say, appear so incredible, and utterly beyond possibility of belief, that did not some force, compulsory of utterance, irresistibly drive me to make public my recent experiences in Spiritualism, and beget in me a supreme indifference as to the consequences of my boldness, I should stubbornly observe silence regarding these things, and say in my heart, "Let the world play the fool, and shut its eyes to the existence of all else beside it, and its vanities, lies, fashions, and fopperies." But, as with the prophets of old, when the burden of the Lord was upon them, and they could not choose but speak, so now, as aforesaid, I cannot, as I could not, choose but pen what I have seen, though I be quoted a fool for my pains, if not worse (at a safe distance).

Almost every succeeding seance with our inner circle is an advance on the preceding, and develops some new phase of materialisation peculiar to itself. Wonder eclipses wonder, and the mind staggers under the weight of evidence demonstrable of the fact that spirit-birth from mortal man is a tremendous truth, and afterthought but increases the profound feeling of astonishment at what we ourselves have witnessed, and our hands have realised, and other powers verified, as to the existence of the dead, so called, restored to life, not as ghosts or vampires, but as substantial, living, moving, breathing, thinking, human beings, endowed with all the attributes of humanity, able to reason, speak, eat, walk about, and write. This increase of astonishment of which I speak (subsequent and permanent after the marvels which give rise to it have been pondered and thought over seriously, and sifted in every way) is chronic with us of the inner circle, and common to all who may have joined us. "M. A. (Oxon.)," writing to me two days after the sitting he reported last week, says—

"It struck me very forcibly that what we saw the other night is a fact so tremendous, so far-reaching in its issues, that the mind almost refuses to contemplate it. Two new creations in an hour! Two births and deaths, so far as earth is concerned. Whence came they? Whither have they gone? It seems to me that if this is to become (as you suspect it will become) frequent, if it is to be anything more than a most rare and exceptional phenomenon, we shall enter on a totally new epoch, where a new order of thought must prevail. The facts seem to me to transcend any I have seen of the same kind, and are of imperial import."

Three of us sat with Dr. Monck this evening. I had induced him to observe some important matters that appear to aid in the production of the facts to be recorded, the neglect of which last week, when "M. A. (Oxon.);" was with us, told somewhat against our experiments. But to-night everything was as it should be, and the light by which our observations were made was found to be endurable by our spirit-friends beyond precedent, amounting, as the seance progressed, to the full power of the unshaded lamp on the table, not two yards from the medium where the psychic figures came into view, showing most clearly at times the mystic cord that fibred the spirit-form and medium together, till severed by the arm of the latter under superior control. At times, also, the lamp was held within a few inches of the faces of the materialised forms, so that, to all present, a long inquiring oft-repeated look has stamped the features, skin-marks, colour of the eyes, beard, complexion, and general aspect, so strongly upon the memory, that the faces might be recognised a year hence anywhere.

All that forethought could devise was done to exclude the remotest possibility of anything unfair, for though my long and large experience of Dr. Monck has rendered quite unnecessary, and even repugnant to me, the application of tests, yet, for the sake of others who do not know him as I do, and for his own sake also, I never scruple or neglect to impose conditions that make cheating and charlatany an absurd impossibility.

Thus conditioned, therefore, we sat, and the first form that appeared, led forward by the entranced medium, was a woman figure, draped from head to foot, with face so covered that I could not see the features. One of our company, however, whose mother this was said to be, affirms that the general appearance of the figure, dress, and manner were the same that attended its coming on a previous occasion elsewhere. But the light seemed to cause it great discomfort, and it drew back, whispering its name, as if anxious that its identity should be recognised, and the name was correct.

The next form was the undetached coming of the spirit we know as "Lily," but from some cause or other her materialisation was stayed in process of development; left side, arm, and half face, as it seemed, waiting for the other half, unseen, to glue up to it, which it did not; for soon the process of evolution from the medium, which thus had pause, quickened, and, as it appeared, under a change of first intention, a bearded, robust, middle-aged man stepped forward, and leaving the medium walked round us and about the room. I had been looking for "The Mahedi," but this new visitor wanted his great height and bronzed skin; his light olive complexion, and general appearance, answering rather to what I have seen with the Parsees in India. Yet I was forbidden to be too sure that it was not "The Mahedi," though outwardly it was in no sense whatever like him. The explanation given was, that it was one and the same spirit in another degree. However not to drift into speculations too transcendental for general apprehension, I may say that this new friend, or old in a new form, was unable to speak English, and barely could comprehend it. The entranced medium ("Samuel" in control) having by action and dumb show to indicate what we wished it to do. When thus it understood what we wanted, with great amiability and courtesy the psychic figure permitted, and, in every way encouraged our closest scrutiny; so at leisure I observed its features, and nose to nose I peered into its dark eyes, and got the mysterious being to open and shut them repeatedly; felt its black beard, touched its face and lips, and felt its breath on the back of my hand, and so thoroughly explored its visible anatomy, that I have not the shadow of a doubt that it was a living entity not of this world, yet natural; the medium, be it remembered, all the time under control of "Samuel," standing apart, but aiding my researches in every way possible by suggestion and example of what I desired. The light of lamp was at its full during this prolonged and near inspection of our mysterious visitant, and not three feet distant from the figure the whole time. The same opportunity for close scrutiny on part of my two companions was given, and after staying with us for ten minutes or a quarter of an hour, the spirit thus temporarily housed in temple of a fleshly body, gotten and got rid of so mysteriously, retired.

And now the medium became subject to the control of "Lily," and our old friend "Samuel" built himself up into temporary earth-life, and, as on a former occasion, made himself one with us freely and sociably. For the first part of "Samuel's" stay with us Dr. Monck was unconscious, and stood near me under entrancement of "Lily," while his chief spirit-guide, thus embodied, walked about and talked, and mended a musical box that I had previously in vain tried to set right. But after a time I got "Lily" to relinquish control of the medium and awake him; and this was done too suddenly, and I see there may be danger in it unless warily accomplished; for, when Dr. Monck, starting as from deep sleep, saw the psychic form standing near me, he gave a great bound, and uttered a cry as of pain and fear, and appeared for the moment as if he were about to swoon; but, as I was hastily explaining matters to him, he recognised his old earth-friend, and rushed forward to embrace him with exclamations of astonishment and joy, and the two conversed with each other as naturally as they could have done before the one departed this life, thus for a little time to be able so inexplicably to return.

And now the marvel of the evening grown to its full, with harmony, and plenitude of power, sufficient to keep "Samuel" in full muscular condition, there seemed scarcely any limit to what might not be attempted and successfully done; and when one feat was accomplished another was proposed, and another, and another, till suggestion well-nigh gave out. For instance, I requested "Samuel" to get some grapes I had with me, and though Dr. Monck objected to it, on the score of its not being a nice experiment, yet, in the interest of this new science of Spiritualism, I persisted, and induced "Samuel" to take a grape from my fingers into his mouth, and eat it as I faced him, and then spit out into my hand the chewed skin. (I find that in the process of deglutition by the materialised form, Dr. Monck tasted the grape his spirit-friend was eating.) Dr. Monck then took up the lamp, burning at its full, and rushed it close up to "Samuel's" face, but there was manifest inconvenience, if not pain, on the part of the spirit when this was done, and it seemed with great effort only to be able, without flinching, to bear the full glare. When we have patiently experimented, and learned what sort or colour of light, the psychic forms can best endure, another grand step will have been made in the study of these mysterious things.

And now Dr. Monck (whose excitement, and delight, and almost



boyish way with "Samuel," suggesting this, and requesting that, were amusing, and would have carried conviction of his *bona fides* to the most Carpenterian mind) would have no nay, but that his embodied chief control should show his muscular power, in lifting first one, and then another, entirely out of their chairs; and not satisfied with that, he insisted on himself being lifted, as he stood upright, six or eight inches off the floor; and though it was not wanting in some of the elements of the ridiculous, it certainly at the same time had abundant matter for thought, and inquiry, and was a phenomenon, of no little significance, to see the medium, in his normal state, lifted by the materialised form.

But, I must not omit to notice, how the voice of "Samuel" in the temporary form, was exactly the voice of "Samuel" when in control of the medium; and the contrast between the voices of the two friends was very marked. But I also observed this fact, that, when "Samuel" began to lose substance and power, he, (as "M.A. (Oxon.)" has called attention to) drew near to Dr. Monck, and in that way seemed to gather renewed vitality. I moreover perceived, that when his voice grew faint, a moment's approach to his medium again gave him lung-power, compass, volume of tone, and strength of articulation. Many other particulars, and things of moment occurred which I must for the present reserve; but at last, after remaining bodily with us for nearly half an hour "Samuel" retired, and resumed control of Dr. Monck, and then told us some of his sensations in the temporary form he had built up and tenanted; and so, at a late hour, another most marvellous seance was brought to a close with the direct-voice of a power understood only by those of the inner circle, and the swift controls through the medium, of the spirit band that forms the unseen circle correspondent with ours, each greeting us with its part of the benediction, which, of the several powers combined resting on us, speaks of still greater wonders swiftly travelling on, and shortly to transpire.

The following is from the pen of Hensleigh Wedgwood, Esq., Justice of the Peace, who was present at the seance above reported.

"I was present at the sitting described above, and entirely agree with Mr. Colley's report."

H. WEDGWOOD.

#### MATERIALIZED SPIRIT-FORMS RECOGNISED.

MEDIUM—W. EGLINTON.

Dear Friend Burns,—Recently Mr. Eglinton paid us a visit. During his stay with us phenomena of a very satisfactory and advanced nature took place, which I should like to place on record, in the hope that it may induce your readers to take a deeper interest in our Movement—not to slacken their efforts in the Cause—for undoubtedly our spirit-friends are more persistent than ever in their efforts to place before the world phenomena of a higher order, by allowing better opportunities for the due attestation of the phenomenal facts of Spiritualism.

I shall select some of the leading incidents of the different seances for brevity sake.

Our cabinet was readily improvised by hanging a black curtain across the end of the room, a simple arrangement, but all the more to be approved of because of its simplicity.

We usually sat in a subdued light, and took our seats in a semi-circle at the farthest extremity of the room from the cabinet. Mr. Eglinton generally seated himself with us. This arrangement at first quite disconcerted me. "This is certainly not in order," I thought. "What can it mean?" I asked myself. I soon received my answer in a manner I had not bargained for. The medium would give a few convulsive shudders, then, rising from his seat entranced, would make for the opening in the curtain, on several occasions, when near the opening we distinctly saw a materialised form come to meet the medium, and appeared to us to assist the entranced medium to a seat inside the cabinet; this being done, the form again appeared instantaneously at the opening. This, then, was the answer to my self-questioning. I felt humbled and resolved to be more cautious and patient in future, at the same time I thought it a very beautiful and convincing manifestation, and it proved a very fitting prelude to what followed. "Joey" somewhat piqued himself on the cleverness of this manifestation, pointing out the rapidity of the appearance of the materialised form.

One evening we were favoured with a really splendid manifestation in the form of "Abdullah." When the form first appeared among us the room was lighted with a good but subdued light from a lamp, subsequently we were told to increase the light until the lamp; which carries an inch wick, was burning at half its power of illumination. The medium was also seen distinctly, seated in the chair, when the materialised form passed in and out of the opening of the cabinet. I think all parties of a thoughtful and reflective disposition will agree with me that it was a complete triumph in the work of materialisation.

Strange and mysterious as the above might appear, what followed was more strange and even more mysterious. Friend "Joey" appeared, and facetiously asked permission to come amongst us. Of course it was readily accorded, and out stepped the form. Its first occupation was the making of "drapery," very much resembling muslin, and succeeded to make sufficient to cover the intervening space between the sitters and his own form. Hurriedly he made the remark that he must "be-gone." Not fully knowing his meaning, we felt somewhat disappointed at any intimation he gave of leaving us; but, it was only another of "Joey's" pleasant surprises. He crouched down in front of us, busy fingers were hard at work, an indistinct mass was before our eyes, and out of which rose up

the form of "Abdullah" in further proof that it was no phantom mist. The form came towards us, giving all ample time and opportunity to judge of the solidity of the form. Again in leaving us it placed itself under the sliding gas-pendant, and with the upward pressure of the crown of the head caused the pendant to slide up, thus giving us at once a complete and indisputable measurement of the form, and a perfect test of the individuality of the form, apart from the medium, for at the close of the seance, on the medium being placed under the pendant the contrast was striking and the test complete.

With a graceful bow "Abdullah" retired, giving place once more to "Joey," who, at times, evidently seemed intent on giving us a display of his physical power in the materialised form with a good light burning. Here are some of the incidents:—writing a letter; playing his mouth-organ; the simultaneous whirling of two musical-boxes (one in each hand, weighing respectively, 22½ lbs. and 10 lbs.), presently substituting a chair for the smaller box, again to be surpassed by a still greater feat of strength, by placing the heaviest musical-box on the seat of the chair, then seizing hold of the chair by the leg, raising it up and extending the arm horizontally to its full length, and there keeping it in position for several minutes. The musical-box would also commence and cease playing at "Joey's" command, or at the desire of any member of the circle.

An attempt was made to produce two forms simultaneously, but partial success only attended this attempt. "Joey" is still very lively in conversation, always pertinent and witty, but none the less instructive. He has a nice style of infusing a deal of wholesome truth in his sharp sayings, and you always regret to part company with him.

On several occasions during Mr. Eglinton's visit we were favoured with a very good materialisation of an old acquaintance of ours "Captain Hardinge," (the same spirit that materialised during Mr. Eglinton's former visit to Merthyr) and he was immediately recognised by all those in the circle, who knew him in the flesh; and from many that did not know him fell expressions of surprise and satisfaction, because of his differing so much from the medium, the features being so distinct in such a good light, thus placing the individuality beyond a doubt.

One evening a female form appeared among us. A voice from the cabinet announced that it was the spirit of "Rhondra Williams" in fulfilment of a promise previously given to Mrs. W—s (a lady then present). She approached this lady, and lovingly kissed her, to her evident joy, for she stood in the relationship to her of a dear and loving friend. On the question being put, "Were you sure it was Rhondra?" Mrs. W—s replied, "I was quite sure, only that she seemed to be more beautiful."

"Mrs. Eglinton," the mother of the medium, materialised and came amongst us, she was readily recognised by friends who had seen her before.

Generally at the close of the seances, "Ernest" would speak in direct voice, either in defence of Spiritualism or in explanation of its teachings.

In conclusion, I would advise societies or individuals anxious to witness spiritual phenomena of an advanced and satisfactory nature to secure the services of Mr. Eglinton.—Yours faithfully,

24, High Street, Merthyr Tydfil.

J. T. DOCTON.

#### "LEAVES FROM MY LIFE."

The binder has not yet delivered a sufficient number of Mr. Morse's book to permit all subscribers being supplied. This is to be accounted for from the fact that magazine time is just now occupying all the binders' energies. We hope to have an early supply and also sufficient to allow Mr. Morse to deliver copies to his special subscribers. The book is everywhere admired, and a copy is no sooner seen than it is eagerly appropriated and paid for.

#### MESSRS. COLBY AND RICH AND MR. BURNS.

In answer to an American correspondent well known in the literature of Spiritualism, we have to observe, that about two years ago Mr. Burns owed Messrs. Colby and Rich £7 on a contra running account, payment of which was never refused. For many years Mr. Burns had worked most eagerly for the *Banner of Light*, and got together many subscribers, there being about six dozen in one year. He was "imprudent" enough to entrust Messrs. Colby and Rich with the names of his select friends, that they might receive the *Banner* direct from the publishers, who two years ago wrote to these subscribers, stating that as Mr. Burns had not paid all their subscriptions, they were to remit direct to the office in future. This was an untrue and most damaging statement to make against Mr. Burns to his own customers, for a balance due on account is not a withholding of money collected on behalf of Colby and Rich, as the customers were Mr. Burns's, and not theirs. But this was not all, for our "brothers" in Spiritualism, Messrs. Colby and Rich, publishers of the *Banner*, published in their paper a most defamatory and untruthful article on Mr. Burns, accompanied by a letter from the Honorary Secretary of the British National Association of Spiritualists, which an English Judge considered sufficient grounds for a claim for damages. This was followed by another letter in the *Banner* from the same source, even more pronounced. Mr. Burns has put thousands of dollars into the treasury of Messrs. Colby and Rich. He has paid his account, and suffered most grievously from the unbusiness-like and unprincipled conduct of his "brothers in the Cause" on both sides of the Atlantic, and yet, forsooth, Messrs. Colby and Rich may regard this temperate statement of facts as "slandering" them! and so by keeping this feud alive they continue to damage their victim. Mr. Burns has manifested no undue resentment in the matter; his position therein is that of a sufferer, and he leaves his antagonists to please their own tastes as to their line of conduct towards him in the future. Justice has been so long withheld, that it may be dispensed with from that direction.



## A HALL FOR DR. MONCK.

It has been thought desirable, in the interest of spiritual truth, that a regular Sunday service or services should be held, to enable the OUTSIDE PUBLIC in the most popular and easy way to arrive quickly at an approximate knowledge of the philosophy Spiritualism teaches, and the facts it demonstrates. A great work has been accomplished by the meetings and lectures at Doughty Hall, which is well known as an important rallying place for *Spiritualists* more especially; but, as Mr. Burns recently stated at one of the Doughty Hall meetings, it is considered that the time has now arrived when this work should be further extended, and something of a permanent character undertaken of the complexion of religious, theo-philosophic, and spiritual-scientific services. It is proposed to secure a Hall at the West-end of London, where music, and lessons from the works of the best writers, would be combined with devotional invocations to the Supreme Spirit, and the reading and exposition of Scripture, and a discourse on some profitable subject (chosen by the audience or otherwise), together with inspirational and trance addresses, would form part of the order of public worship. The responsible Minister and Chief Spiritual Teacher (when not otherwise announced) would be the Rev. F. W. Monck, LL.D., whose many recent lectures and addresses at Doughty Hall, and their evident popularity, indicate his eminent fitness for this work.

The Provisional Committee have the offer of several halls for the winter season, the cost of hire varying according to size, &c., and they propose to secure that one which the result of this appeal for funds may justify them in selecting. To meet the expense of rent, advertising in daily papers, &c., and generally support the undertaking, it is proposed to solicit friends to become subscribers for reserved seats at 40s., 30s., and 20s. per quarter, and at less prices, if necessary, in order to put it within the reach of all to testify to their respect for Dr. Monck, and their appreciation of the scheme connected with his name.

Important help may be rendered by Dr. Monck's numerous friends residing in the country, in attesting their favour towards him in this useful work by contributing equally with those who are privileged personally to attend the services. Seat-holders would be supplied with tickets, and if unable to attend themselves, they could forward them to their friends, and so help to secure an audience.

Friends who have useful suggestions to make regarding the conduct of this undertaking, will oblige by sending them to "The Secretary to Dr. Monck's Sunday Service Fund," care of Mr. J. Burns, 15, Southampton Row, London, W.C., and all contributions received by the Secretary will be acknowledged in the MEDIUM, unless otherwise desired.—On behalf of the Provisional Committee,

"M. A. (Oxon.)"

HENSLEIGH WEDGWOOD.

## SUBSCRIPTIONS FOR DR. MONCK'S HALL.

			£	s.	d.
Mrs. E. Tyndall	...	2 reserved seats	5	0	0
Dr. Donald Kennedy	...	do.	...	5	0
T. W. ...	...	1 do.	...	5	0
Mr. T. Blackburn	...	1 do.	...	1	10
Mr. Wortley	...	1 do.	...	1	0
Mr. Waddell	...	1 do.	...	1	0
"A Name from the Clergy List"	...	1 do.	...	7	0
Lady H.	...	1 do.	...	2	0
Mrs. Anderson	...	1 do.	...	1	0
Mr. W. P. Adshead	...	1 do.	...	2	0
M. Griquet	...	1 do.	...	1	0
"M.A. (Oxon.)"	...	1 do.	...	1	0
Mrs. Macgowan	...	1 do.	...	1	10
Mr. W. Oxley	...	2 do.	...	0	0
Mrs. M.	...	1 do.	...	1	10
Mr. Hensleigh Wedgwood	...	1 do.	...	1	1

## SPIRIT-FORMS AND SPIRIT-LIGHTS AT OLD HUNWICK, NEAR BISHOP AUCKLAND.

To the Editor.—Dear Sir,—On Saturday night, September 15, at about half-past seven o'clock, thirteen of us in all entered a room in our own house with nothing in but two tables, a box with a glass slide to put the lamp in, and chairs for seats, with two curtains across a corner for a cabinet. These things were supplied by myself; the room and fireplace examined before commencing, so that there was no chance for wires, string, or machinery for trickery. We all seated ourselves in a horseshoe shape, except a man in the corner to attend to the lamp, that is to raise or lower the light. The medium, Robert Brunskill, of High Grange, before the whole of the circle went into the corner behind the curtains. After singing and Mr. Lobley offering an invocation, then singing again, the medium in the cabinet, being controlled, gave orders for the light to be darkened as some of us had requested spirit-lights. The room was not long dark before we had before the circle and near the cabinet, sometimes one, two, three, and four lights at a time; sometimes taking straight lines, sometimes curved, zigzag, in and out, high and low, and always if you asked a question the answer "yes" was given by three twinkles from a light, and "no" by one twinkle. Then the light was ordered to be raised a little, and all hands joined, singing going on at times. After a short while where the curtains met at the middle we saw a tall white stripe, in a little time it had developed into the shape and size of a big man in white drapery, then it began to advance towards the circle,

first to one end and then to the other, then it went round the circle. The raiment of the spirit-form was scented, and he laid his hands and garment on everyone's head, he also let us hear his lips chirp or smack when standing before us. In the middle of the circle, between us and the cabinet, a table stood with tambourine, bell, paper, pencil, &c., on it. While we were singing he took up the bell and tambourine and played and beat them to the tune; then took some sweets from the table and put one into the mouth of each sitter, then pulled two ladies' hair down, threw the hair-pins on the floor, and with a pair of scissors cut some hair from the head of one of the ladies, took a scarf off one of the male sitters and tied it round a lady's neck, &c., then made his obeisance to the circle and retired into the cabinet. After singing and waiting awhile, out came the figure of a little girl calling herself "Kate," quite trim and neat and not much higher than the table. This little creature showed herself to all; and to one of the sitters she gave a sweet and hit him with the paper tube, and went to nearly the whole of the sitters, and through the tube with a faint but distinct voice said "God bless you;" she also distinctly let us hear her lips chirp, &c., then politely bowed to all and retired into the cabinet. Taking control of the medium, she, through him, told us to give the best conditions we could, for, with her controlling and "Sam" materialised, they would bring the medium out of the cabinet and show us the medium and "Sam" at the same time, which was quite true—for Mr. Brunskill, controlled by "Kate," was brought out of the cabinet, and went and sat on Mr. Alderson's knee while "Sam" stood between them and the cabinet; then bringing the medium across to the table in the middle of the circle, he took up the bell and rang it, and "Kate," by the voice of the medium, said "Here is the media" while "Sam" stood to the left of the medium and between Mr. Lobley and the cabinet; so you understand we saw the medium and "Sam" both at the same time.

Again on Sunday night, October 7, at about seven o'clock, seven of us entered this same room with Mr. Alderson in the cabinet and Mr. Brunskill at the end of the circle. After opening the meeting, we put the light out, but it was just to receive in exchange lights from the other side, for we had very bright spirit-lights about the size of the rim of a tea-cup bottom, and four at a time. It was really splendid to see these lights, quite outside the circle, sport and glide, sometimes meeting each other and snapping like the loud snap of fingers and thumb, sometimes going over the heads of the sitters into the middle of the circle. We also had the ringing of the bell, lifting of the table, tube, &c., while hands were joined.

On Sunday night, October 14, at about seven o'clock, twenty of us in all—medium and place the same, also arrangements and results very similar to the first seance, with the exception of "Kate" taking a jug of water and giving Mr. Alderson and Mr. Lobley each a drink, then sharing in the same herself. Setting the jug on the table, she retired into the cabinet and took control of the medium and said they would bring the medium out and "Sam" would show himself at the same time, this was not done so clearly as in the first seance. "Kate" said the power was exhausted and told us at once to conclude. I might just add that Mr. Brunskill is a working man.—I remain, yours truly,

JOHN BINNS.

Old Hunwick, near Willington, Co. Durham, October 19.

P.S.—I certify to above as a truthful report of the materialisation seances held at Old Hunwick.—Yours fraternally

High Hope Street, Crook, Co. Durham.

WM. LOBLEY.

## A CHEAP SALE OF BOOKS.

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

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## A SPLENDID ACQUISITION.

We have on hand one set only of the *Spiritual Magazine* from the beginning to 1875, sixteen volumes, bound uniformly in half morocco, neatly gilt lettered, price twelve guineas. A set similar to this is not to be met with in several years time. Any gentleman who would secure it for his library would help us and possess a valuable acquisition.

J. BURNS.



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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, NOVEMBER 2, 1877.

### A LETTER FROM MRS. BURNS.

With the kind aid of friends I have been able to get out the MEDIUM this week, and for any errors or imperfections I must be held responsible.

On Saturday last, after weeks of great mental prostration, Mr. Burns's brain gave way altogether, and for four nights and days he had no refreshing sleep, from the effect of brain fever, a most painful malady, and so distressing that I cannot attempt to describe it.

Last evening (Wednesday) he got a little rest, but he is just in that state that if the brain is disturbed he may have a relapse and be worse than ever.

I am painfully reminded of the fate of poor Mr. Jackson, who, after ten weeks of intense suffering of the same kind, passed away. If I am to save my husband and retain a home over my head, I must, immediately he is able to go out, send him away for a short time. To do this requires money—a very little for his expenses, but also sufficient to meet business engagements.

It can be imagined that after the week I have had, I am not able to stand too much anxiety, in addition to close application to labour.

Two contending emotions prevent my utterance. First, there is my anxiety for my poor husband, and with his disablement or death comes utter ruin. Second, the thought that the hardest working brother, who has really been the making of this Cause, should be cruelly neglected by the majority of Spiritualists at this trying time, though my warmest thanks are due to the few friends who have come nobly to the front and done their duty in this respect. Mr. Burns is a Spiritualist, and so am I. I am also a medium, and indeed so is he, though not in the common way. It is because we are Spiritualists and servants of the spirit-world that we have not long ago deserted our faith, disobeyed God, and turned a deaf ear to the needs of humanity. Having given the best years of our life to it, we love Spiritualism dearer even than life itself, and whether we shall live or die by it is painfully uncertain.

Perhaps Spiritualists would take a few plain words from a woman—one in my position. Spiritualists have not been slow to petition for the lives of criminal notoriety who, if not actually guilty of what they are charged with, have, outraged civil and moral laws nevertheless, and have no redeeming virtue to excite honest sympathy. What will these same Spiritualists do to save the life of their own worker, whose career is an honourable and distinguishing feature of their movement.

The very heathen devote a portion of their food daily to their idols. Will Spiritualists withhold the means of subsistence from their chief teacher?

In all the sects, congregations provide for their ministers. Mr. Burns has a congregation of thousands—one of the largest in England, and he speaks as much as an ordinary minister in addition to his other work, and yet the occupant of many a little meeting-house receives more support. The fact that Spiritualists do not appreciate Mr. Burns's labours shows that they want them all the more. If Spiritualists treat their brother worse than a criminal, and if all the sects, from the heathen upwards, are more self-denying and liberal than Spiritualists, they all the more require a man like my husband to set an example of devotion and earnestness.

I need not repeat what is so well said in the letters of Mr. Colville and Mr. Lambelle. I do not ask for alms; I ask for my brother and sister Spiritualists to do their duty to the Cause and their own souls by entering heartily into the work of enlightening themselves and the public in our grand truths. Then we would be sustained, and Spiritualists would be better pleased with us and with themselves.

The £1,000 fund for literature should be raised at once. Before Christmas is over it might be all used by the circulation of books, and another similar sum contributed. There are plenty of plans; all that is wanted is the heart to use them.

I desire that something be done quickly.—Yours in the Cause,  
AMY IVY BURNS.

### FEATURES OF THE WEEK.

Miss Leigh Hunt's audience at Doughty Hall on Sunday evening must have been particularly gratifying to her. The seats were all occupied, and a number had to stand. The interest evinced was very great, as may be gathered from the lecture, which we print this week. Dr. Monck made a few kindly remarks at the close.

We introduce a report of the Ecclesiastical Art Exhibition, with the view of calling attention to the funeral reform arrangements of Messrs. Dottridge. It is pleasing to observe that such an eminent firm is opening up the way for more enlightened views of the death transition.

Dr. Mack's presence in London was speedily evinced by inquiries for his services, which in a number of instances have been most successfully exercised. Of this we shall have more particulars to give soon, along with information as to his future movements. The book on "Healing by the Laying on of Hands" will be pushed forward with all despatch. Address Dr. Mack, 14, Southampton Row.

### JESUS AS MAN AND GOD.

E. Gunyon writes a long reply to Mr. Lambelle respecting his recent communication as to whether Jesus Christ was God, or man, or both. She thinks the identity of spirits and their statements should not be implicitly relied upon, but on that point, those engaged in the communion are more qualified to judge than strangers to the influence. She thinks such problems must be exhausted by human investigation, and not left to spirits. The other remarks in the communication are not particularly to the point, but it might be observed that the cryptic doctrine taught in ancient religions was that the divine is indeed imminent in man, but instead of declaring the fact in broad terms, a hero or example was selected, through whom those features of character were fully exhibited which are characteristic of a high development of the divinity within us.

The ancient Spiritualists had brotherhoods for the development of the spiritual faculties, and degrees of initiation, the last of which was indicated by anointing, or what may be called the "Christ" degree, which signifies anointed. This degree which was being "born of the spirit," endowed its possessors with innate wisdom and purity, as the ideal Christ is regarded by the religious world to-day. To be "born of water" was to be subject to passive mediumship or illumination, derived from other spirits. Thus the typical Christ is not simply a medium for spirits or angels, but is rather a medium for his own soul, or the divine nature within his own being. Hence, when fully developed in this soul degree, it is literally true to say "I and my Father are one." "He that hath seen me hath seen the Father." Many texts in St. John's Gospel and the scope of the Pauline philosophy are instances of this school of spiritual culture, and the gist of the whole matter is pretty much what is sought to be attained by the spiritual culture recommended in these columns.

Thus the individuality of Jesus is one fact, but his degree of spiritual development is another fact. The relation of these facts not being understood has given rise to many theological speculations which have made it appear that Jesus had something in his nature which is foreign to the rest of humanity, whereas the fundamental truth intended to be set forth is, that he had the God-nature in full operation which is only latent or in a less degree developed in ordinary humanity. It is best to regard all these cases as of an ideal character and intended to illustrate a principle. To make hard and unflinching facts of them is to destroy their purpose altogether.

### MR. W. J. COLVILLE AT 17, BRUNSWICK SQUARE.

A special series of discourses by Mr. W. J. Colville will be delivered at 17, Brunswick Square, W.C. Miss Chandos Leigh Hunt requests that persons who desire to attend will communicate with her or with Mr. Colville previously, as, the space being limited, only a certain number can be admitted. The first of these discourses will be given on Wednesday next, November 7. No admission after 8.15 p.m. The subjects treated will be of a special nature, and persons attending may expect to be highly interested. The subject on November 7 will be "Celestial Life, and its Ultimatum on Earth." Questions invited at the close. Members of S.S. are requested to attend. No previous application needed.

MISS LOTTIE FOWLER is at present holding private seances at No. 172, Livingston Street, Brooklyn, New York, U.S.

MR. THOMAS GALES FORSTER writes from Ventnor to state that his health improves, also that of Mrs. Forster. He hopes to do some work in the Cause before long.

PHRENOLOGY.—A lady, in a letter to a friend, who had forwarded her photograph to London for delineation said:—"Did you tell Mr. Burns of my having received several first-class prizes for elocution, or did he gather it from photograph?"



### A WORD TO EVERY SPIRITUALIST.

It becomes an imperative duty, devolving on all interested in the welfare of Spiritualism in this country, to call the attention of everyone thus interested to the important fact that unless the work of the Spiritual Institution is *immediately* supported in such a manner as to adequately remove Mr. Burns's overwhelming causes of anxiety, all its valuable operations must be forthwith suspended. The incessant strain on the mental and physical part of the nature of Mr. Burns has been so intense that he has, during the past week, been utterly prostrated and confined to his bed, every nerve quivering with indescribable anguish. From what cause has this result been obtained? The following:

Mr. Burns, during the past fifteen years, has laboured unceasingly for the spread of the Cause of Spiritualism. It is to his indefatigable energies that we owe the publication from time to time of most valuable literature; through his exertions the magnificent orations of Mrs. Tappan were reported weekly in the MEDIUM, at immense cost to Mr. Burns. He regrets no step he has taken; he begrudges no toil, and would spare himself no anxiety in the present and future, as well as in the past; but though the spirit may be ever so willing, the flesh can only endure a certain amount of strain, and Mr. Burns is now in a condition of such utter nervous prostration and physical inability that his brain and body can work no longer unless *immediate relief* be forthcoming. Kind words and wishes will not avail; there must be practical action taken at once on the part of every Spiritualist.

Mr. Burns requires change, rest, and freedom from all mental anxiety. It is impossible that he can recover and continue his exertions unless the Spiritualists, one and all, rise to a sense of their duty and the importance of their position.

Immediately you read this make a resolve—I will do something at once to aid Mr. Burns, and, in aiding him, make it possible that Spiritualism can continue to spread, through the inestimable value of the operations of the Spiritual Institution. Give at once; not to support an individual who has a lawful claim on the sympathies of every Spiritualist, so much as to spread the Cause. Buy books immediately to the utmost extent of your power, and thus support Mr. Burns in his business, instead of treating him as a beggar, which he is not. He has sacrificed all for the Cause, and you can never repay him, even though you laid the wealth of the universe at his feet. If Mr. Burns is not helped at once, he may die through the neglect of those for whom he has untiringly laboured. Pray do not imagine Mr. Burns has written this; he is too ill to write anything. This is written by a medium who is well known to London and provincial Spiritualists, and who, through the aid of his guides, can see the necessary result of affairs at the Spiritual Institution, unless Spiritualists immediately rise to a sense of their duty. Let every Spiritualist contribute at once to the Spiritual Institution, and thus make it possible that Mr. Burns's health may be restored, and his work continued. Do not let this appeal be laid down and forgotten; it falls far below the truth, but it is true as far as it goes.

### MR. BANCROFT'S APPROACHING VISIT TO LONDON.

Mr. Bancroft, of Oldham, is expected to arrive in London on Tuesday, November 6. His first appearance before London Spiritualists will be at 17, Brunswick Square, on Wednesday, November 7, where he is expected to deliver a short address in conjunction with Mr. Colville. As an inspirational speaker Mr. Bancroft has few equals, whether for lucidity of expression, high tone of teaching, or beauty of language employed. His discourses are admirably adapted both to Spiritualists and to those yet unacquainted with the truths of spirit-communion. The following is a slight extract from his mediumistic compositions:—"The time shall come when man shall be released from all thralldom, and the love of God shall fill the hearts of men, and the glories of the spirit shall illumine the universe, when discord shall cease and harmony shall prevail and subdue the hearts of all with love divine."

As a magnetic healer Mr. Bancroft possesses wonderful power, being a young man of highly-developed physical as well as intellectual and spiritual nature. His influence is beneficial and elevating to both body and mind; to persons of mediumistic temperament it is conducive of good results beyond description. It is to be hoped that London Spiritualists will flock to hear this highly-gifted medium, and bring friends with them. He will deliver an address at the Spiritual Institution, 15, Southampton Row, on Friday, October 9, at 8 p.m., at the usual meeting. He will also deliver a public address at Doughty Hall on Sunday, November 11. Persons who desire Mr. Bancroft's services during his visit to London should make application without delay. At his request, Mr. Colville will make arrangements for him previous to his arrival in town; he will reside at 15, Southampton Row. Letters for him should be addressed there.

### SUNDAY MORNING SERVICES.

On Sunday morning last, October 28, the morning service at Doughty Hall was very well attended and appreciated. There was a select audience, and a very encouraging collection. Mr. W. J. Colville delivered an inspirational discourse on the "Philosophy of Prayer," followed by an impromptu poem. On Sunday next, the subject of the discourse will be the "New Fraternity, or Spiritual Organisation: its purpose and work." Service will commence at 11.15 precisely. At 12.30 those desiring to join the New Fraternity will be enrolled as members. This service is free and open to every one. Collection for necessary expenses.

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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.

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

At the last meeting Monitor Eagle gave a carefully-prepared and instructive essay on "Angels," the materials for which were chiefly derived from the Bible. He opened the subject by placing on the table a publication of Cassell's, on which there was an engraving of a man in a musing attitude, and his "darling," a female friend, floating in the atmosphere, surrounded by a luminous halo. A poem underneath it, entitled "Ministering Angels," clearly indicated that the angel in that case was meant to represent the departed human being, who returned to earth to comfort a friend yet living in the form. From various passages of Scripture it was shown that the terms "angel" and "man" were convertible. This was particularly noticeable in the case of the angels at the sepulchre. In two of the Gospel narratives they are called men, and in the other two Gospels they are called angels.

Teacher Crowe gave a long account of spiritual experiences illustrative of the subject which had occurred at Doughty Hall on the previous Sunday morning. A spirit which he recognised had been described by Mr. Towns near him as "an angel," and at a seance subsequently he had learned that his mother, who had for many years been his guide, had attained to angelhood, and appeared with wings, the recognised appendage of angels. Our report of Teacher Crowe's narrative is very much contracted, and we cannot give justice to its details.

Visitor Colville was controlled by his guides, and, in reply to some questions which had arisen respecting wings, stated that the angels, or spirits who acted as angels, had no wings in the spirit-world, but their appearance in that form was as a symbol to the mind knowing that man had associated wings with angels.

The Chief Monitor pointed out that on the illustrated Ten Spiritual Commandments, by Mr. Bielfield, two spirits were holding the Commandments up, while another spirit with wings, and of a more radiant character, appeared to be superintending the process. The idea he had of the wing symbol was, that it implied distance, or the power on the part of a spirit to bridge over the gulf which exists between a higher spiritual state and man's ordinary state.

Teacher Crowe stated many matters of comfort and instruction which had been communicated to him through symbols; when it was observed that all expressions of truth are symbolical, whether words or figures be used.

In conclusion, the Chief Monitor observed that one point connected with angels had not been taken up, namely, the passage: "For when they shall rise from the dead they neither marry nor are given in marriage, but are as the angels which are in Heaven." In this the peculiar characteristics of "angel" appeared to be determined, although it was possible that any messenger who brought glad tidings to men might be described as an angel. His notion of the matter was, that an angel was a spiritual being who had attained the soul-state. All souls were alike without sex. The same Divine qualities appertain to both man and woman, and sexual distinctions are external, hence mankind seek their mates or counterparts by associating with those who have external characteristics, opposite or different, or complementary to what they themselves possess. When the soul finds its own counterpart, the external manifestation of soul-life will become correspondingly developed with the internal soul-life. Thus the outer and inner of humanity will become one, and the soul be complete in itself, and have no need of seeking alliances to make up for its own imperfect development. In that state there will be no marriage or giving in marriage, but all souls will be related to all other souls alike, and there will be perfect sympathy and love pertaining throughout the celestial realm.

### THE SITUATION AND NEEDS OF OUR TIMES.

(To the Editor of the MEDIUM AND DAYBREAK.)

My dear Sir,—I feel deeply impressed at this time to write a few lines as a means of awakening the minds of Spiritualists generally to the situation and needs of our times. And in doing so, let me say, that the only object I have, is to serve the truth, irrespective of the opinions of any man.



When we look upon Spiritualism with its grand and beautiful philosophy, and notice the apathy and lukewarmness of Spiritualists, we must confess that there is good ground for alarm; and while other sects are denouncing us, and warning their congregations of its rapid strides, and the dangers of their faith by it, I think we may fairly take the hint ourselves, and see the danger of our present disjointed state and condition, and seek the application of a remedy. From many platforms speakers have narrated the growth and influential position of Spiritualism, until their audiences have been filled with pride, at the very thought of being considered within the ranks of this great body; but with all its boasted achievements what has it really done? Can it be possible that the dispensation of Spiritualism, dating from 1848, cannot boast more than about one dozen places in England where regular services are conducted? Alas! it is but too true. Is it because our angel visitants have been relax in their duty? Surely not, for unless they had pressed its facts continually before the minds of the people, we would not have been able at this day to look upon Spiritualism at all. Have we yet planted a Church, or reared a School, where our old ones might congregate together and listen to the wonderful revelations of spirit, and where our young might learn without imbibing those dogmatic beliefs, theological errors, absurdities, and contradictions? Is it true that we have only two or three offices devoted to the printing and circulation of spiritual literature; and that not more than one per cent, ever read a book or journal devoted to the Cause, much less subscribe to one? Is it true that our lecturers and speakers, our editors and writers, scarcely possess the necessary means of keeping soul and body together? Is it true that within the ranks of Spiritualism there are to be found those who drink of Spiritualism and believe in its truths, who never part with the means to sustain it, and who can afford to contribute 2s. per week to a system of worship in which they do not believe? Is it possible that men so far will forget their manhood, and do such things, simply to court *sham respectability*, even at the expense of their own consciences? Yes, these things are true. What! in a country like ours—where, as a general rule, Spiritualists are well to do, and possess a more than ordinary share of this world's goods?

But that we may be more able to realise our want of devotion to the objects of our faith and profession, let us look at the zeal with which other sects are working. Let me relate one or two incidents in illustration. No sooner do a few collect together, than they set about the erection of a chapel, and in a short time their untiring efforts are rewarded by its successful completion. The cost of sustaining it is then divided and borne by its members who cheerfully comply. Such a case I know, and a member told me, that on an average it cost him 2s. 6d. per week. A church stands not far from my house, vigorous efforts are being put forth to renovate and add a chancel to it. To accomplish this proposal, the curates, two in number, visit the houses of the parishioners, and solicit a weekly subscription for twelve months. If there are any objections made, such as "unable to assist," they soon put the question "What is your income?" If they are foolish enough, and many are, they tell them. Take an instance. The good lady on being asked, replied 25s. per week. "Well," says the curate, "I will put your name down for 2s. 6d. per week, you can easily spare that small amount for the Lord." Take another. The husband has lain ill with consumption for sixteen months, his income is 3s. per week, the sick allowance from a friendly society: the wife washes and sews to support herself, husband, and child. The curate also entered here, and on being made acquainted with the circumstances, instead of bringing or seeking relief, said, she might get a little linen and make some pinafores, which would sell and bring in a little for the house of God. There are many such cases that space forbids me to mention, but surely these are sufficient to show the power of priestcraft and priestrule even in our day.

To beat down these practices of a barbaric age requires the liberalising teachings of Spiritualism. No other system of religion can do it. Each is trying to prove itself better than another. Each claims to be the pure religion, and to possess only the key to Heaven. Strife and envyings rage all round. The doctrines are by many held as irreconcilable. The spirit is lacking, and if we were but alive to our duty, and sensible of the true situation, we would have been able to present that which all seem to demand.

Spiritualism is nowhere; ignorance respecting it prevails on all hands. Why such a state of affairs? Because we have never taken those pains to popularise it, by circulating its teachings, that we should have done. People think that Spiritualism is only conjuring and table-tilting, and if you were to mention that it possessed a philosophy, you would be treated with the greatest of contempt. This, Sir, is the true situation; let me suggest, now, the needs.

We want less selfishness, less of that which binds us to this world. We require more of that generous principle which is the fruit of the spirit. We need to publish and circulate our principles by means of both press and platform. We need self-denial, and the application of that aphorism, "Private advantage must give way to the public good." We need a bond of love, a spiritual tie, an institution, without it being a political organisation, where we may find support and encouragement in every time of need. We need our mediums better supported, and those on whom the chief burden and responsibility lie to be supported and sustained, so that they may be better able to accomplish the work before them. Are those beyond our reach? No, not one. Our lecturers are ready, and require—1st, a call; 2nd, compensation. The press is at our command. *THE MEDIUM*, the organ of the Movement, is but badly supported, for its circulation might be quadrupled in a short time if we were but diligent and active. Mr. Burns has every room packed with books, which requires only an order to send them on their work of reform, and those may be got for a mere song—literally given away. Means have also been suggested, that by adopting the Book-club system every Spiritualist in the land might possess a library of spiritual knowledge, and become a fountain of good. Yet, with all these inducements, we are like unto pillars of stone, senseless and debased, even in the face of all our lofty teachings.

Spiritualists, it is for you to decide; it is for you to support the agencies of the spirit-world. Spirits cannot fill our purses. Thank God for that; but they minister to us in spiritual things; should we not minister to them in temporal things? Do not so tenaciously cling to the things of this world; in a few short years you must part from them, why not now make the commencement? Be consistent in all your

dealings. You cannot consistently be Spiritualists and serve the Church at the same time, for she rejects your most sacred truths, any more than you can love vice and virtue. If your reasons rebel against the teachings of the Church, what right have you to sustain its dominion, and to aid in spreading its false doctrines? Then "Come out from among them and be ye perfect;" assert your dignity and your manhood, and posterity will receive and be benefited by your labours in the Cause of truth and humanity.

Do not court Church patronage simply for respectability, but be true to your Cause, to your own consciences, and to your God; and angels will minister unto you and bring you of their richest treasures.

Arise! brethren arise! Stand fast for the truth in the conscious pride that you are right, and that your doctrines and principles are just and true. Be firm, consistent, and your principles will, in a short time, meet with universal acceptance, and be the means of clearing away the clouds of doubt and ignorance, and the Truth will stand free and untrammelled.—I am, yours obediently and sincerely,

South Shields, October 27.

W. H. LAMBELLE.

#### MR. COLVILLE AT DOUGHTY HALL.

Next Sunday evening Mr. Colville will occupy the platform. The subject for the address will be chosen by the audience. An inspirational impromptu poem will also be recited at the close. Doughty Hall, 14, Bedford Row, Holborn, W.C., at seven o'clock.

#### THE CHEAP EDITION OF THE DIALECTICAL REPORT.

On our back page this week appears a formal advertisement of the forthcoming publication, the date of which has now been fixed. It would be well for Spiritualists in every district to form themselves into a Committee with the view of raising funds to send this Report Number to every name in the Directory in their respective districts. This is a much better way of promoting Spiritualism than by spending money in expensive meetings which no one attends.

#### THE MUSICAL AND INTELLECTUAL SEANCES.

Madame Llanoré only attends at the Spiritual Institution on Tuesday evenings. On Friday last Mr. Colville had a very select attendance, but his guides imparted information of great importance in reply to questions. On Tuesday evening there was a large attendance, and after the musical services through Madame Llanoré, Mr. Towns gave some descriptions of spirit-friends. All friends are freely invited to these meetings, which are very interesting. To commence at eight o'clock.

#### PROGRESS AT LEICESTER.

To the Editor.—Dear Sir,—Having a few moments to spare, I thought I would employ them by writing a short report to you of our progress. We think we now see a clearer sky, for there is a ray of hope before us. Our society has been paying £25 per year for rent of the room, but they have now kindly reduced it to £20 per year; so that has made it somewhat better for us.

In our society there have been differences among us, and several have left the society and are holding meetings at their own homes. To such we bear no ill-will, but wish them God-speed; hoping spirits of the highest order may take possession of them. There are left amongst us mediums through whom our spirit-friends speak, for an hour or more, every Sunday.

On Sunday morning last, we had a very touching address from a spirit-friend, upon his occupation in spirit-life, namely, "Attending and educating the little ones." In the evening we had a very eloquent address from the great American preacher, "Theodore Parker," contrasting the dogmas and creeds of the present, with the glorious doctrines of Spiritualism. Another old friend spoke a few cheering words, with great earnestness, to those who were fighting the great battle of freedom.

So this closed our Sunday services; the listeners were few, and great harmony prevailed. So you will perceive there is no lack of spiritual teachers with us.

I will now close, asking your permission to allow me to forward a report of our progress another time.—From yours fraternally,  
10, Lower Free Lane, Leicester, Oct. 30. ANNIE SHEPHERD, Sec.

#### DR. SLADE'S HONESTY.

Mr. Epes Sargent, in the course of a powerful article on behalf of Dr. Slade, in the *Boston Transcript*, says:—

One of our Boston papers published an article commencing thus: "This fellow who calls himself Dr. Slade," &c. Now Slade, before leaving this country, had expressed the wish that in my letters to London I should not designate him as doctor, for, wrote he, "I have no claim to the title; it was fastened upon me by certain persons whom I have benefited by my medical prescriptions in cases of sickness." This shows how injustice may be propagated.

We may add that Dr. Slade was for many years a medical clairvoyant, and actually practised as a physician, effecting numberless cures. People naturally call the man "doctor" who so effectually fills the place of one.

WOODFORD, ESSEX.—A correspondent writes to know if there are any Spiritualists in Woodford. Kindly reply to the Editor of the *MEDIUM*.

THE Tenth Quarterly Conference of the Lancashire District Spiritualists will be held in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, November 11. Afternoon, 2.30; evening, 6.30.—WM. JOHNSON, President.

MR. BROWN, of Howden-le-Wear, writes, that having rested himself, he is about to visit Sunderland, Durham, Newcastle, Choppington, and other places in Northumberland and Durham. Friends are kindly requested to make arrangements for private seances or public meetings as soon as convenient, as he will in a few weeks resume his work in the South. Letters may be addressed Mr. T. M. Brown, Howden-le-Wear, Durham, R.S.O.



### ECCLESIASTICAL ART EXHIBITION.—FUNERAL REFORM.

Simultaneously with the sittings of the Church Congress, which were recently brought to a close at Croydon, an exhibition of ecclesiastical art productions, &c., was arranged, which, in more than one instance, presented features of especial interest to many of our readers.

In a speech delivered by the Bishop of Carlisle, towards the close of the congress, he stated, in effect, that no one who wished to be informed upon the progress of modern thought, in reference to church adornment, and the disposal of the dead, could do better than pay a visit to the exhibition then being held in their neighbourhood.

On entering the main building, one of the first stalls that attracted our notice was that of Messrs. Keith and Co., of Denmark Street. Here, in addition to a large and choice selection of brass, gilt, and general church furniture, were two cases of silver church plate, for the manufacture of which this firm is famous. Two pieces demand more than passing notice, being specimens of unsurpassed English art, and as indicating, in a marked degree, the "progress of modern thought" among our friends in America. The first was a handsome chalice, about 11 inches high, and of the unusually great weight of 45 ounces. On alternate panels of the base are three Scripture scenes, which are most remarkable for minuteness and exquisite finish. The other three panels are adorned with the lily, and similar emblematic flowers, &c., whose harmonious opaque colourings present a singularly rich appearance. The bowl is perfectly plain, but is relieved by being set in an outer cup, which is profusely adorned with precious stones of great size. The chalice is also enriched with many jewels—emeralds, rubies, pearls, topaz, turquoise, &c.

The companion piece to this chalice is a most elegant paten, which for chasteness of design, rich colour of enamelling, and delicate beauty of engraving, leaves it quite unique. Both are counterparts, so far as design goes, to those supplied by this firm to the historic cathedral of St. Finn Barrs, Cork, but are much richer in detail and more costly, and were made by them for presentations to Grace Church, New Jersey, U.S.A.

Mrs. Platt, of Berners Street, exhibited some very elaborate specimens of needlework, mostly, if not all, the work of herself and assistants.

Messrs. Gillett and Bland, of Croydon, had a large collection of church, turret, and other clocks, of the most recent construction. Among them an electric clock for starting vehicles, &c., at a distance, claimed much attention. A visit to the congress and the exhibition, was greatly enhanced by the courtesy of this firm, who cordially issued invitations for a visit to their extensive steam clock works and bell foundries in the vicinity, where, among other objects of interest, were shown the great clock for the Manchester Town Hall, in course of construction, and a number of improved patent carillon machines, for various parts of the world.

Messrs. Smith and Co., Southampton Street, exhibited some excellent specimens of their great speciality, viz., the revival of the old Cluny tapestry; and one or two choice specimens of embroidery, after the Flemish school.

The stall of Messrs. Hart, Beard, and Son, as usual, presented a collection of brasswork, at once irreproachable and unapproachable for beauty of design and excellence of workmanship.

Messrs. Cox and Son, whose name is now so well-known in connection with the new straw decorative art, exhibited many interesting specimens of this speciality of theirs, which claims much attention as being an elegant and comparatively inexpensive mode of ornamentation; and on account of its being the means of affording occupation to many families who suffered by the decay of the straw-bonnet manufacture. Among their church plate was noticed a very handsome flagon of great size. It stands about 14 inches high, and weighs over 40 ounces. The design is that of the early 15th century perpendicular style. It presented one mass of elaborate chasing, richly adorned with amethysts and carbuncles. The interest attached to it was increased by the fact that it was executed under Mr. Keith, the celebrated church plate maker.

In the loan department were many objects of great interest, among them a piece of embroidery lent by Mrs. Platt, and worked by a daughter of Charles I. during her imprisonment.

Last in natural sequence, though singularly enough, first in the order of the exhibition was the stall of Messrs. Dottridge, Brothers, manufacturing undertakers, East Road, City Road. Besides a very complete collection of coffin-furniture of every possible design, they exhibited two very fine specimens of American coffins, which have recently attracted so much attention in this country, and alongside them were placed two coffins of their manufacture, one of the latter being the very latest form of coffin that has been seen. It is termed a casket; is perfectly straight, with a very slight contraction in the sides towards the bottom, with semi-octagon ends. It is covered in black cloth, relieved by velvet, and richly furnished with silver handles, &c., and has the American form of lid—a portion movable, to view the face of the deceased, if desired. Their plain polished oak-coffin, with handsome Latin cross, however, seemed singularly attractive to most visitors. There was an air of simple and substantial beauty about it that seemed wanting in the American novelties. In addition to this stall, this firm occupied a large marquee for the exhibition of their new and patented reformed

funeral equipages. The idea here will be in accordance with that of most of our readers—that of abolishing the dismal and melancholy feelings which are created by the old hearse, with its hideously appalling emblematic blackness. They substitute an elegant open car, surmounted by a light canopy on four pillars; the body is of polished oak with violet or other coloured valences. One pleasing feature in the design is a narrow gallery round the platform of the car, which may be filled with pots or cut flowers, and all possibility is removed of that dreadful sight so familiar to us all, of the bearers sitting with dangling legs and muddy thumping feet all over the hearse as soon as it quits the town and begins to hurry along the country roads. In this, as in all reform, taste will vary as to design; but the fact that all, or nearly all, will agree to, is, that reform was sorely needed in our general funeral arrangements, and we have here one so complete in idea, and so grateful to our feelings, that the introduction of a scroll round the body of the car, or an ornamented spoke in its wheel is scarcely worth notice. The car was designed and built for a firm in Newcastle-on-Tyne, and we cannot help complimenting them for their good sense in adopting this idea. It was similar, too, in most respects, to one this firm built for the town of Calais, a photo of which was shown to us. A plainer and smaller car of the same general design attracted much attention as being especially suited to general use. A special object of attraction, to clergymen in particular, was a combined hand-and-wheel bier, designed to remove the objectionable practice of bearing the coffin on the shoulders in the country districts. This was arranged on two wheels so that the bier might be lifted off, and if desired, carried right into the house, where the coffin might be gently laid upon it and then borne out quietly and decently, without that distressing staggering and stumbling, so painful to view at such times. It has only two wheels, and so affords great facility for transit over some four-wheeled ones that were exhibited by Mr. Lynn, of Stratford-on-Avon, and Mr. Vigers, of London. There was also a patent hand-and-horse hearse, which, mounted on four wheels, might be pushed by two, three, or six persons on each side, or could be drawn by a horse or pony; this received great commendation from many clergymen of small parishes. Near this was a hand-bier, to be used as such alone where the distance was short, or for use in vaults, to which purpose this one exhibited had been applied recently in Westminster Abbey.

A large and valuable collection of palls attracted great attention, from the simple cream-coloured child's pall, with its chaste little border, to the heavy purple velvet one, with its massive cross and monogram standing out in relief in splendidly-executed embroidery.

One article exhibited, though small in itself, gives an idea of the wide ideas of reform entertained by this firm. It consists of an armlet of crape, to be worn by either sex, young and old, as a substitute for the usual complete mourning costumes. It is made to adjust itself to any size of arm. We see no reason why this should not be taken as a sufficient and full recognition of mourning. It is so in the Army. And independent of the great saving of expense to large families, there is something so quiet and unpretentious in its appearance, that it will surely please many who dislike anything like the parade of grief. This same idea occurred to us in reference to a coffin exhibited by this firm, in which was presented a new idea of theirs—that of having no name-plate, but simply the initial or monogram of the deceased on the lid of the coffin, and then on parchment or paper the usual inscription to be placed, with any loving remembrances, on the breast of the dead. Here, too, the curious had an opportunity of seeing Dr. Seymour Haden's wicker coffins, the two which were shown being of the number this firm exhibited some time back at the Duke of Sutherland's. Altogether the feelings induced by examining the various objects in this exhibit were not what most people would have expected. Everything seemed to be devised with a view of relieving those melancholy feelings which must attach to funeral arrangements—and if our feeling and the expression of others are any guides, they have succeeded most admirably—and certainly to no part of the exhibition could the words of the Bishop of Carlisle, already quoted, in effect apply with greater force or truth. Great credit must be given to Mr. Bray, of Brighton, the organiser and manager of the exhibition, who, at comparatively short notice, and under unfavourable circumstances, directed all its details with a completeness and liberality that could not but be appreciated by the exhibitors.

#### MRS. BATIE AT WEST PELTON.

On Sunday evening, November 4th, Mrs. Batie (lately Miss Longbottom), will deliver an inspirational discourse at the Co-operative Hall, West Pelton, the collection for the benefit of the Spiritual Institution. Service at 6.30. In the afternoon of the same day Mr. W. Dods will give a normal discourse in the same hall at two o'clock.

THE Committee of the Islington Spiritual Institute beg to acknowledge another donation of 2s. 6d. from "Hope."—A. Monk, Secretary.

On Monday evening next, the 5th inst., Mr. W. H. Harrison, honorary member, will read a paper entitled "Experiments on the Mesmerising of Animals," with a subsequent discussion thereon, at the rooms of the Dalston Association, 53, Sigdon Road, Dalston, London, E.; chair to be taken at 8 o'clock. As this occasion will be the opening of the winter series of fortnightly Monday evening discussion meetings, members are particularly requested to introduce their friends and acquaintances. A cordial invitation is also held out to experienced mesmerists and others interested in the science of mesmerism.



## ISLINGTON SPIRITUAL INSTITUTION,

MECHANICS' HALL, 19, CHURCH STREET, ISLINGTON.

A large audience were delighted on Sunday last by a very excellent address through Mr. Colville. The subject was, "The Mission of Jesus Christ." The control showed no slight knowledge of the subject, and great light was thrown on many important parts of scripture requiring elucidation. A poem was next delivered, and many questions were answered at the close, giving the greatest satisfaction. Altogether the evening was very enjoyable. The committee beg to thank Mr. Colville for his gratuitous services, also his kind consideration in offering to lecture upon a future occasion.

Mr. E. W. Wallis, the trance medium, will give a discourse on Sunday next, Nov. 4th, instead of Mr. Colville, as announced. We hope the friends will muster well. Proceedings will commence at seven o'clock precisely.

ALFRED MONK, Sec.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Friday evening Mr. Iver MacDonnell read his paper on "Evil Spirit-Possession under Alcoholic Influences" before a moderately filled room, which seemed rather interested in this rather novel aspect of Spiritualism. The paper, though short, subjected the reader to a concentrated fire of interrogatory artillery from all parts of the room for more than an hour, which failed to disturb Mr. MacDonnell's batteries of facts and arguments, and which proved highly entertaining throughout. It is not often we find a lecturer with bold and novel views, and who has had considerable experience in those relative sciences which are essential to full mastery of a subject, treat a rather mysterious question in so popular a manner as our friends in Quebec Hall on this occasion enjoyed.

On Friday next, Nov. 2nd, Mr. Hoeker will open a discussion on "Conscience as Illustrated in Shakspeare's 'Hamlet' and 'Macbeth'."

On Sunday afternoon at 3.15 Mr. Colville will deliver an inspirational discourse on "Science and Spiritualism."

On Tuesday, Nov. 6th, Mr. Colville will again occupy the platform, when both subjects for discourse and poem are to be selected by the audience.

On Friday, Nov. 9th, Mr. Sangster will open a discussion on "Reciprocity and Free Trade." This is a subject worthy the consideration of all, indeed it is convulsing the whole country.

On Sunday, Nov. 25th, the Quarterly Tea-Meeting will take place. Admission, 1s.

CHARLES WHITE, Hon. Sec.

## MR. COLVILLE AT LANGHAM HALL.

Last Monday evening, October 29, Mr. W. J. Colville delivered an inspirational oration, at Langham Hall, on "Vaccination," this subject being chosen by the audience. Considering the weather there was a fair attendance. The address occupied about three quarters of an hour. At its conclusion numerous questions were replied to bearing more or less upon the subject of vaccination.

Miss Chandos Leigh Hunt presided in a very able manner, and delivered some appropriate and interesting remarks at the close of the address.

The subject for the poem on this occasion was "Liberty." The address, answers, and poem all called forth expressions of approval from the audience.

## OLDHAM SOCIETY.

On Saturday last we were favoured with a visit from the Halifax and Sowerby Bridge choir, who held a concert here on the Saturday night, also a service of song on the Sunday. The singing and playing were excellent. There was a very good and respectable audience. The service of song was given for the benefit of the Oldham Society, but the concert was on their own responsibility. They are proposing giving us another visit shortly, and I think it would be advisable for the surrounding towns to give them an invitation, for they are not seeking to make money, but it seems to be their disposition to support the Cause, and the impression made by them will be remembered for some time to come.

8, High Street, Oldham.

JOHN W. KERSHAW, Cor. Sec.

## THE VETERAN PIONEER MEDIUM IN MANCHESTER.

To the Editor.—Dear Sir,—Twenty long years have rolled away since I first held a circle in Manchester. On my visit five years ago great activity prevailed. I have been here the last ten days, but have not found work enough to do. On Thursday and Sunday last we had good meetings, and I was much pleased to see so many well-known and familiar faces; but the hall would have held more, and I was sorry to see empty seats.

Having passed through some of the strongholds of Spiritualism during the last two months, I can but notice the sameness and inactivity that has come over some people, and the Cause generally. In some instances great divisions have arisen, paralysing the operations of all parties. Until Spiritualism pure and simple, free from all other "isms," shall be taught, the public cannot judge of the value of spiritual intercourse, and cannot be expected to embrace any opportunity of investigating the subject, or appreciating the great boon offered them. W. WALLACE.

All communications to be addressed to 329, Kentish Town Road, London, N.W.

[Our friends in out-of-the-way districts, who have few opportunities of learning anything of Spiritualism practically, should invite Mr. Wallace for a week. He is also an excellent speaker for established societies.—ED. M.]

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

Sunday, October 21st, being the Anniversary Week of Mr. Cogman's departure from earth-life, Mr. Wallis delivered a discourse on "Death," after which "Mr. Cogman" controlled, and said a few words, followed by the ancient spirit who so frequently spoke through Mr. Cogman's mediumship when the latter was in the flesh. The controls were exceedingly characteristic, and elicited expressions of pleasure from a large audience. Mr. Wallis's meetings and seances are being carried on with vigour and are deserving of a large amount of support.

## MR. MORSE'S APPOINTMENTS.

LONDON.—Happy Evening, Doughty Hall, Bedford Row, W.C., November 15. Same place, Sunday evening, December 30.

NEWCASTLE-ON-TYNE.—November 4 and 5.

SOUTH SHIELDS.—Tuesday, November 6. Excelsior Circle. Phrenological reading and examinations, in aid of Circle funds.

GLASGOW.—November 7 till 17. Particulars next week.

STOCKTON-ON-TEES.—November 18, 19, and 20.

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.

SUNDAY, NOVEMBER 4.

Doughty Hall, 11.15 a.m.; subject "Spiritual Organisation;" 7 p.m., subject to be chosen by the audience.

Quebec Hall, 3.15 p.m.; subject "Science and Spiritualism." A poem after each discourse.

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

QUEBEC HALL.—Tuesday at 8.30 p.m.

WEDNESDAY, 17, Brunswick Square, at 8 p.m.

SPIRITUAL INSTITUTION.—Friday, at 8 p.m.

SUNDAY, NOVEMBER 11.—Cavendish Rooms, Mortimer Street, at 11.15 a.m.; Quebec Hall, at 3.15 p.m.

QUEBEC HALL, 25, GREAT QUEBEC STREET.

W. J. Colville will deliver on the following Sunday afternoons inspirational discourses during November, at 3.15 p.m.:

Sunday, November 4th, "Science and Spiritualism."

" November 11th, "Politics and Spiritualism."

" November 18th, "Commerce and Spiritualism."

Admission free. Collection to defray expenses.

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.

## NEWCASTLE PSYCHOLOGICAL SOCIETY.

LECTURES FOR NOVEMBER.

Sunday, November 4. "Elements of Cosmic Philosophy—The Spiritual World." Mr. J. J. Morse.

Monday, November 5. Brief address, closing with questions. Mr. J. J. Morse.

Sunday, November 11. "Thoughts on Spirituality." Mr. John Hare.

Sunday, November 18. Mr. Jas. Burns (health permitting).

Sunday, November 25. Mr. W. C. Robson.

On Sundays, commence at 6.30 p.m. On Week-days at 8 p.m.

Admission free. A collection to defray expenses.

To Spiritualists.—As on the above visit of Mr. Jas. Burns of London, the collection will be in aid of the funds of the Spiritual Institution, it is hoped that all Spiritualists of the district will make an effort in order that it may be worthy the object and the occasion; it is also hoped that friends from the country will avail themselves of the opportunity to renew their acquaintance with Mr. Burns.

## NEWCASTLE-ON-TYNE FREE DEBATING SOCIETY.

On Monday evening, Oct. 29, a debate was opened by Mr. John Mould on, "Are the various Theories advanced sufficient to account for the Facts of Modern Spiritualism?" He said there were many opinions afloat in explanation of the facts of Modern Spiritualism, but the subsequent reflection of analysis resolves all these various opinions into three classifications: the Conjuring Theory, the Scientific Theories, and the Spiritualistic Theories. Mr. Maskelyne's explanation of the modern spiritual movement having grown out of Miss Kate Fox's trick of the snapping of the toe-joints is incredible, while unconscious muscular action, unconscious cerebration, and psychic force, may account for much of the phenomena of Modern Spiritualism, yet each and all of these theories are not of themselves or combinedly adequate to explain the entire area or range of facts which only the spiritualistic hypothesis is equal to. A good discussion was continued by those present.

Monday, November 12.—Debate on "That the Poor Law is an Unjust, Unreasonable, and Unnecessary Institution. J. J. Howitt.

Monday, November 19.—Essay, "The Population Question." S. Compton.

Monday, November 26.—Debate: "Is it Desirable to Extend the Household Suffrages to Women?" W. J. Eltringham.

Chair to be taken on each occasion at 7.45 p.m. prompt.

WE regret to hear of the continued ill-health of our earnest friend, Mr. T. Kershaw, of Oldham. He is a pillar in the spiritual temple that we hope to see well supported by faithful allies.

ROCHDALE, 3, Lower Tweeddale Street.—Mr. Wood will deliver a trance-address, at half-past two and another at six o'clock, on Sunday, November 4. The usual collections will be made to defray expenses.—JNO. WHITELEY, Sec.

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF FREEDOM.—We have much pleasure in calling attention to the existence of an association that has for its object the contention with the evils that are inflicted on society, and their commencing a series of lectures on Sunday afternoons at 3.30 at Cambridge Hall, Newman Street, to which Spiritualists are invited.





## WHAT EVERY TRAVELLING TRUNK and HOUSEHOLD in the WORLD OUGHT to CONTAIN

—a BOTTLE of

### ENO'S FRUIT SALT.

The discovery of FRUIT SALT (guaranteed to be prepared from sound and ripe fruit, containing the simple but valuable salts of the same) will one day be universally acknowledged to be the greatest blessing ever bestowed on man for the prevention of disease. It is astounding that such a simple but great means of keeping the blood pure should have remained so long undiscovered, for it has as powerful an influence on the well-being of many as the discovery of applied steam-power has had upon civilisation.

How to save hundreds of thousands of lives in the year, prevent incalculable misery, and prolong life to the greatest span. Without such a simple precaution the JEOPARDY of life is immensely INCREASED.

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The FRUIT SALT is one of Nature's own products. It contains all the valuable saline constituents of Ripe Fruit in a portable, agreeable, and simple form, and is in every respect as harmless as the juices of fruits from which it is obtained. In Pimples and Blotches on the Face, Sallowness of the Skin, and Depression of Spirits, it is most useful, for not the least of its recommendations is its resemblance to fruit in the natural way in which it relieves the system of effete or poisonous matter, which, if retained, poisons the blood; and its advantage over fruit is that it can be always at hand when required. Its preparation has been truly styled one of the triumphs of modern chemistry. In hot or foreign climates it is invaluable. It allays nervous excitement, and restores the nervous system to its proper condition (by natural means). In the nursery it is beyond praise.

### ENO'S FRUIT SALT.

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SUNDAY, Nov. 4.—Mr. W. J. Colville at Doughty Hall, 14, Bedford Row, at 7.  
TUESDAY, Nov. 6.—Ma'ame Liancoré. Music: Mr. Town's Clairvoyance, at 8.  
WEDNESDAY, Nov. 7.—Mrs. Bassett's Direct Voice Discourses, at 8.  
THURSDAY, Nov. 8.—School of Spiritual Teachers, at 8 o'clock.  
FRIDAY, Nov. 9.—Mr. Colville, Inspirational Teachings, at 8.

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

TUESDAY, Nov. 6, 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, Nov. 7, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, Nov. 8, 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.  
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BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSEY, 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.  
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SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, Nov. 6, 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. Eremund'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.  
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MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
THURSDAY, Nov. 8, 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.  
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