



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

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**MR. LAMBELLE AT DOUGHTY HALL.**

On Sunday evening last the above hall was comfortably filled with a very agreeable and appreciative audience. Mr. W. Towns presided. The Address was in continuation of one previously delivered in this place, and will, we believe, be further continued, "The Origin of Religious Rites and Ceremonies, and an Explanation of the Ancient Mysteries." We can only present our readers with an abstract of the address, owing to the absence of anyone qualified to secure a *verbatim* report. The audience were sympathetic and earnest in their thoughts, and such conditions allowed the spirit to come into the very midst and speak with enthusiasm and warmth, which were recognised by unmistakable signs of approval.

**MR. LAMBELLE'S ADDRESS.**

Some short time ago we signified our desire to enter more fully into the general principles of all religions, and endeavour to trace them to their source, in order that we might separate the thing meant from the symbol employed, or the allegory used to convey its force to the minds of the worshippers. To-night we come to fulfil that promise, and shall depend on your sympathies and attention while the effort is being put forward. In discussing these things we desire that you will cast away all thoughts that you may have previously held thereon, and with minds unprejudiced and open to the reception of truth, endeavour to grasp the ideas that we may present for your consideration. Many of our utterances will be considered as mere assertions, but these we will substantiate by facts and experiences gathered from the only source available. The records that we shall use in our discourses are the only reliable ones—the men themselves—who have given unto us their knowledge in order that we may enlighten the minds of the people, and induce them to discontinue practices so aversive to their spiritual needs.

It is, then, clearly the duty of every earnest-minded man who is in quest of truth to inquire carefully, and analyse thoroughly, every particle of evidence calculated to aid him in the solution of his thought; and before we can thoroughly understand the nature of the religion of India, Egypt, or Persia, we must look into every sect and branch, and not direct attention solely to one order. On the present occasion we shall direct attention to the most ancient religion that the world ever possessed, and of which we have records extending to some 5,000 years ago; and from this we shall afterwards proceed to view the various branches of the systems derived therefrom.

It was in an age before the people had begun to assign periods of time and to mark epochs—a time more ancient than either Homer or Romulus—that a devout set of worshippers existed, whose principles consisted of a belief in the soul as a part of man and of the mystery of death. Even this people, as all their followers, believed that all was not over with man at the conclusion of this short life. By them death was regarded not as a dissolution of being, but as a change of life; and if we refer to their ancient rites we shall find abundant testimony in favour of this statement, for they believed that something more than the body was committed to the tomb, and that these interred ones still enjoyed the power of enjoyment and suffering. Clothing, utensils, and other things were buried with them, and offerings of food and drink were made at regular periods to nourish the deceased. In case the body could not be procured for interment, the tomb was still prepared for the repose of the soul, which without this provision would wander abroad upon the earth and work disquiet to others in the flesh. Men

feared death less than the privation of burial, and you may remember that for a few centuries after this the same devotion was paid to burial as to a rite of their religion, by the Athenians, who slaughtered their generals for not attending to the burial of their slain soldiers. And for the same reason the law of the East was, that criminals should not enjoy the blessing of the tomb, that these souls might be punished *eternally*. Thus the tomb was hallowed into a shrine, and ancestors were deified and revered as "divinities." This was undoubtedly the most ancient form of religion. In the East this practice prevails to this day, more especially among the people of Hindostan. Thus death, the first mystery, placed man on the inquiry after other mysteries, until he finally conceived the idea of the eternal Creator of all things.

The tomb was always near the house of the survivors, and the dead were always considered as being kindly disposed towards those who fed them and prayed for them. The eldest son was alone allowed to perform rites, and to minister between the living and the dead. These powers could only be imparted from the father to the son, and thus was marriage with them a necessary institution; and in case the marriage did not yield a son, the wife was to take the nearest relative of her husband to preserve the order of the tribe. Failing this, then a child was adopted, for no family was allowed to die out, or else the ancestors would have none to minister to them at their tombs.

An altar was to be found in every house, and upon it was kept burning a fire, which was only allowed to be extinguished once a year, when the resurrection of fresh power was yielded them. If this fire should by any means become extinguished during these intervals, then it presaged calamity to the household. This altar-fire represented many things, but principally it was symbolic of their God. In looking around them they saw the effects of an Almighty Power, but, unable to comprehend that power as a Being self-existing, they began to worship what they considered were the attributes of that God. Their thoughts certainly embodied a God as seated on a throne, and that throne located in the Sun, hence they paid their devotions to the Sun, not as God, but as the power exercised by God, and by directing their thoughts to the sacred fire they believed that their words would be conveyed to Him by the flames as they turned upwards.

There were no priests, but the head of the household acted as such, and imparted the power to his son. No stranger was allowed to enter before this altar, and none but the one household worshipped by it. Thus each one had its own altar, priest, and god. The women were not allowed to officiate. When a woman was to be united to a husband, an altar was first made, and the sacred fire supplied by the father of the husband, and she was carried from the parental altar and placed before that of her husband, and the two together worshipped and partook of a wheaten cake baked by this fire. Thus the ceremony of marriage was a religious rite, and considered a sacred contract entered into before the divinities of her husband. Thus the husband was priest, judge, and father, and decided on all matters connected with the house. Prayer was made only for the one house, and not for the neighbour, and no devotions were sought. The home was to the man his church and his all, for there he perceived and felt the influence of his God.

After these principles had obtained for a long time, the family merged into a group; these groups had a special form of worship, and one god or divinity. These groups, formed of different families, were not allowed to worship at the same altar different gods; when they met together for worship, the god to whom the altar was dedicated was alone worshipped; the head of each group



was constituted its priest, but the families worshipped their own gods on their own altars. Thus was the first *phratría* formed; and so rapidly did these influences spread, that in three centuries from the time when our first observation was made, there were three of these groups within a small area.

Once the power of disintegration had entered into it, the ancient religion could not longer retain its original simplicity, and in a short space of time another religious belief was superadded. Though it advanced a form of charity and taught hospitality, it created an image of their god which was placed within their *phratría*, and the holy fire which had formerly been the principal symbol of their worship, ceased to be a god, and was afterwards used only to burn the flesh of the victim sacrificed, and which offering with their prayers were given not to the "unknown" and "incomprehensible," but to the status they had erected.

Religious differences, and the strict regard for family exclusiveness were no longer deemed matters of importance; groups descended into tribes, and tribes formed cities, and the leaders of tribes were constituted the priest-king, who ruled, judged, and prayed, and offered sacrifices, and was afterwards deified and worshipped, hence the number of their gods. The dwellings of these different tribes were separated from those of other tribes, by causing a plough to pass around and excavate a circular trench; into this trench every one carried a handful of soil which was considered the *telos* or initiation. If a man wished to leave the tribe even for a short time, he was not allowed to do so until he had taken a handful of soil, for by that means it was considered he took his god with him. No one was allowed to pass over this circular-trench on penalty of death, but openings were left by raising the plough from the ground, thus leaving the earth in these places unbroken. In the centre of these enclosures was placed the altar, and this altar was visited three times every year for the purpose of worshipping their gods. These gods were not supposed to leave the altar of the tribe, and this idea was in after years very strikingly exhibited in the city of Rome, for it was to this institution that she was supposed to become the home of the gods, and to be the "holy city."

Thus was the power placed in the hands of men to rule and judge, not only in civil matters but in religious also. The order of priesthood thus established still exerts its withering influence upon the minds of the people; but so surely as the ancient spirit in man 2,500 years ago rebelled against and cast aside the yoke so gradually fastened upon him, so surely will the dawn of spiritual light reveal to man the truth of all ages, until in the dignity of an enlightened nature he stands forth realising the power of a God self-existing, and only to be worshipped by himself alone, and not through the power of priests.

In this we have endeavoured to state fairly and truly to you the first principles of the most ancient religion and of its corruption in later years; how that the altar which had served them in their family meetings and devotions, lost its potent influence and effect because of the separating of the bonds and diffusing of the groups which disunited their minds, and at once destroyed the spiritual power that had been exercised over the whole of their dealings. If the question appears to you of sufficient importance to warrant us in continuing our review, we shall, on the next opportunity afforded us, inquire into the various branches that have proceeded from the system that we have traced from the earliest times until it settled itself into a general creed, with a priesthood appointed to minister its ceremonies. And first on the list we must inquire into the religion of Hindostan, and extract therefrom the mysteries which have been looked upon as myths and fables, but which, nevertheless, have entered into all other forms of belief without being understood by the participants therein. And as we become acquainted with these symbols, figures, and allegories, we shall see a reason why spirits return to speak to you on these subjects. O, brethren, the state of your religion, and the practices connected therewith; the ramping infidelity, the result of an imperfect understanding of the works of an All Wise God; and the indifference manifested in things connected with the soul's welfare, strike us at once as being infinitely worse than the darkest days which shone on philosophical Athens. Then rise ye all, cast off the cords of bondage, and the fear and trembling which you have held for men raised in position; cast yourselves no longer on the ignorance of the times, trusting with a pious fear upon the religious rites of an age long since past and buried in the mighty ages; but try with open hearts, yearning souls, and inquiring minds, to master all knowledge, and show by your lives and practices that you have risen from the bewildering dogmas of past times, that you are drawing the breath of inspiration, and worshipping a God in a manner suited to your capabilities, and enjoying the hope of a glorious fruition of a life beyond. Brethren. Adieu!

At the conclusion the chairman made some practical observations, and described the spirit "Saul of Tarsus" who had been speaking, which description was also given and corroborated by other seers present.

#### SPIRITUALISM IN THE PROVINCES.

MR. MORSE AT CARDIFF.

(To the Editor of the MEDIUM AND DAYBREAK.)

We have, as you say, "buckled on the armour" here. As to our winning, for the which you "fervently pray," there is no question: we mean to win.

Our efforts to awaken the inhabitants of this part of the globe to some consciousness of the mighty spiritual truths to which their eyes have hitherto been so steadfastly closed, have been ably

seconded by Mr. Morse and his guides during the course of seven lectures delivered here, which commenced on Sunday the 10th, and terminated on Sunday the 17th of March. The Sunday evening meetings (held in the Town Hall, which was crowded to excess) were presided over by Mr. Rees Lewis; the week-day lectures (the subjects for which were chosen by the audience), by Mr. J. Andrews; and both gentlemen fulfilled the necessary, and at times somewhat arduous duties pertaining to their position, to the satisfaction of all present, except, perhaps, to that of certain refractory *reverend* gentlemen, who required (as is usual with members of their confraternity, at least of the species with whose presence we were favoured,) to be very firmly dealt with.

I append abridgment of the first lecture; the remaining ones will follow. I have endeavoured to preserve the most beautiful and striking passages, but such noble and eloquently delivered orations must inevitably suffer in the process of condensation.

#### "MAN'S RELIGIOUS REQUIREMENTS—WHAT ARE THEY?"

Was the subject of discourse on the evening of the 10th. It was treated of under four heads:—1, The Life we are living; 2, Death—what is it? 3, Immortality; 4, God. Fearlessly and uncompromisingly it was shown how far from satisfying man's religious requirements were the dry husks of theological creed and dogma with which the majority of mankind were at present fed, and how the rapidly outblossoming yearnings and aspirations of man could alone be satisfied by the transcendental spiritual philosophy, which showed the importance of the present life as leading directly to the future. Materialism received a sharp rebuke. The long roll of life, taking only the Christian dispensation of eighteen hundred years, stood before us. The triumphs and trials of the early Church, the noble martyrs of the early ages; the long, earnest struggle of righteousness and goodness with superstition, darkness, and ignorance, all rose up before the mind; and if these things were not to be regarded as evidences of religious hopes and aspirations in human nature, then had we sadly missed the mark engaging the care of mankind, and should, perchance, be obliged after all to yield the palm to those materialistic philosophers who claim man to be only a higher kind of animal. The necessity of right living *here and now* was insisted upon. A religion which relegated all its benefits and referred all its happiness to a future state of being was not the practical religion mankind wanted. A religion for to-day, a religion for the hour, a vital religious life that should permeate, inspire, and animate every act and thought of life was the great requirement of mankind to-day. More or less, all the religious effort put forth in our midst was founded upon absolutely false convictions.

We would ask, continued the lecturer, how can this good life now be best created, other than by informing you as to the essential principles and nature of the life you are living. We can see no other way. If you are to have the full benefit of this bright world God hath placed you in, you can only get that benefit by learning all and obeying the knowledge you thus attain. But if we were to look at Nature, if we were to imagine her as some bright and beauteous being, seated away afar off in the blue sky, and on some soft and summer evening, when the sun was slowly sinking to his rest, tingling the sky with his glorious hues and making the fleecy clouds seem like the gorgeous robes of kings in eastern fairy tale; when the sweet birds were singing their last melodious notes, which float upon the evening breeze; when all else was quiet, and still, and hushed—if you could look up to the azure sky, and, beholding there the spirit of Nature in all her radiance and glory far beyond you, question *her*, what would be her reply? One could almost fancy that she would weep, that tears of sorrow would course down her cheeks for the folly, the vice, the disease, the miseries, the suffering—for all the accumulated horrors upon horrors heaped that curse and degrade this world of yours. One would almost think that her heart would be rent in twain, that great sobs of agony would issue from her breast, and she would think humanity the worst of all the creations that cover God's universe. And why? Only because mankind *has tried to do that which is impossible*. It has tried to build the highest order of the temple ere it has laid the true foundation. It has tried to build a righteous future life, and left the *present* until it has degenerated into unrighteousness, which has become a common by-word in the world.

Proceeding in this eloquent strain, the lecturer then turned the attention of the audience to the second topic of discourse, the problem of death. The religious world to-day was agitated to its very centre in reference to the after-state of mankind. Bold words were being spoken, and cherished dogmas were being handled with a fearlessness that struck terror into the hearts of a great many well-meaning folk. Hell, the eternal duration of punishment, everlasting damnation: all these things were being turned over and over; the very light of day, and the keen analysis of reason brought to bear upon them; and in most exalted places scepticism of the most pronounced type concerning these matters was glibly broached. Why were these signs of the times? Because the sentiment of the age, the religious requirements of mankind, were broadening out—were lifting themselves upward—and to-day, the better, the truer, the more humane of mankind were not satisfied with the cold, cheerless faith that condemns the greater part of humanity to never-ending torment, to the eternal shame of a God allowing never a chance to emerge therefrom. A hopeful time was dawning for humankind, all man's sentiments of deepest spiritual life were rising slowly to the surface, and the universal salvation of *all* mankind was glinting just above the horizon of religious life, and soon its first beams should stream in lustrous glory, gilding the world with its glowing light.

A knowledge of the nature of death and the after-life was one



of the most important of religious requirements, because that religion which predicated the happiness of mankind in the future upon humanity's obedience to its tenets now, must necessarily be in harmony with the conditions of that future life. The prevalent conceptions of that future state were vague in the extreme—there was more of surmise and conjecture than of evidence and fact. There were certain annihilationist philosophers who claimed that there was no such future state, and against them the religious world to-day stood powerless, for these people asked proof, and the religious world could only say: "God hath wisely veiled this matter from our sight and sense. We accept it upon faith." And the sceptic laughed at the thing, sneered at the trust, and replied: "I will not believe in your God or your immortality until you demonstrate them to me." Was it not, then, true that one of the religious requirements of man was a conscious intercourse with the spiritual world and the development and preservation of all the gifts of the spirit that mankind possesses? Had it not been promised: "Greater works than these shall ye do, because I go unto my Father"? Had it not been foretold: "These signs and tokens shall follow them that believe"? Where were the greater works? Where were the signs and tokens? And echo answered, Where? Certainly not within the ranks of what was called the Church to-day—a sad, sad commentary on the words bequeathed to that Church by the founder of the Christian faith.

The third problem for consideration was the immortality rising up and beyond the glorious heritage of mankind, the grand and noble future that the beneficent love of God had created for his children. Was it true that between the living and the dead there was an awful gulf separating the two worlds, so that never a sainted soul could bring its thoughts back to those it had left—that never one might come back as a messenger of the Most High, with radiant face, and entreating heart, and outstretched hand, earnestly urging, wrestling with man's human nature, and striving to lift him nearer to God? If it were not true, then one of the sweetest hopes of mankind fell fluttering and shattered to the ground.

But there was a class of people who say that these things do happen. These were Spiritualists, who experienced, in many respects, the very promises, and their fulfilment, that had been referred to. "Why" (continued the speaker, rising into an impressive warmth of delivery), "Why should they be outcasts in your midst? Why should they be stigmatised as Godless people? Why should they be looked upon as heretics and pariahs, cast out of your houses, scoffed and jeered at in your streets? Why should they be looked at askance? and why should people say, with bated breath, 'Oh! such-and-such a one is a Spiritualist; he has gone soft in the head'? Jeer at them as you may; conceive them to be going soft if you choose; but they are the only people to-day who have the signs and tokens of apostolic Christianity in their midst. THINK OF IT. It is a very awkward commentary when you find that you are jeering at the very people who possess the very things which all true believers should have themselves."

The absurd notions respecting the nature of the future state,—the eternal singing of Hosannas, waving of palm-branches, and tinkling of harps, and so forth—hitherto prevalent, were only just about giving place to more rational conceptions. The departed were now not quite so far off; they were hovering around us, and guarding us, and taking an interest in our actions, though, of course, it would not be orthodox to believe they came visibly before us. But while these same orthodox people believed that the spirits of the sainted dead hover around us with watchful care and guardianship, might they not as well go a little further, and take the whole of Spiritualism as three parts of it?

The goodness of God's providence, manifested so bounteously around us in this world, would not be likely to forsake us at the portals of the tomb, but would minister to our progress and development after death, as it had done here. Nothing being annihilated, least of all the soul—and, therefore, least of all the attributes of the soul, consciousness, reason, judgment, and affection—the soul and its attributes were, consequently, immortal, and, after death, men and women were the same conscious, mental, and moral beings that they were here, with the same instincts, affections, judgment, and reason, only that they were then on the threshold of a wider and nobler life, where these attributes would be for ever expanding.

The great religious outgrowth that was rapidly rising upward, and would rapidly sap all minor questions, the one absorbing topic, would be—What was the nature of our being, and how would our future life be affected by our present? The great religious requirement of man was to know something definite of the future life.

The fourth head of discourse—the God problem—was touched upon but slightly, as it was to be treated exhaustively on the ensuing Sunday evening. The truly religious man intuitively comprehended the glorious truth that the power, the wisdom, the providence of God were great realities, and were alike omnipotent, omniscient, and omnipresent. If man found fault with the plan of creation, was it not very much like finding fault with God? Who was wise enough to understand fully the simplest law operating in the universe? The greatest scientist can only say, "Such is the law, because it is the law; that is all we know." Here, then, our trust in the infinite wisdom, and love, and justice of God was bold, sure, and perfect; the religious requirement of man in this direction was met, and he could feel within his heart that God was the great reality, the centre from whence all things come, the Divine and glorious ideal to which all things return.

In all the four departments—the value of this life, the nature

of death, the character of immortality, and the existence of God—*knowledge* formed the real and saving requirement of mankind. Who ministered to these requirements? Surely not those who were more interested in the preservation of creed and dogma in their ancient integrity, than in the scattering abroad of the universal principles of truth. You had not to subscribe to any creed or doctrine; you had but to search for truth, and, finding it, live it in your lives henceforth. Thus would the religious requirements of every individual person, of whatever race or country, be met, while he who trusted solely to theological teaching would inevitably fail in thoroughly realising the true use of this life, in comprehending the nature of death and of the after-life, and in feeling in all its fulness the power and presence of the providence of God.

There was a class of people who, as yet, had not found very much favour in the community; who had had sundry very hard knocks bestowed upon them, and who had been most jubilantly crowed over by certain would-be scientists, who think they are going to disabuse the minds of the people of all ignorant notions, and that their proud mission is, to be the exterminators of superstition in whatever form it may manifest. Spiritualists, they called these people. Could they do anything in the directions pointed out? Yes, they had realised that man is a spiritual being; they had tested the character of the passage of death; they had had experience and communion with the inhabitants of the Beyond; they knew something of the conditions of immortality. Three separate portions of the problem that were being discussed were matters that they had practically considered, personally investigated, and had communion concerning; and of the other one—God—they were wise enough, and reverent enough, and humble enough, to be content to know that God exists, and that He is good.

Godless were these people? Never was a greater falsehood uttered. Irreligious, these people? Spiritualism by no means countenances irreligion. Spiritualism depraving the minds and morals of the people? Cast the allegation back in the teeth of those who make it; for Spiritualism, properly understood, was an intelligent study of the spirituality of nature and of man, a clear and careful examination of the problems of futurity, and a reverent and virtuous recognition of the power, and presence, and providence of God. If these things were injurious for the human race, then for the first time had we to learn that freedom in religion and true moral goodness were injurious to mankind; they had always been thought to have opposite and far different effects upon the race.

Yes, Spiritualism strove to minister to these requirements, and it would succeed in the end. Because liberal sentiments were abroad, the Church was agitated upon the various points that had been enumerated; and even now she had appropriated some of the principles of Spiritualism, and incorporated them into her teachings, her sermons, her lectures, and her publications; and who could tell but some happy time might come when she would calmly turn round and say to the Spiritualists, "We have taught all these things for years past; you are bringing to us nothing that is new at all." "Let us hope," continued the lecturer, "she will have the additional honesty and candour to say, 'We got them from you in the first instance.'"

The speaker concluded with an eloquent appeal to those present to build up on earth a noble life of wisdom, truth, and goodness; then great and glorious indeed would be the future of mankind; they would reach heights of wisdom never before attained, and depths of knowledge never before sounded; would bless themselves and others, and lay the foundation of a kingdom hereafter, where virtue, wisdom, and goodness would reign supreme—where man's religious requirements would take a new lease of life, and unfold in quality and greatness for ever and ever.

#### HISTORICAL CONTROLS.

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

##### PIUS THE NINTH.

On the evening of the 16th of February last I had a seance. The medium broke forth in trance as follows:—

"I know you better than you are aware of. Like you, in my earlier days I was humble—I mean in the earlier part of my earth's career; but a few hours have intervened since I entered on another state of life—I can't say a higher state, for all the world had to offer I obtained in earth-life. Like you, in my start in life humble, although born of good lineage. I was a soldier in the bodyguard of Caro Giovanni, known as Pope Pius the Seventh. None, either in earth-life or in the spirit-world, can correctly define the depths that unrequited love may plunge a man into; when all has passed—good intentions—the absence of self-respect is followed by ignominy and shame. It was so with me: gambling, drunken dissipation, with all its attendant horrors, took possession of me. I remember, in one of these wild, drunken freaks, strains of beautiful and melodious music I heard around me, and my name lovingly repeated, 'Mastai Ferretti, come; we want you.' Surrounded by unseemly-shaped fantasies of a brain, whose embraces were in the utmost degree painful to me—they were the wild-born fancies, whose origin was drunken dissipation—I remember meeting in one of the corridors the Sovereign Pontiff, Caro Giovanni, who lovingly and soothingly spoke to me of these acquired habits, and bade me seek my God, exchange the sword for the gown, and he would remember two services which I had performed whilst in his bodyguard. He would also bear in kindly remembrance my qualities both as a soldier and as a man, and would look after the welfare of



my future. His words, even in the greatly excited state I then was, sank deeply into my heart, and I fell reeling at his feet. Through the agonies caused by the struggle between gratitude and dissipation, senseless I fell, unconscious of all around; convulsively twisting and turning, I lay there for several minutes. Yes, the fatal consequence of excessive drinking had made its claim upon me in the form of that miserable and mysterious affliction known as epilepsy. I followed his advice, and from love of the world turned my love towards God. When a man is earnest he succeeds; when he is firm in purpose, unswerving in his faith in God's laws, and in his obedience to them, he cannot fail to make his mark among men. The former liking of Caro Giovanni changed into love for me. The situations in which it was his pleasure to place me were by myself successfully filled, and their entailed duties fully performed. I was made a Canon, then a Bishop, and afterwards received and fulfilled the office of Apostolical Nuncio at the Court of Naples. It was then with a love for others, a complete and thorough abasement of self, I endeavoured to relieve the suffering of the afflicted and poverty-stricken convalescents; for during my stay there the cholera assumed the proportions of the plague, for the people were dying by thousands. I was made Cardinal afterwards, and eventually succeeded to St. Peter's chair. I was successor to the vacillating Gregory the Sixteenth. I have heard of you from all that are now surrounding me.

"Have you ever been in Rome?"

I answered "No."

"The opportunity that a soul has on earth should be used carefully and well. God in His mercy gave me the highest position among men. He had in his infinite mercy installed in my heart a love of himself. He had taught me that relief to the weary and poor in spirit during my presidency of the Hospital of St. Michael was grateful incense to himself. He had mercifully taught me to obey His wishes and His will, and now, although plainly arrayed before my spiritual eyes are deficiencies which merely place themselves before me as negligence, yet I trust in His love, knowing the accuracy of His justice.

"God will allow hundreds of thousands to pass my remains that belong to earth ere they are consigned to their last resting-place. My body, which yet I am compelled to attend ('Why?' do not ask, for I can't answer), now lies in the Sistine chapel, and the process of its removal, wherefrom, after three days of your time it will lie in state, is about to take place. The place of its removal is being rapidly prepared for the body's reception; it is the Basilica of St. Peter.

"I remember well incidents referring to the Basilica of St. Peter. It was there that, surrounded by attendant cardinals and bishops convoked by me, the first decision was arrived at to issue a bull for a General Ecumenical Council. It was on an early day in the last month of the year 1867 that the bull was issued. The meeting of the representatives of the Roman Catholic Church from civilised and uncivilised countries was to take place in the Basilica of St. Peter on the 8th of the last month of the year 1869, being an interval of two years for them to gather together. It was there in solemn conclave that the dogma of the infallibility of myself and my predecessors was decided to be issued to all the faithful believers in their dioceses. God forgive the thought of such a decision, God forgive the nearly approaching blasphemy of the idea itself, aside from its actuality. This is one of the offences or negligences of my earth-life: but it was love of my church's organisation that led me to make and carry out this decision, and God's judgment, not given in anger, was afterwards felt by me. For, though still in power, it was but a friendly state that kept me there, and an armed force from the same friendly state that kept down insurrection and revolution. I tried to be liberal-minded, I tried to set on foot liberal institutions; yes, more especially in my earlier life.

"None but those in power can tell how easily popular favour is lost. I reckon the cause of my exile some two years after my elevation to the Pontificate was due to my choice of Rossé as Prime Minister. He was assassinated, and I was exiled, flying for life from a populace who had previously received me with such joyous acclamations. The dawn of great changes has come, the era of a new age has commenced; the death of old institutions has already arrived, and old creeds that have laid such heavy claims on man's attention are, with the old institutions, falling and crumbling away, and upon their ruins a new light is springing up on God's people, which, under his own immediate and loving care shall ultimately be fanned into a flame. There shall be a belief in individual exertion towards the attainment of perfection according to each one's own inward teaching. Like the Nazarene of old, who scorned the orders of the priesthood then in vogue and claimed a bygone priesthood as his own, so shall the offspring that are now springing up into manhood and womanhood despise the priesthood of to-day, and bow down in adoration before the new light which God in his mercy has given them. No more shall jealousy of church organisation or its attendant advantages teach the priesthood the form and inculcate doctrines which in their hearts they reject—they themselves pleading to their own consciences that out of evil proceedeth good! This is but a Jesuitical proverb. There are many such. I loved the church from the time I first took the vows until my last breath on earth.

"I have but a few moments to spare ere I return to my body, but I shall come back again and again. I trust I shall find a worthy successor—one who, unlike me, has a head to deal with men of the world apart from the church and its influences; one that can stand up sturdily and hold his own in the political arena; one who loves the church—and by the church I mean a gathering

together for the purpose of alleviating distress and comforting the afflicted—a combination united for furthering the aims that God lays on those that love him.

"It has been foreshadowed to you the great and exceeding liking I had for one who is a countryman of your own. It has been too much the custom to give the high dignity of Pontiff to Italians, and never has that dignity been reached by one of your countrymen. He has been at my bedside; he has recapitulated his trials, his troubles, his labours in the country in which he was born. The absence of all ambition on his part leads me to the hope that at the usual meeting of cardinals he will obtain their vote unanimously."

I here asked, "Is he not too old?"

"His mind is as tenacious now as in the halcyon days of his youth. May He whom I tried earnestly to serve, bless and preserve you; may He strengthen you in your resolutions to try to obey His will; may He guide and govern you so that none can assail you. The Almighty in His wisdom has placed you beyond selection, having given you the position of election.

"Many whom the Almighty has selected are assailed on every hand, and the weapons their assailants use are various. They mocked the Nazarene; when mockery failed they taunted him; and when taunts failed they jeered at him; and when jeers failed they told him that God had placed him outside the pale, and that Beelzebub had chosen him. They mocked St. Peter: they told him strong wine had made him mad. Those were the weapons with which the followers of the Nazarene were assailed. The weapons of to-day are just as efficacious and just as ready for use. It has been given to the assailants, given by God, the power of misleading—even misleading those whom God has elected to be recipients of spiritual truths.

"But who shall judge God's greatness, who shall deny his omniscience? There have been given to them those powers in isolated cases, but it has also been given to those whom he has elected, a weapon stronger than the combined weapons with which they can be assailed,—it is God's highest gift to them,—their reason. Be reasonable at all times, and He will bless you at all times, now, in this present earth-life, and in the hereafter. It is in your thoughts to ask why you are elected. Is He not the Maker of every vessel on earth, the Habitation of every individual soul? Shall He not select and elect those who are but His creatures—children of His own formation? Why was I placed over millions of my fellow-beings, with more than the power of an ordinary monarch—I, a poor soldier? He raiseth up whom He chooses. There are inbreathings of His love, more manifest in some of His creatures—an intellectuality more vigorous—a depth of thought more profound. These spirit-missions come with but earth's experiences and finish—when? who can answer?

"The soul of man is scarcely in its infancy when it takes its way onwards to a higher state. It remains and performs its duties on earth for the purpose of personation or individuality, and to make known its amount of obedience, which, in its infancy, it is willing to render to its Maker. I say willing, for God's service is not compulsory. May God give rest to wayward thoughts, give peace when there is uneasiness, quell thoughts which border on sinfulness, making your heart willing to serve Him. May the Almighty hold you in His keeping, now, and in your higher life hereafter."

Here ends a very wonderful seance. Had the Pontiff Pope Pius the Ninth been addressing me at the time of the plenitude of his power, when his intellect was most vigorous, he could not have addressed me in a manner more impressive than that in which the words came from the mouth of the medium. I have managed, in phonetic shorthand, to take down, almost *verbatim*, what fell from the medium's lips; but had I been able even to fix the words, phonographically, I should not have been able to convey a sufficient idea of the impressive solemnity of the manner of delivery. I would willingly have omitted portions referring to myself, but, on reflection, I thought better to give all nearly in *quæssimis verbis*. These controls crowd on me, and when I ask myself why—for what reason? I am puzzled. I can lay no claim to goodness, or to having been, or being, a model of virtue. Some four years ago I entered the arena, firmly convinced I was going to expose mediums and their mysteries. On one point, however, I had made up my mind, and that was to come to no hasty conclusions. I have studied the subject closely; I have been to seances where I suspected at the time, and still do suspect, trick; I have been at spiritual seances in all parts of the world; I have had controls from among South Sea Islanders, New Zealanders, Australian Aborigines, American Indians, negroes, Asiatics, high and low, Europeans from the highest down to the lowest, and I have come to the conclusion that man's spirit is apart from his body, that his body may perish, but not his spirit, and that man's spirit, disembodied, can, and does, by God's permission, communicate with the embodied spirit, when place, time, and suitable human conditions concur. That as the spirit *was* in the body, so it remains when freed from the body, until, by the Great Almighty's favour, it has expiated wrongs committed in the body, and is raised higher above human feelings, human failings, and human regrets. Years ago the thoughts of an after-life were, to me, a blank. At present they are a realised happiness.

We beg to draw the attention of our readers to an advertisement in another column respecting Mr. Wilson's lectures at the Atlas Club, 73, Newman Street, on "Comprehensionism the basis for the Investigation of Spiritualism."



## THE DEPARTURE OF DR. PEEBLES.

The hurry and labour of preparation; the packing, numbering, and directing of many packages; the last business and friendly calls; the physical weariness after a few hours of disturbed sleep following the grand farewell *soirée* at Doughty Hall; the cerebral excitement and feverishness; the rupture of numerous social ties—these were the disturbed conditions under which our friend Dr. Peebles left London on Saturday afternoon. But the going away was rendered as pleasant as possible through the kindness of Mr. E. Harrison Green and his lady, who had engaged a *coupé* on the train to Liverpool, which for the time became the cosy parlour in a genial English home, Mr. and Mrs. Green playing the part of host and hostess, Dr. Peebles and myself as privileged guests. The ride to Liverpool was indeed pleasant, and seemed so short. Faithful, generous John Lamont was at Lime Street Station with his open-hearted welcome, and thus our Pilgrim passed over the first stage in his journey from us under the most auspicious circumstances.

## THE MEETINGS AT LIVERPOOL.

There were two meetings in the Concert Hall, Lord Nelson Street, Liverpool, on Sunday. The afternoon meeting was presided over by Mr. John Ainsworth, president of the local society. He introduced the services in a thoughtful and appropriate address. The singing was led by a lady who presided at the piano, and there was to be perceived a successful effort at the formation of a choir. The audience did not constitute a very harmonious background. It consisted almost entirely of the male sex—those hard-headed, sternly individualised, critical people, who belong to nowhere in particular, but turn up at all kinds of out-of-the-way meetings. The balcony was graced by a few old friends, ladies as well as gentlemen, some of them from a considerable distance, amongst whom we observed Mr. and Mrs. Stone, of Blackburn. Altogether the meeting was somewhat hard and unsympathetic, and it was evidently with great effort that Dr. Peebles proceeded to retrace his steps around the world in search of the spiritual. His discourse, however, was a success, and visibly drew together the individual atoms which constituted the audience. I was privileged to make a few remarks, and Mr. E. Harrison Green also took part in the meeting.

In the evening the quality of the audience was much improved. Many ladies were present; a homely, sympathetic feeling was perceptible; and the conditions, as Spiritualists call it, were more congenial. The service was conducted by Mr. John Lamont, who devoted his remarks to a few apt Scripture commentaries. Dr. Peebles spoke on "The Practical use of Spiritualism," and was at home with his subject and his audience. The effect produced was visible to anyone, and I must do a lasting good to the Cause. The rugged masses became welded together under the influence of love and sympathy into one homogeneous family, and if the adhesive element thus instituted can be continued our Liverpool friends will not regret their call to Dr. Peebles on his departure from our shores.

A vote of thanks to the Doctor was moved by Mr. Shepherd, seconded by myself, supported by Mr. Green, and carried unanimously. Dr. Peebles briefly responded, concluding with a benediction never to be forgotten; all felt that it was a sacred moment, and that indeed the outpouring of high spiritual influences was taking place amongst them.

The friends here are struggling against difficulties which would deter many from taking action at all. There seems to be an adversarial element abroad in Liverpool, which delights in annoying or impeding Spiritualists. As an instance, on Sunday evening a Band of Hope, or some motley crew of boys, were dispersing from a meeting in the hall below. When they went out they remained in both entrances to the hall, shrieking and yelling to the top of their voices, with the view of annoying the meeting of the Spiritualists in the Concert Hall above. Our Liverpool friends have too long submitted to this kind of indignity. I was speaking at the time, and did not feel inclined to stand such an intrusion upon my right to be heard. Accordingly I left the platform, went downstairs, drove the boys out of the passage, and shut the outer door. The instructors of these boys were coolly attending to collecting books, &c. Let us be charitable enough to hope that it was not part of the instructions received to stand in the doorway and desecrate the Sabbath evening by a wilful attempt to annoy a religious meeting being held in the same building. I have to thank the audience for good naturedly remaining till I came back to the platform to finish my remarks. The moral I drew from the proceeding was that it is our manifest duty to remove obstructions out of our way, and not permit them to impede us, otherwise we become negative and creatures of circumstances, which ultimately control us. There has been sadly too much giving way to these impeding barriers in the past.

## THE MOVEMENT IN LIVERPOOL.

I heard that meetings are still conducted at Meyerbeer Hall on Sunday evenings, under the auspices of Mrs. Hulley, widow of the late Professor Hulley, gymnasiarch, who many years ago was somewhat concerned in the onslaught on the Davenport Brothers, when they had their cabinet broken up in Liverpool. Mrs. Hulley appears to be doing all she can to enlighten public opinion in Liverpool, and prevent the recurrence of such scenes in the future. Her lecturer is Mr. John Priest, who sustains himself with great credit as speaker to a somewhat select audience.

The cause of Spiritualism is more particularly represented by Mr. Lamont, Mr. Ainsworth, Mr. Wharmby, and party, who have

organised themselves under the title of "Psychological Society." I feel somewhat sorry that they do not adopt the term "Spiritualists." Psychological is a word of evil omen, and Spiritualists surely cannot expect to succeed as Spiritualists while they renounce the distinctive appellation. All that has rendered Spiritualism successful and honoured has boldly and candidly adopted the name, and thereby acknowledged the interference, and, shall I call it, supremacy of the spirit-world and spiritual influences. I speak not in censure, but suggestively, for I know that Mr. Ainsworth, Mr. Lamont, and the other members are just as good and true friends of Spiritualism as if they adopted any other name for their associative body, yet I must stick to it that there is something in names after all. This psychological body meets on Sunday evenings in the drawing-room of the Camden Hotel, and listens to addresses from Mr. Morse, Mr. Colville, or other speakers who may visit them. They have a nice harmonium in the room; they have formed a library, and they seem deeply in earnest. Only members and friends are admitted to their meetings, so that the feeling of sympathy and brotherhood increases from week to week, and ultimately will become a great power, from which they will be able to operate more successfully upon the surrounding population. It is an act of great wisdom to prevent disintegrating and antagonistic influences from festering within the healthy tissue of such an organisation. We wish our Liverpool friends success, and feel sure that the steps they are taking are best adapted to lead to that issue.

On Sunday week the quarterly conference of the Lancashire Committee will be held at the Concert Hall, Lord Nelson Street, which no doubt will aid the Cause locally, by bringing together friends who have not, for some time, had sufficient attraction to unite them.

## THE "MEDIUM" IN LIVERPOOL.

I was glad to meet with so many old friends on Sunday, and to discover that the MEDIUM is well read, and efficiently circulated in the town. The friends have ordered it through their respective newsagents, so that it is on sale in many places. One gentleman told me that he had seen it sold in the street by boys, and, on inquiry, he found that it was habitually thus offered to the public. I was deeply impressed by the facts which came to my knowledge, of the importance of the MEDIUM as an organising agent. All during these months and years of local disintegration, the real friends of the Cause, who, from circumstances, have not had it in their power to attend meetings of any kind, have yet steadily, from week to week, been kept in intimate sympathy with the Movement from the perusal of the MEDIUM. If it is the duty of Spiritualists to support meetings, contribute to the expense of societies, and the fees of speakers, it is equally their work to sustain such a power for good as the MEDIUM, which carries on its beneficent work unflinchingly, whether societies go up or go down. No meeting which can be held in Liverpool or, indeed, in London, can at all represent the state of the Cause in these or other places. In many respects the best of the Spiritualists do not attend public assemblies at all. The state of these meetings is not of such an harmonious description as to permit sensitive, and really spiritually developed, persons from enjoying them. On the contrary, we know many who are positively injured by being present at such gatherings. These spiritual and sensitive persons are, however, the guiding lights of numerous family and private groups, the existence of which are the core of practical Spiritualism. We know that numbers of such persons and groups exist in Liverpool, and that the MEDIUM is a means which brings them weekly into relationship, if not with each other, with the Cause generally. If our Liverpool friends will continue their good work at the Camden Hotel, they will ultimately call forth many of those private workers and unite the streamlets of influence into the grand channel which they are at present digging out.

The Camden Hotel, in Islington, at the corner of Camden Street, may be regarded as the Spiritual Institution of Liverpool. It is a temperance house, clean, and well appointed; the attendance is good, the charges moderate, and we can recommend all Spiritualists visiting Liverpool to repair thither. They will not only find a home for the time, but have ready access to the brotherhood of Spiritualists in the town.

On the Monday morning I took my farewell of Dr. Peebles. On Tuesday he was to sail for Halifax, Nova Scotia, from which port his course will take him to St. John's, New Brunswick, where he will deliver a short course of lectures prior to his immediate return home.

## MUMMIES.—A LADY PHRENOLOGIST.

During my walks abroad I observed the museum of Mr. O'Dell, phrenologist, 33, Lime Street. On entering I was promptly introduced to certain royal personages nearly three thousand years old, who hang, dry as red herrings, suspended in glass cases. They are said to have been obtained in Egypt, and are historical magnates, and their phrenological developments are remarkably in keeping with their recorded characters. Mr. O'Dell seems to be remarkably successful as a practical phrenologist. He has three establishments in the town. I entered one of them to have my head examined, more particularly as I was entirely unknown to the operator, who is a lady, and I never had enjoyed the privilege of submitting my bumps to the manipulation of one of her sex. The lady phrenologist is young, of sensitive temperament, pale complexion, dark eyes, and mediumistic looking. Her hands were quite soft and soothing, and altogether agreeable to the brain and nervous system. Her remarks were, upon the whole, correct. She said I was somewhat apt to do more for the benefit of others than for my own requirements, and yet I was not prodigal of means, but



would carefully husband my resources for necessary use. I was keenly alive to personal insults or injuries, but would soon forget them, and would not injure my opponent; I was fond of argument, and would oftentimes find myself taking the opposite side, or joining with the minority; I was not proud; very friendly and social; sometimes too much elated, again too much depressed; had superior reasoning powers, but a bad memory of dates and events; was agreeable in manners; could read human nature well; and ought to succeed in music. To the last remark I must take exception, more because of the fact that I have not been led into the practice of the art, for I love it passionately, and have endeavoured for many years to promote its practice amongst Spiritualists. Miss O'Dell did not take a very philosophical or profound grasp of my character; but what could I expect for a shilling? As it was, I felt very well pleased with the result of my investment.

Mr. O'Dell's museum of mummies, crania, &c., is well worth inspection. He has some genuine curiosities in the form of heads, collected in Australia, New Zealand, India, Egypt, and other countries.

I then called upon Mr. Coates, at the Waxwork Exhibition, 12, Lime Street. He has a snug little office, in a niche on the main floor of the exhibition. His "museum" of character forms may be regarded to consist of the many life-like figures of historical personages which crowd the various apartments of the establishment of the Liverpool Tussauds. He has an excellent position for the exercise of his profession, and I was pleased to hear that he is making great progress in the work of establishing himself in a position of usefulness.

#### RAMBLES IN LIVERPOOL, MANCHESTER, AND OLDHAM.

During Monday I called on many old and valued friends who did not turn up at the meetings at all. I found them hearty and whole-souled in the matter of Spiritualism and the dear associations of auld lang syne. I hope to visit Liverpool soon again, as I have an invitation to fulfil an engagement in a neighbouring town, and should I do so, I shall endeavour to invite my friends to a social conference to re-establish the acquaintanceship of many years' standing. I left Liverpool in the afternoon, and made a call in Manchester, and arrived at Oldham in the evening, just in time to attend the committee meeting of the society. I was delighted to hear that the development of musical services is being pushed on with vigour. Mr. Joshua Wood, and Mr. Fitton said they were about to give a service of song upon spiritual themes, and endeavour to establish choirs in other districts for the same purpose. It is possible that the Oldham friends will accept calls to visit other towns, and wake up this harmonious element. The melodies will be arranged in a consistent manner, and may be interspersed with suitable addresses or readings from standard works. This is one of the very best ideas that has ever come up in Spiritualism, and no doubt it will bring about very desirable results.

Everybody's mouth is full of praise of the excellent inspirational addresses being given by Mrs. Batie. Mr. Craig said he had heard nothing like her recent discourse at Manchester. Mr. and Mrs. Kershaw said they had visited Rochdale on Sunday last, and were delighted with what they heard. It is not alone what is said, but the spirituality, earnestness, and whole-souled manner of the fair orator which adds to the deep impression.

I heard the wish expressed that Mrs. Scattergood return to this country. She would find many warm friends who remain true to her memory. There is plenty of work for her to do on her old field. The Lancashire committee are working valiantly to keep up the interest by the exchange of local speakers and the introduction of strangers of merit. As one of these Mrs. Scattergood would take her place.

Such was the swift ramble of Monday—Liverpool during the early part of the day, Manchester in the afternoon, and Oldham in the evening. Home again to London at four o'clock on Tuesday morning as fresh as a lark and ready for the fray. J. B.

#### DR. PEEBLES' FAREWELL SOIREE.

On Friday evening last Doughty Hall was crowded to excess on the occasion of Dr. Peebles' farewell *soirée*. The hall had been tastefully decorated with lace, pictures, flowers, and plants, which gave to the place quite a cheerful and cooling aspect. Previous to the commencement of the evening's proceedings a substantial tea was provided, and partaken of by over 200 persons.

After tea Mr. T. Everitt presided, and, in a few well-chosen remarks, referred to the previous visit of Dr. Peebles, and also to the good accomplished by him on the present visit, and he hoped that he would before long return and help on the work he had so successfully started in this country.

A long and varied programme was gone through in a very efficient manner, each one striving to do the best for the general good. Among those who contributed to the musical part of the programme there were Mrs. Warneford, Mr. Dale, Mr. Avery, Misses Ward, Mr. Ward, and Madame de Sievers. The following also performed instrumental music:—Madame de Sievers and Miss Maitby. Miss Waite and Mr. Dietz recited in fine style. In fact, we must say of all that took part, they were successful in their attempts to please. The programme was much enlivened by the delineation of negro eccentricities by Mr. Orville Pitcher, who for some considerable time kept the audience in roars of laughter by his wit, stump speech, and his fine musical effort on the banjo and plectro-pipe. During the progress of the programme the following gentlemen delivered short addresses:—Mr. Harrison Green, Mr. J. J. Morse, Mr. T. Shorter, and Mr. C. W. Pearce. But the most in-

teresting ceremony of the evening was the presentation of a purse of sixty sovereigns to Dr. Peebles by Mrs. Everitt and Mrs. Tebb, who kindly discharged the duties on behalf of the committee. In appropriate language the purse was presented, on a cushion covered with white satin, which was gratefully received by the Doctor, who, in terms of feeling and gratitude, thanked the ladies, the committee, and the friends who had so generously come forward and contributed the contents of the purse. The Doctor's speech was one of the most impressive which he has delivered in this country. It was a genuine spiritual effort. Altogether a most successful meeting was enjoyed. After the chairman had called upon Mr. Burns to make a few remarks, and that gentleman had complied, the meeting was closed and the floor cleared for a dance, to the cheerful strains of an excellent band, led by Mr. H. Sparey. Many, old and young, joined heartily in this pastime, and kept it up with much spirit until past the hour of midnight. Thus closed a "Happy Evening," many expressing themselves to the effect that they should occur oftener than they have of late.

Dr. Peebles spent nearly a couple of hours in shaking the hands of friends, who all wished him a most prosperous voyage and safe return to this country at some convenient time.

The following letter from Mr. Tebb may well express the general sentiment on Dr. Peebles' visit:—

Dear Mr. Burns,—I am sorry that I shall not be able to accept the committee's kind invitation to participate in the *soirée* to be given to our esteemed and valued friend Dr. J. M. Peebles.

I can share with those assembled to do honour to your guest in the feeling of gratitude for the faithful work he has accomplished during his sojourn amongst us. The lectures at Doughty Hall have brought together representatives of all shades of Spiritualist belief, eager to gather from his noble earnestness and moral enthusiasm some help for more unselfish aims and a higher life. Dr. Peebles has had the courage to declare amongst us, all the truths that have been given him to teach. Like the apostle to the Gentiles "he has kept back nothing." Though running counter to popular opinion, he has lost no opportunity of inculcating the Christian principles of peace and justice (at a time when so many minds are inflamed by the mad passion of war), and has rebuked the folly and wickedness of those who with light hearts would turn back the tide of civilisation and progress. With nine tenths of the clergy of our Established Church, either giving their help to swell the cry for the protection of what are falsely called "British interests," or else are silent lookers on in this terribly anxious crisis, we can ill spare so outspoken and fearless a public teacher. Dr. Peebles carries with him to America, from every part of England where he has ministered, the affection and esteem of those who have heard and know him, and in such well-deserved tribute I beg most cordially to unite.—I am, Dear Mr. Burns, yours faithfully,

WILLIAM TEBB.

3, Warrior Gardens, St. Leonard's, April 21.

#### LAST WORDS FROM DR. PEEBLES.

On Tuesday Dr. Peebles penned a few lines at Liverpool, expressing his dislike at saying "Good bye" to so many kind friends in England, and stating his high appreciation of the great kindness which, as the last act of English Spiritualists, he had experienced from Mr. Lamont and the society at Liverpool. Though the Doctor has spoken his last words amongst us for some time, yet the influence of these will not readily be erased. The work done is of a peculiar kind. Sowing as he does the seeds of a spiritual life, his work tends to build up and cement, whereas the more purely intellectual and critical speakers break up and separate the various atoms of thought which the different kinds of brain-development find congenial to them. It is, therefore, not what we carry away from a speaker in the form of dry facts and logical opinions, which is alone of real benefit to us, but there may be supplied, through the lips of the inspirational orator, the plastic love element of which souls are made, and which goes to feed, and strengthen, and enable men to love the right, and do it on their own account.

While Dr. Peebles was in London we had a series of spiritual experiences of a most remarkable character. It will be remembered that in Dr. Peebles' Biography one chapter treats of his relations to the sphere of the Apostle John. One evening a few weeks ago, as Dr. Peebles, Mrs. Burns, Mr. Burns, and Mr. Lambelle sat together for spirit-communion, a control put Mr. Lambelle into a deep trance, and made him perform a number of mesmeric operations on the head, right arm, and spine of Dr. Peebles, indicating that the Doctor was to write and speak under this influence. I had an impression that the control was, indeed, "John of Patmos," but said nothing. We asked the spirit if he could speak to us at all. He in a short time was enabled to say, in a soft voice, "My mission is typical, and my symbol is the eagle." The individuality of the spirit was thus divulged, for the eagle is the symbol of John, the loving apostle, though no one present was aware of this but the Doctor.

On another occasion this control influenced Mr. Lambelle in Dr. Peebles' presence; and on Saturday morning last, before Dr. Peebles left London, a small circle sat, composed of Dr. Peebles, Mr. Lambelle, and Mr. Burns. The first control was that of a foreigner, who spoke in a musical language, many of the words beginning with the vowel "a," pronounced as in father. This spirit proved to be the Hindoo sage, who lived long before our era, and who communicated with Dr. Peebles on the South Pacific Ocean respecting his then expected visit to Palestine, as narrated by Dr. Peebles in the lecture at Doughty Hall, in which he described the seance on Mount Zion. This old Indian sage, "Maharatum," thus foretold that seance, and now in London he comes to prepare the way for one of the spiritual visitants thereof.



When "John" controlled Mr. Lambelle, he spoke in a gentle yet deeply-affecting voice. He first commenced by alluding to the film that obscures Dr. Peebles' vision, and prevents him from seeing his spirit-guides. His doubt as to the identity of the spirits this control did all he could to remove by magnetising Dr. Peebles on the head, and, as it were, imparting influence to his nervous system, so that he might be able to realise the presence of the spirit. The scene was deeply affecting. The spirit treated the Doctor with the affectionate care that a fond mother would bestow on her poor blind and helpless child, whose sight she was anxious to restore. Then the spirit spoke nearly as follows:—

"The sufferings that you have had to endure for the cause of truth have been at times grievous to bear, but they are as nothing compared to what men had to suffer in my day. True, my life was spared to me, but that my sufferings might be thereby increased. I was thrown away, an outcast for my devotion to truth, on a dreary island, in solitude and starvation. Oh the misery that I endured! But it was all necessary for the work I had to do. The physical was thereby reduced, and the spiritual had full power to act through me. These trials have not come to you; the smiling faces around you show that your circumstances are vastly better than mine were. Cast off thy restraint, doubt no longer, listen to neither one nor another who would endeavour to dissuade thee. We will ever be with thee, with our hands clasping thy head, giving strength to meet every difficulty. Receive the assurance of our love and our blessing."

The entranced medium then took a handful of magnetism, as the common phrase is, from his own head, and put it on that of Dr. Peebles; this was repeated three times. Passes were then made down Dr. Peebles' head, and to his hands. The medium then made passes on his own head and that of Dr. Peebles alternately. The ceremony was lovingly performed, and affected Dr. Peebles deeply—as it would have done anyone who witnessed it.

Then the spirit advised Dr. Peebles as to his movements when he arrived in America. What associations he was to form, and what he was to avoid, at the same time saying that impressions would be given him from time to time. He was advised to return to England within two years, and bestow a little more apostolic work in the Cause, and that the local influences would welcome him and co-operate with him, and work a mighty revolution in the land.

This allusion to his prospective arrangements in America Dr. Peebles regarded as an excellent test, for it showed that the spirit was cognisant of offers which were being made by various parties for work of different kinds in the immediate future.

Such is a passing and fitful glimpse of the inner work of Spiritualism, and it explains the assiduity with which the true worker sticks to his post, and, braving every difficulty, suffers and toils to the accomplishment of tasks which the world does not appreciate, but of which future generations will reap the benefit.

We want Spiritual Teachers, men and women through whom the influence of the higher realms can reach the souls of the multitude, and purify and elevate them. Let us, as Spiritualists, set to work to cultivate this power in our midst, for it is the main-spring of spiritual success, and the propelling force of human progress.

THE new edition of "Jesus: Myth, Man, or God," by Dr. Peebles, is now ready. It has long been out of print, and the new edition will meet a long-felt want.

JAMES HOLROYD (ASHTON).—When at Oldham with Dr. Peebles we received your communication per Mr. Sutcliffe of Rochdale, and note its contents.

MR. T. M. BROWN is still in Manchester and expects shortly to be able to visit Belper and Derby. Letters for him to be addressed Mr. T. M. Brown, care of Mr. E. Rhodes, 42, Freme Street, Everton Road, Charlton-on-Medlock, Manchester.

M. C. says, at the conclusion of a long letter on theological topics:—"Christians appear to be generally ignorant of the nature of the 'Kingdom of Heaven,' or divine principle of life within all, and its powers of intuition for becoming unfolded; and not perceiving and recognising this, are they not wanting in what would be a power for good amongst men?"

MERTHYR.—Mr. Walter Lloyd replies to Mr. Docton, and says, though he does not agree with all the arrangements entered into by Mr. Docton, yet he works in his own way, and would be glad to share the burden in getting up lectures and distributing information. Family illness prevented him from being able to attend the meeting addressed by Mr. Morse. We hope our friends will agree as far as they can, and disagree as little as possible.

SADDLEWORTH.—Spiritualism is making considerable progress in this place. On Sunday last, Mr. T. Bottomley and Mr. Schofield, accompanied by the writer, went out into the neighbourhood to proclaim the truths of Spiritualism, calling at the doors of the houses. One person we met, a decided sceptic, who had been rather deaf for some years, was in a few minutes restored to the sense of perfect hearing by Mr. Schofield. These friends are doing a grand work in this district, and I earnestly wish them every success.—Yours truly, G. RADFORD, *Calf Hey*.

ELI JAMES SCHOFIELD, (OLDHAM).—Why place yourself among the "tares"? No allusion was made to you. Go on and do all you can for the Cause, and not allow the unkindness of others to impede you. What is to be regretted is, that many workers, not content with exerting themselves on behalf of Spiritualism, become embroiled in other matters which render their prominence in the Cause an evil rather than a good. We see no use in printing the reprobates you produce against those around you. Let us all try to be free from reproach rather than aggravate the evil qualities of others.

## REFLECTIVE NOTES.—No. 6.

Acteon was a hunter who kept his hounds and faithfully followed the goddess Diana, but she being so chaste, would not suffer the eye of man to rest upon her, and Acteon venturing to look upon her was transformed into a deer and devoured by his own dogs. So says the mythic fable. But though we see in it only a fabulous production, it containeth a moral worthy of attention. If we look around we shall see many Acteons who are as miserably devoured by objects of their own choosing as was the fabulous one by his hounds. Spiritualists, apply the lesson and avoid the consequences.

If the ancients in their vain searches after the *elixir vite* had discovered a specific that would prolong the life of man on earth, their discovery would have been a serious evil instead of a practical good; for it would have lengthened the time when we should have realised the effects of a virtuous career, besides giving longevity to the development and permanence of vice.

As I observed last week, some men will knowingly defend the wrong side of a question if popularity or preferment will arise therefrom; but he who so does pays a very poor compliment to his reason and sense of justice, and by his imprudent conduct he favours the opinion that he is possessed of neither. Many of the statements of "divines," "scientists," and others, might be fairly represented in the following sentence:—Falsehood supported by my name and talents is stronger than truth supported by yours.

In Notes No. 5 I remarked that the proverb of Solomon was true, and that actions, and not words alone, were the standard of worth. And I would now supplement by asking whether the virtues would suffer more by a person like Arcesilaus, who by his words denied their existence, but proved them by his deeds? or one like Aristippus, who taught sobriety but practised sensuality? There are, alas! too many who reverse the method of example and precept, and who teach what we ought to do by their precept, and what we ought not to do by their example. May we ever stand living monuments of our faith.

The hardships and fatigues of the world are too apt to turn our minds from the true end of life; but in lamenting our wants and conditions we should be strengthened by the reflection of how many goods there are that money will not buy, and these the best; and how many evils there are that money will not remedy, and these the worst. It is recorded that an ancient philosopher consoled himself with the following thought, at a time when the property of the wealthy was open to confiscation:—"I have lost my money and with it my cares, for when I was rich I was afraid of every poor man, but now that I am poor every rich man is afraid of me." Privations, by subduing the lusts of the flesh, open the path for the spirit.

Some truths admit of a double view, and when a single is only taken, we see but half of their beauty. For instance, Lord Bacon said "Time is the greatest of innovators," and in one sense it may justly be regarded as such; but if looked at it again we see that it is also the greatest of improvers. Many men look upon the words of Bacon as being a sufficient warranty against all improvements, and studiously endeavour to check the advance of every fresh step, either in theory or practice, and are afraid that the tendencies of the age shall sever them from the apron-strings of their great grandmother—Antiquity. But an eminent authoress has very ably expressed the state of thought upon this subject, and successfully given a reason for the introduction of reform, for she says "That past, which is so presumptuously brought forward as a precedent for the present, was itself founded on an alteration of some past that went before it." Each successive step is indicated by the preceding one.

W. H. LAMBELLE.

## MR. COLVILLE AT LANGHAM HALL.

Easter time is one of the worst seasons for lectures, and it is not surprising that Mr. Colville had a very small attendance at Langham Hall on Good Friday. On Tuesday evening last the attendance was very moderate indeed, although it was the last meeting, and the greater number of those who were present had been pressed into attendance by the circulation of free tickets. Mr. Colville stated that he had lost £26 by his meetings at Langham Hall, and asked for a collection to help him. A few shillings were put into the basket as it was passed round the seats. The meeting concluded with a poem on a theme chosen by the audience. The subject was "On the Future of a Babe that Dies at Birth." The poem contained some good matter, in a few instances expressed in poetical language and smooth verse, which is saying a great deal for "inspirational" poetry.

We have on former occasions commented on Mr. Colville's spirited action in conducting these meetings at Langham Hall. They have dragged on wearily—the same limited circle of listeners, the holders of free tickets being nearly the only hearers. It is evident that Mr. Colville's efforts have not been wisely expended, and possibly the chief motive in them was the supposed honour of giving lectures in a fashionable hall to people who sat in cushioned seats nominally priced at 5s. each, but who had their tickets given them. This kind of thing will not do in Spiritualism. The same labour bestowed in an apostolic spirit on the outside world would have covered Mr. Colville with victory and well-earned honour: as it is, the lesson cannot but be useful.



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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.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 3, 1878.

### MR. LAMBELLE AT DOUGHTY HALL.

On Sunday last Mr. Lambelle was greeted by a large audience, and his trance-address gave great satisfaction. The report, given elsewhere, will show that it was an effort of no ordinary character. Mr. Lambelle will be the speaker again on Sunday evening. We earnestly desire that the Spiritualists of London crowd Doughty Hall to the doors and keep up the excellent series of meetings which have been held through so many months. The present speaker is worthy of the heartiest support. These meetings are really seances, with direct spirit-control. By introducing prepared inquirers much good may be done to extend the Cause.

Doughty Hall, 14, Bedford Row, Holborn. Sunday evening, seven o'clock.

### AN ELOCUTION CLASS.

In moving a vote of thanks to the artists at the farewell *souirée* Mr. Burns spoke briefly of the merits of the various performers. Alluding to Miss Waite, he said she had for many months delivered her soul-stirring recitations at Doughty Hall and other places almost without thanks. There was no accomplishment so powerful as that of elocution, and all might possess it. If Miss Waite would commence and teach a class, he would give her a room at the Spiritual Institution once a week to carry it on in. Miss Waite was an experienced teacher, as well as an elocutionist, and could make other people as clever as herself if they had the necessary brains.

At the close several persons came forward and signified their pleasure at the prospect of a class being formed. If Miss Waite will put forth an announcement, we have no doubt that she will meet with a cordial response.

### MISS FAIRLAMB'S VISIT TO SCOTLAND.

This distinguished and well-known medium, accompanied by Mr. W. Armstrong, the ex-president of the Newcastle Psychological Society, intends paying a visit to Scotland about the end of this month, and giving seances for materialisation, thus enabling the friends in this part to become acquainted with the extraordinary facts of this phase of mediumship. The frequent reports which have appeared in these columns testifying to the genuineness of these phenomena through Miss Fairlamb's mediumship are of themselves a sufficient guarantee for the truthfulness of materialisation, which of late has been subject to so many hypotheses. The clear intelligence of our Newcastle friends, and the care they have taken to preclude all possibility of imposture, speak much for the sterling work of Miss Fairlamb as a medium. And those who go with the intention of arriving at truth rather than making the facts agree with preconceived ideas have in her a means that will enable them most satisfactorily to attain this much desired end. We therefore hope that our Scottish friends will take advantage of her visit, and satisfy themselves that materialisation is neither the medium impersonating nor her double, but a genuine spirit clothed with the atomised particles of fluidic aura emanating from the sitters in the circle.

Those desirous of securing her services should communicate with Mr. W. Armstrong, 3, Cross Houses, Upper Claremont, Newcastle-on-Tyne.

Mr. W. EGLINTON desires it to be decisively announced that he will sail from Dartmouth for the Cape of Good Hope on July 12. Those who desire to secure sittings with him before he leaves now have the opportunity of making their arrangements. We also have had letters from our correspondent Mr. Berks T. Hutchinson anticipating the good that he expects from Mr. Eglington's visit.

### MR. COLVILLE IN LONDON.

On Sunday evening, April 21, Doughty Hall was well filled, though it was Easter Sunday, to hear an oration from Mr. Colville on "The Gospel of the Resurrection." The discourse extended to an hour in length and was well received. The speaker presented a history of the doctrine of the resurrection, gave an account of natural religion, and went on to show that the true resurrection is casting aside of the grossness and impurities of earth and the triumph of the soul over material conditions, so as to control them rather than be subject to them. An impromptu poem was given on "The Power of Self-denial," a subject selected by the audience.

On Sunday last Mr. Colville spoke at Quebec Hall in the afternoon on "Spiritualism as an Aid to Civilisation." The discourse was attentively listened to, and at the close a number of intelligent queries were admirably discussed by the speaker. The impromptu poem was on the "New Dispensation." Mr. White conducted the service in an able manner.

Ladbroke Hall was the scene of Mr. Colville's labours in the evening. A large audience, presided over by Mr. Henly, greeted him. The subject for discourse selected by the audience was "What has Spiritualism to do with the Salvation of Mankind?" The oration won the hearty applause of the meeting, as also did the poem on "The Divine Mission of Woman." Miss Lonsdale performed suitable music. These meetings are being carried on energetically in the absence of Dr. Monck.

The meetings at Langham Hall took place on Good Friday, Easter Tuesday, and Tuesday last. A notice of them is given separately. At the last meeting Miss Waite recited most effectively "The Emigrant Mother." Mr. Colville's theme was "What Spiritualism really is, and its Claims on Public Attention."

Mr. Colville gives a seance at the Spiritual Institution this evening, and leaves for Liverpool to-morrow.

DR. MONCK'S health appears to be in a very precarious state. His last letter from Switzerland is a very short note, written in bed, and almost illegible. He suffers from fever, and says: "If I can I will write again in a few days."

### MISS WOOD'S MEDIUMSHIP.

Mr. Burns.—Dear Sir,—Being in Newcastle a few days ago, I called upon Miss Wood to inquire if I could have a sitting with her; she informed me that the weekly circle, arranged for her by the members of the Psychological Society, would not be held until after I had left Newcastle; however, she kindly offered to suit my convenience by inviting a few friends for the purpose of holding a special seance, and a most successful one we had.

The sitting by arrangement was a dark one, similar in its character to those given by Mr. C. E. Williams. Two solid iron rings were laid upon the table, one of which was passed on to my wrists while I firmly held the medium's hand; the same test was obtained by another gentleman later on in the evening.

During the seance "Bennie" was very busy moving about amongst the sitters, handling the musical instruments, &c., and with some of them tapping us on the head; with his hand pulling our beards, and in many other ways demonstrating his presence and power most unmistakably.

I am exceedingly glad to have this opportunity of bearing my testimony to the honesty of Miss Wood and her marvellous power as a medium.—Faithfully yours,  
Derby, April 29. G. H. ADSHEAD.

### DALSTON ASSOCIATION.

The fortnightly discussion meetings of the Association for the past winter season were brought to a conclusion on Monday evening last, April 29; when the proceedings took the form of a conversation, and comprised vocal and instrumental music, recitals, speeches, and inspection of various objects of interest to inquirers into Spiritualism. The attendance was an unusually large one, the Association's rooms being closely packed, and the meeting was presided over by the lady-president, Mrs. Corner, who opened the programme with a few introductory remarks, after which it was sustained by the following ladies and gentlemen:—Madame Ourry, Mrs. Norrington, Miss M. M. Cocker, Miss M. McKellar, Messrs. George Worth, H. Rogers Robertson, Charles H. Robertson, H. J. and R. Derham, R. A. March, E. J. Davey, G. R. Tapp, R. Pomeroy Tredwen, S. Williams, W. J. Colville, and Thos. Blyton. Each of the artists met with a cordial reception, their efforts being evidently appreciated by the company; and a special vote of thanks was unanimously accorded to Madame Ourry for her kind services as instrumentalist throughout the evening.

The company having partaken of refreshments, dancing was commenced at half-past ten o'clock, and was kept up vigorously until the small hours.

SUMMIT.—On Sunday last Mr. E. Wood delivered two trance-addresses in this place to intelligent and appreciative audiences.

OSTON.—On Wednesday next, May 8, a meeting will be held at the house of Mr. David Heel, Ewe Hill, Ouston, to take into consideration and discuss the best means to be employed in bringing the subject of Spiritualism before the public. All interested and well-wishers in the Cause are earnestly invited to attend. The meeting will commence at 7 o'clock.

DERBY.—Mr. E. W. Wallis, of London, will deliver an inspirational discourse in the Co-operative New Hall, entrance in Princes Street, Derby, on Sunday next, May 5. Doors open at 6 o'clock, to commence at 6.30 prompt. It is desired that a goodly number of friends will attend and accord a hearty welcome to our brother worker. Admission free, collection at close to defray expenses. Hymn-books to be used at this meeting sold at the hall 1d. each.



# MR. COLVILLE'S SEANCE AT THE SPIRITUAL INSTITUTION THIS EVENING.

Through the kindness of Mr. Colville we are able to announce that he will give a seance this evening (Friday) at the Spiritual Institution, 15, Southampton Row, Holborn, at eight o'clock. Admission free. The voluntary collection will be for the benefit of the Spiritual Institution. As this may be the last time of Mr. Colville's appearing in London for some time, it will prove a convenient opportunity for his friends to meet him in a free and social manner.

## MARGARET AND KATE FOX.

At the Thirtieth Anniversary Meeting, held at Grafton Hall on the 17th of April last, under the presidency of Mr. Enmore Jones, several interesting facts were mentioned in connection with the two Fox sisters, now Mrs. Kane and Mrs. Jencken, and better known as Margaret and Kate Fox. Both these ladies were on the platform, and, strange enough to say, for the first time (that is together) since Spiritualism had its inception at Hydesville, near Rochester, in the year 1848. At that period the two young mediums were aged four and six years, and not nine and eleven years, as usually reported in the Spiritualist papers. The true ascertainment of this fact is so far of interest, as some controversy has been going on from time to time as to the possibility of these two children answering and carrying out a systematic deception. Maggie and Kate, as named, were only four and six years old respectively on the 31st of March, 1848, and at that time resided with their parents in a small wooden house temporarily occupied by the Fox family until the dwelling on the old family estate of Mrs. Fox's father had been completed. A granddaughter of Mrs. Fox (Elizabeth Fish, aged eleven years) was at that time staying with the grandparents. This elder niece was the questioner with whom the early conversations were carried on with the unseen communicants, little Katie merely responding by clasping her tiny fingers together.

The error of the ages of these children arose no doubt by confounding the age of the niece, Elizabeth Fish, with that of either Maggie or Katie.

Two or three years after the first happening of the phenomena Katie Fox was taken charge of by the Hon. Horace Greeley, the well-known editor of the *New York Tribune*, and conveyed to his residence in New York.

For further evidence of the early age of this child a few words from a letter of Mrs. Greeley may be given. She says, in alluding to these manifestations: "I have had communications when little Cathie (Katie) Fox has been fast asleep in my arms. I have had beautiful poetry through her when she was living with me."

It must be borne in mind that the child Katie Fox was at that time too young to have conceived poetical thoughts, far less written them or spelt them out by the slow process of telegraphy by means of raps. All these facts will, however, it is understood, be before the public when Mrs. Kate Fox Jencken publishes her "Autobiography," now all but completed, containing her experiences of Spiritualism from the days of the Rochester rappings to the present time.

## HERR REIMERS' LECTURE AT ST. GEORGE'S HALL.

I attended Herr C. Reimers' lecture on Sunday afternoon, April 28, and was exceedingly pleased with the discourse, which was a very able and highly intellectual one, and did great credit to the lecturer.

Herr Reimers was very well received by the audience, and his lecture was highly appreciated, receiving warm and loud applause. I believe it will lead some of his hearers to investigate the great truth of spirit-communion. But I must remark, and it gives me great pain to do it, that I think the Spiritualists of London ought to have been in full attendance to show that they were not few in number. It would have been very encouraging to Herr Reimers, but I hope when the lecturer again appears on the platform the Spiritualists of London will put their shoulders to the wheel and drive it round.

50, Crawford Street, April 29.

R. R. DALE.

On Sunday last I had the pleasure of hearing Herr Christian Reimers at St. George's Hall, Langham Place. There was a fair attendance, and the attention displayed during the lecture impressed me favourably, thinking that many of those then present would investigate for themselves. The lecturer displayed remarkable talent, and deserves great praise for the admirable way in which he from the beginning to the conclusion kept a sceptical audience anxiously awaiting the moment in which the wished-for exposure of Spiritualism would arrive, but alas! he, like all other sincere and competent investigators, could not satisfy them on that point, for all who came there with the hope that evidence would be given crushing Spiritualism for good and aye, had to leave with the inward conviction that they not only heard a sane and able man speak, but that what he spoke he sincerely believed. Mrs. Weldon's miraculous escape from a lunatic asylum was mentioned, but what pleased me most was the remark that he (the lecturer) only knew of two people who had gone mad over Spiritualism; one who thought that the table was alive, and the other, a certain gentleman, a stranger to him, but who asserted that over 10,000 people in America alone had gone mad through Spiritualism. Among the foremost there, I noticed that brave and able defender of the Cause, Alfred Russel Wallace. Trusting you will find space for these few lines in justice to the lecturer, whom I should like to hear again on the same subject.

J. H. HENAST,  
of Cape Town, S.A.

## EMPLOYMENT FOR SPIRITUALISTS.

We frequently hear of Spiritualists who cannot meet with suitable assistants, and others again cannot find employment. We shall be glad to do what we can to bring these parties together.

A family in Yorkshire requires a domestic servant from 30 to 35 years of age. Only two in the family. A trustworthy person will find a good home.

In another column is an advertisement for the situation of a house-keeper.

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## The Order of Spiritual Teachers.

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

### SPIRITUAL ORGANISATION.

At the meeting on Thursday evening, April 25, Monitor King read part of an oration by Mr. Luther Colby, editor of the *Banner of Light*, on Organisation, and which the Monitor commended very highly.

The Chief Monitor made a few remarks on the same subject. He was glad to see that principles, which had been for a long time advocated in this country, were beginning to obtain a hearing on the other side of the Atlantic. The speech of Mr. Colby contained points of a more spiritual and profound character than aught he had heard for some time. It was clearly to be seen that Mr. Colby felt the inefficacy of those organisations, which were nothing more nor less than trading companies, engaging speakers and selling their platform talk to the people at a profit. This kind of traffic was priestcraft and hirelingism in another form, and it had been the ruin of Spiritualism in America. Mr. Colby saw that the basis of the Movement is the cultivation of spiritual influx, and its diffusion amongst the people; but he propounded no practical means of carrying it out. We present a condensed account of the Chief Monitor's own views on the subject of

### THE ORGANISATION OF SPIRITUALISTS.

The work performed by Spiritualism during the last 30 years has been of a grand and successful description, and indicates a perfect knowledge of organisation; for such results could not be secured in a haphazard and accidental manner. This organisation of the spirit-world men have overlooked, and hence have busied themselves to invent something else after the pattern of the various shams which keep the world in slavery, ignorance, and wretchedness. All these man-made organisations have been failures, while the work accomplished by spiritual organisation has gone on in spite of these impeding obstacles.

Where can there be found a more perfect organisation than that which enabled Andrew Jackson Davis to give to the world his library of spiritual philosophy, to which all the committees, conventions, and parties, with their artificial efforts, have never been able to add a single idea? That most marked of all organisations in connection with our Cause, consisted of the organic structure of A. J. Davis, aided in its functions by the surroundings given off by two or three select friends. No popular vote—no representative gathering could have instituted an organisation to produce the work accomplished by Davis and his spirit-appointed friends. The lesson learned is that in organising we must not permit ourselves to be controlled by men on the world plane, but depend on spiritual fitness; which alone can be utilised by those in spirit-life.

Take again the agency of the Fox girls, through whom the first rappings came. Who made them the leaders of a mighty movement? Was it a popular vote? Was it a convention of delegates? Was it raised by subscription, or the patronage of princely donors? Away with such blasphemous thoughts! These children were organised bodily so as to be mediums, and the spirit-friends, seeing that organic fitness, took advantage of it, and, using them as mediums, gave them an undisputed position in the world. The lesson from this is, that the spiritual worker should be free to act out the powers conferred upon him by nature and the spirit-world. No dictator, or ruling committee, or association, should be allowed to step in and contaminate the arrangements of Nature and spiritual laws. There are many regrettable feuds amongst Spiritualists, and these are all due to the baneful influence of those who are not Spiritualists, but who affect to be such, and interpose themselves as intriguers and self-seekers in the Movement. Even Mr. Colby and myself, both loving and devoted servants of the spirit-world, have been put into positions of apparent antagonism, not of our own free choice, but through the machinations of non-spiritual meddlers, who sought to serve their own interests in so doing. No true spiritual organisation can contain anyone who is not a true instrument of the spirit-world. Besides being an abnormal medium, to be a real Spiritualist he must be a normal truth lover and beneficent truth liver. He must be spiritual as well as spiritualistic; and of such materials alone can a lasting structure be built.

The inspired or spiritually-influenced individual who loves spiritual laws and the moral principles deduced therefrom, is alone the true Spiritualist. He is a luminous point, a jet of spiritual light, a Spiritual Teacher; around him others rally whose natures enable them to be attracted towards spiritual things. This constitutes the spiritual circle—the first step in organisation beyond the individual. It is rarely that a true circle can be obtained



outside of the family; and if all families were truly constituted they would present conditions of spiritual harmony, and when gathered together constitute a true circle, presenting the grandest conditions for spirit-communion. The circle being pervaded by a homogeneous magnetism, enables a certain class of spirits to communicate: those which are of a grade in keeping with the magnetic conditions presented. These spirits will therefore be the special guides of the family, most intimate with their spiritual needs, and capable of affording them the most direct and trustworthy assistance. The father and mother should in all cases supply the poles of this family battery, and their influence and that of the family genii dominating the circle, all the subordinates are kept in due relationship with the head, and thus obedience, good conduct, and practical religion are the result. *Cui bono?*

The second step in organisation is the School, or club, consisting of Teachers or representatives selected from two or more circles. In the School the influences are of a more general character. The Chief Monitor should be a man who has felt a call to form a School, and by his spiritual fitness, is enabled to perform the duties of his position advantageously. A mere chairman, chosen by show of hands, is not a Chief Monitor in the spiritual sense, any more than a trance or physical medium could be elected by show of hands. A true Chief Monitor must be spiritually endowed, and possess indisputable claims to his position. The influence of his sphere with the attendant spirits take the lead, and thus order is established. Only those who are attracted to the School on spiritual principles, and desire to conform to the rules of order, should be admitted. In the School the spheres and controlling spirits of the various circles present are represented; the spirits, as well as the mortals, make the acquaintance of each other; they intersphere, and become a compact body, uniting their powers so that each circle possesses the power of all. Oh! the blessings and beauties of the School of Prophets or Spiritual Teachers! None can describe them but those who have participated therein. When the Teachers who have thus assembled in the School, return to sit in the family circle, they take with them the more expanded and general ideas which the School supplied, and thus the family mind becomes expanded; angularities, sectic views, and narrow boundaries are obliterated, and a more progressive spirit is visible in the life and opinions of the family members.

The next stage in organisation is the Congregation, consisting of a gathering of Schools. The Chief Monitors of the Schools become the Monitors or elders of the congregation. The Chief Teacher will be a Chief Monitor, either appointed for the one meeting or holding the office for a term. Thus Doughty Hall Sunday evening services represent a Congregation, consisting of Schools and circles, the public also being admitted. The influence in the Congregation is of yet a more general kind than in the School; but the culture obtained in School and circle give a harmony to the Congregation which make it more eligible for spirit-control than many circles are. The Monitors, singers, or reciters may at any time conduct a service without any foreign aid, or the Chief Monitor may give a discourse. When such visitors as Dr. Peebles or Mr. Morse come they can be assigned the position of speakers; but the great object of spiritual organisation is to develop a brotherhood of Spiritual Teachers and workers who will be able to do all their own talking, and thus do away with the employment of professional speakers, who should be chiefly employed in breaking up new ground or in reviving decaying causes.

The fourth grade in organisation is the Assembly: such as the anniversary services at Doughty Hall or the farewell *soirée* to Dr. Peebles. The Assembly is composed of several Congregations; thus the Anniversary Festival, though held at Doughty Hall, was not on any account a congregational meeting, having reference only to those who usually attend that hall. It was made up of the Doughty Hall congregation, the Ledbrooke Hall congregation, the Quebec Hall congregation, the Islington congregation, the East-End congregation, and any others that may exist in London. The Chief Monitors of such congregations could at any time make a powerful platform for an Assembly. These may be regarded as Messrs. Burns, Monck, Swindin, White, and those who have founded and chiefly conduct the affairs of the respective congregations.

Further developments in organisation are the District Assembly, such as the meetings of the Lancashire Committee; and the General Assembly, such as the Jubilee Convention held at Darlington in 1872.

The business details of these meetings can be carried out by one or more trustees; and when a special effort had to be made a committee might be added to aid the trustees in their work; but there should not be in Spiritualism any standing councils or committees to turn Spiritualism into a trade and reduce the workers to political bondage.

By this means of organisation the work of Spiritualism can be made self-supporting. The only expenses would be the hall for the congregation, and that could be met by voluntary collections. At the Schools there would be a weekly contribution, to be returned in books for personal use or to give to others. The cardinal idea is COMMUNITY OF SPIRITUAL INTERESTS, the only stepping-stone to the reign of brotherhood and universal justice. Each one is aided to develop his own powers, and in turn helps others, and the old system of paying a trance or other speaker to do our thinking for us is at an end.

The phenomena of spiritual manifestation would then occur spontaneously, no tests or rat-trap contrivances being required.

Hitherto, all that has really been done of spiritual benefit in our

movement, has followed these principles. It is impossible to act on any other basis. The externalists of our movement have been mere agitators, trying to put the new wine into the old bottles, but with many failures to affect any spiritual result, and few instances of success, and that only when they hit upon the spiritual laws thus briefly indicated.

Teacher Mrs. Watts had a splendid vision during the delivery of the foregoing remarks. Behind the Chief Monitor an ancient spirit stood, through whom streams of a substance resembling light passed on to the speaker, and thence to the School. Behind that attendant spirit was a circle of other spirits of a more elevated kind, and from a leader amongst them came these divine rays down to the first mentioned spirit who stood behind the Chief Monitor. Circle thus rose above circle, each brighter than the other, till the highest was lost in glory too brilliant to behold. It seemed to be an illustration of the methods advanced by the Chief Monitor in the remarks reported above.

#### LOVE AND TOBACCO.

Mr. Cooper sends us a poem with the above title, by Mrs. Carpenter. He says he took it from *Zion's Herald*, and asks us to print it in the MEDIUM. We excise a few verses:—

"There is a pest that stalks abroad,  
In country, town, and city;  
A sick'ning, horrid, vulgar pest,  
The subject of my ditty.  
Tobacco is its ugly name,  
Its nature, who can tell it?  
Dear, dear! it makes me deadly sick  
Where'er I even smell it.

"I have a husband—charming man!—  
Who loves me to distraction;  
He swears, for all the world beside  
He does not care a fraction.  
How proud I'd be if this were true;  
But oh, it's so provoking  
To know that though he loves me well,  
He better loves his smoking!

"And when a journey we do take—  
You know it's rather dreary  
To sit and mope the hours alone,  
Until one's sick and weary—  
That horrid, horrid smoking car,  
It proves such an attraction  
Unto this charming man of mine,  
Who loves me to distraction!

"Your car may be the palace-car,  
The scenery the finest,  
And you may be of all your sex  
The fairest and divinest;  
And you may plead with tearful eyes,  
'Now, don't you, dear, be leaving!'  
That man must have his little smoke,  
In spite of all your grieving.

"You take a pleasant moonlight walk,  
In fairest summer weather;  
You and the man who loves you so  
Stroll sweetly on together.  
Says he, 'My angel, precious dear!'  
(With looks and tones caressing)  
'I guess I'd better light my pipe;  
Oh, you are such a blessing!'

"You turn to meet his tender glance,  
With tender words replying;  
When, lo! a cloud of filthy smoke  
Sets all your romance flying.  
A deadly sickness seizes you,  
You feel yourself a-choking;  
While by your side this precious man  
Serenely does his smoking.

"Oh! when we women get our rights,  
There'll be an overturning;  
Tobacco then shall have an end  
In one stupendous burning!  
Cigars and pipes of every grade  
From off the earth shall vanish;  
And every man who wants to smoke,  
The women quick will banish.

"That blessed day will surely come—  
It cannot be prevented—  
When women can no longer be  
By smoking men tormented."

#### MR. EGLINTON AT THE HAGUE.

This good medium has just returned to London from his second visit to our place. I think we may attribute it to the good conditions in which he was placed, now that the manifestations were very often strongly marked. In darkness we had, amongst others, the floating of a luminous cross, &c. It may be of more use to point out a few interesting features of his sittings in the light.



On Tuesday evening last, Mr. Eglinton, in trance, gathered the "power from the circle," which he threw into the cabinet. At the same moment in which he, perfectly visible to all of us, retired into the cabinet, a female form dressed in white appeared, and stood before our gaze in a light which allowed every thing in the room to be seen.

An Indian spirit manifested by his own light, and after the indication that it belonged to one of the sitters present, the indicated gentleman, who has resided in India, addressed the spirit in broken English, and the form made signs, as the Indians do, which were perfectly understood. The spirit was of a dark colour, and had a black beard. A little later the name of "Joey" was seen in the air, in luminous letters.

Another evening we enjoyed the interesting and "spiritual" conversations of "Joey," admiring the very lively points of "wit and wisdom" with which his remarkable conversation is overflowing. "Ernest" spoke also very often. His words bear the mark of his elevated character, and good, true feeling towards the brethren still in the flesh. He liked to point to the change called death in a consoling manner. On the evening of Wednesday, April 24, his conversation with me was very remarkable. "Joey" gave particulars about his death, which were interesting enough.

The last evening was a remarkable one. Different spirits came out in a very powerful light; amongst others, a beautiful female form, who took the vacant chair beside me, and sat down amongst us. When she retired she threw kisses all round to the circle. Then came "Abdullah," with his glittering gems; a little later "Joey," who showed a mass of white drapery, appeared, and after him a child, then a strongly-built man with a black beard; then "Ernest," and still some others. It was a beautiful seance; yea, one of the best sittings I ever attended. There were present a few honest sceptics, but who kept the conditions perfectly well. The impression of this sitting is not easy to be forgotten. Just as I am writing this little report I found "Joey" had written on the wooden covering of my chimney-place a little poem, signed in bold letters with his well-known name, "Joey."

As to Spiritualism in general in Holland, our good society "Oromase" possesses always the same vigour and life-force which it has possessed since 1858. The members don't pretend that their own persons are so very influential, and they leave the judgment of their work in our cause not to the general public, but certainly to every good and true Spiritualist.—Yours truly,

A. J. RIJO.

Oude, Molstraat, No. 8a., April 24.

#### VACCINATION FROM THE CALF.

To the Editor.—Sir,—In your issue of April 19th, a letter appeared signed "George Wyld, M.D.," in which the writer presents to your readers the following passage: "Dr. Pearce is reported as saying that Dr. Jenner held that 'the use of calf-lymph was useless, non-effective, and delusive.'" Dr. Wyld calls that statement "utter nonsense, for Jenner founded his entire system on the fact that the accidental vaccination of men and maids who milked infected cows was found to afford a perfect protection against small-pox."

Without discussing whether this, that, or the other, is the best mode of transferring a disease of the brute to man—for each alike is wholly unjustifiable, injurious, and useless—let me justify the remark I made when I occupied the chair at Mr. Wm. Young's lecture, viz., that *spontaneous cow-pox*—the source of Doctors Wyld and Wilson's calf-lymph, sold at their shop in Oxford Street—was stated by Jenner to be unreliable, in the following words, quoted from his work:—

"It is necessary to observe that pustulous sores frequently appear spontaneously on the nipples of cows, and instances have occurred of the hands of the servants employed in milking being affected with sores in consequence, and even of their feeling an indisposition from absorption. These pustules are of a much milder nature than those which arise from that contagion which constitutes the true cow-pox. No erysipelas attends them, nor do they show any phagedenic disposition, as in the other case. . . . This disease is not to be considered as similar in any respect to that of which I am treating, as it is incapable of producing any specific effects on the human constitution. However, it is of the greatest consequence to point it out here, lest the want of discrimination should occasion an idea of security from the effects of the small-pox, which might prove delusive."

Thus wrote Jenner, the demi-god of the vaccinators, of spontaneous cow-pox.

Very conveniently Dr. Wyld plays fast and loose with Jenner; one moment he is a "great authority," another minute he is charged with "making mistakes." Jenner said the child vaccinated was "protected for ever." That was a mistake, says Dr. Wyld—rather it was an assumption. Jenner said that the true cow-pox had its source in a disease in the horse called "grease." That was another mistake, says Dr. Wyld. Jenner claimed for the process the complete prevention of small-pox. That was another mistake, says Dr. Wyld. "It is too much to say this, for even small-pox will not absolutely protect from another attack."

So poor Jenner, like Hahnemann, is to be improved—his opinions discredited, his theory shaky, his predictions unreliable; and, in a few years, under Dr. Wyld's training, nothing will be left of Jenner except "calf lymph," sold by Wilson, Wyld, and Co.—lymph of absolute purity: it contains no syphilis, no psora, no scrofula, no consumption—it is quite pure lymph. "My dear madam, let me vaccinate your infant. I will warrant it pure—the disease, calf-pox, is pure." Thus speaks the improver of Jenner. Alas! poor Jenner! Who will save him from his friends?—Yours truly,

CHARLES T. PEARCE.

3, Victoria Buildings, Piccadilly, S.W.

BRADFORD.—On Wednesday, April 24, the friends of this place were visited by Mr. W. Wallace, the pioneer medium, and whose guides delivered an excellent discourse on the "Laws of Mediumship." The audience was not large, but very attentive to what was said, and there was a spirit of inquiry aroused which no doubt will bring fruit to the Cause. At the close many persons expressed themselves in pleasing terms of the lecturer's abilities, and hoped that other friends would engage the services of our friend. On Sunday next, May 5, Mrs. Illingworth will occupy the platform, and we trust that the friends in the locality will avail themselves of this privilege.

## Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

### 23. THE REFLECTION OF BLACK OBJECTS.

Perhaps Mr. Collen will be so good as to state exactly the facts he refers to in photography. But his first reason differs from his last. If the light from the background was intensified by the black object the appearance would be a shadow; but place a black object on a white ground and you will have no shadow—I am referring to a cloudy, sunless day, and of an object as black as possible. Mr. Collen's second reason is that the object is not absolutely black, and reflects some light, but which would not give a black image, but a faint light one, would it not? But Mr. Collen is ingenious, and I hope he will try again. The reply I have from Professor Tyndall is very remarkable. Reply 22 I must confess I do not understand.

HENRY G. ATKINSON.

24. I will thank Mr. Morse to reply to the following question through your columns: Did Mr. Morse, when at Cardiff, tell the Rev. J. Cyndylan Jones that he spoke himself on the subject, "Brahma," and not under spirit-control?

T. G. EVANS.

Nantymool, April 30.

### ANSWERS.

25.—Light is positive, darkness negative; hence the mere absence of light constitutes blackness. A picture may be painted in two ways, either with dark colours on a light ground, or with light colours on a dark ground; and the latter illustrates how reflections are produced. But, as to see the reflections of objects is merely to see the objects themselves (the only difference being that the rays of light which render them visible take, in the one case a bent line, and in the other a straight one), the question of Mr. Atkinson resolves itself to this: the eye perceives objects by intercepting the rays of light they give out; but as black objects absorb all the light they receive, and emit none, what is the cause of our seeing them? I think a little consideration will show that we do not in reality see them at all, for we only distinguish them by means of contrast with brighter objects. Thus we distinguish the moon's disc in a solar eclipse, not by means of any rays from it striking the retina (the only possible means of seeing a thing), but because it prevents our reception of those rays sent by that portion of the sun which lies behind it; and contrast renders the dark space manifest. It is common to call objects black that are not absolutely so, for they have lights and shades. Shadows are darker than anything else we know of, and they are not seen of themselves (being such stuff as nights are made of!) but solely by contrast with brighter things. Take a dark hole—a doorway, for instance; if we conceive the walls and other visible objects to grow equally dark, as the contrast diminishes and at length disappears, it becomes more and more difficult, and at last impossible, to distinguish it.

J. WARREN.

120, York Road, S.E.

26. In answer to Mr. Atkinson I will say—that in reality the black post is not reflected on the surface of the water but its surroundings. The post being black forms a negative, and the back-ground being grass, trees, houses, &c., forms a positive picture. Thus the black post is seen by its absence. The post is not absolutely solitary while it is accompanied by light.

C. BAKER.

3, Vale Street, New Normanton, Derby.

LITTLEBOROUGH.—On Sunday next, May 5, Mr. E. Wood will deliver two trance-addresses at the house of Mr. Geo. Sutcliffe, Littleborough, in the afternoon at 2.30, and in the evening at 6. Friends will be welcomed.

SOVERBY BRIDGE.—On Sunday next, May 5, Mr. R. Harper, of Birmingham, will deliver two lectures in the Lyceum, Hollins Lane, in the afternoon at 2.30, and in the evening at 6.30. Friends are cordially invited to attend. Collections at the close of each service.

MR. W. WALLACE writes to say that after leaving Bradford, he visited Huddersfield and Macclesfield, and reports progress from the friends in the latter place, who are building a hall in which to hold their meetings. He will deliver an address in Oldham on Sunday next. Letters for him to be addressed—Mr. W. Wallace, 17, Rosamond Street East, Manchester.

MR. E. W. WALLIS writes a long account of his success at Cambridge. The meetings have been well attended and given great satisfaction. He has been called to London on account of the serious accident to Mrs. Egar, who fell down last Friday evening at the *soirée* and broke her thigh-bone. Mrs. Egar lies in a very precarious state. But Mr. Wallis' engagements at Derby have compelled him to leave London again, so that by this time he is again on his tour northwards. Friends desiring the services of Mr. Wallis are requested to communicate with him at No. 1, Englefield Road, Kingsland, N.

NEWCASTLE-ON-TYNE.—On Sunday, April 21st, Mr. W. Westgarth delivered an inspirational address before the members of this society—subject, "Conscientiousness,"—which was treated in a very elaborate and conclusive manner that won the approval of the majority of the hearers. On Sunday, April 28th, Miss E. A. Brown delivered a trance address at Weir's Court, before a large audience—subject, "Up and On, or the Way to Rise." In handling the subject, the guides proceeded to examine the evidences of progress in the past, contained in the mineral, vegetable, and animal kingdoms. Having arrived at and dealt with the highest expression of the latter—man himself—they deduced from the foregoing an argument for future progress in this life, and also in the next, considering the proof palpable of Modern Spiritualism. They concluded by calling on all to help in the good work, and pointed out the way to commence was for each to begin at home. "Visitor" pleased her hearers by concluding with a poem called "What is Time?"



## LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

## PLAN OF MEETINGS FOR MAY.

Mr. Morse will speak at

Liverpool	...	Sunday, May 12, at 6.30
Bolton	...	Monday, " 13, at 7.30
Leigh	...	Tuesday, " 14, at 7.30
Bury	...	Wednesday, " 15, at 7.30
Burnley	...	Thursday, " 16, at 7.30
Rochdale	...	Friday, " 17, at 7.30
Manchester	...	Sunday, " 19, at 2.30 and 6.30
Oldham	...	Monday, " 20, at 7.30
Ashton	...	Tuesday, " 21, at 7.30
Macclesfield	...	Wednesday, " 22, at 7.30
Hayfield	...	Thursday, " 23, at 7.30
Hyde	...	Friday, " 24, at 7.30

Mr. Lamont at

Liverpool	...	Sunday, " 12, at 2.30 and 6.30
Manchester	...	" 19, at 2.30 and 6.30
Bolton	...	" 26, at 2.30 and 6.30

Mr. Sheperd at

Manchester	...	" 26, at 2.30
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Mr. Johnson at

Holloway	...	Saturday, " 4, at 7.30
Ashton	...	Sunday, " 5, at 6.30
Liverpool	...	" 12, at 2.30 and 6.30
Macclesfield	...	" 19, at 2.30 and 6.30
Liverpool	...	" 26, at 6.30

Mr. Holt at

Bolton	...	" 5, at 2.30 and 6.30
Macclesfield	...	" 26, at 6.30

Mr. Jackson at

Bury	...	" 5, at 2.30 and 6.30
Liverpool	...	" 12, at 2.30 and 6.30
Bolton	...	" 19, at 2.30 and 6.30

Mr. D. Brown at

Oldham	...	" 19, at 2.30 and 6.30
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Messrs. Dawson and Brown at

Rochdale	...	" 5, at 2.30 and 6.30
Oldham	...	" 26, at 2.30 and 6.30

Mr. Joshua Wood at

Rochdale	...	" 19, at 2.30 and 6.30
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Mr. Cordingley at

Bury	...	" 26, at 2.30 and 6.30
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Mr. Taylor at

Barrow	...	" 5, at 2.30 and 6.30
Millom	...	" 12 & 19, at 2.30 & 6.30
Ulverston	...	" 26, at 2.30 and 6.30

The twelfth Quarterly Conference of the Lancashire Committee will be held at Liverpool on Sunday, May 12, in the Concert Hall, Lord Nelson Street. Morning, 10.30; afternoon, 2.30; evening, 6.30. All friends of the Movement are earnestly invited to attend, thereby helping the Committee with their presence and support to still further extend its ramifications and usefulness.

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CHARLES PARSONS, Secretary.

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## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, May 5. Lecture Hall, Weirs Court, Newgate Street. See Society's list below.

LIVERPOOL.—Sunday, May 12. Concert Hall, Lord Nelson Street.

CAMBRIDGE.—Sunday, Monday, and Tuesday, May 26, 27, and 28.

FOR THE LANCASHIRE DISTRICT COMMITTEE, see separate list.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Elm-Tree Terrace, Uttoxeter Road, Derby.

## W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Friday, May 3, Spiritual Institution, at 8 p.m.

LIVERPOOL.—Camden Hotel, Camden Street, Sunday, May 5, at 11 a.m. and 6.30 p.m. May 6, at 7.30 p.m. June 2 and 3, and July 7 and 8.

MANCHESTER.—Wednesday, May 8, Hulme Town Hall, at 8 p.m. Special oration, "Woman, Her True Position and Divine Mission." Sunday, May 12, Temperance Hall, Grosvenor Street, at 2.30 and 6.30 p.m.

AINSWORTH, NEAR BURY.—Unitarian School-Room, Wednesday, May 15, at 7.30 p.m.

ULVERSTON AND NEIGHBOURHOOD.—Sunday, May 19, and five following days.

ROCHDALE.—May 26, Regent Hall, Regent Street, at 2.30 and 6.30 p.m. Also on Sundays, June 9 and 23, and July 14.

Mr. Colville is open to engagements to deliver orations and poems in any part of the United Kingdom, for all particulars address 159, Strand-ways, Manchester.

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

DERBY.—May 3, 5, 6, and 7.

NEWCASTLE-ON-TYNE.—May 12, 13, 19, and 20.

Mr. Wallis is agent for Spiritual Literature, Dr. Nichol's works on Physiology, Solidified Cacao, &c. His guides also deliver addresses on the Temperance Question.

Friends desiring Mr. Wallis's services should write to him at 1, Englefield Road, Kingsland, N.

## NEWCASTLE PSYCHOLOGICAL SOCIETY,

WEIR'S COURT, NEWGATE STREET.

## LECTURES FOR MAY.

Sunday	May 5, at 2.30 p.m.	"Spiritualism: Bane or Blessing."	Mr. J. J. Morse.
"	" 5, at 6.30 p.m.	"The Earthward Pilgrimage."	Mr. J. J. Morse.
Monday	" 6, at 8 p.m.	"Heroes: False and True."	Mr. J. J. Morse.
Sunday	" 12, at 6.30 p.m.	Trance Addresses.	Mr. E. W. Wallis.
Monday	" 13, at 8 p.m.	"	"
Sunday	" 19, at 6.30 p.m.	"	"
Monday	" 20, at 8 p.m.	"	"
Sunday	" 26, at 6.30 p.m.	"	"

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## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

At a committee meeting of the above association, Mr. C. White was unanimously asked to act as Secretary *pro tem.*, owing to the retirement of the late secretary.

Last Sunday afternoon the members and friends had the pleasure of listening to an inspirational discourse through Mr. Colville, as stated under another head.

On Tuesday, April 30, Mr. Young delivered a lecture on "Facts in Connection with Vaccination." A very lively discussion followed, in which Dr. Wyld, Messrs. Emery, Ashman, Drake, and White took part. Dr. Wyld represented the pro-vaccination interest, without influencing the audience very much in his favour, he being ably combatted on every point.

On Sunday next, May 5th, the usual morning class will be held at 11 o'clock: this is fast proving a great success.

On Sunday afternoon Mr. Towns will deliver a trance address at 3.15, and on Sunday evening Miss Mancell will sit as medium for normal clairvoyant tests, doors closing punctually at 8 o'clock.

On Tuesday, May 7th, Mr. J. Burns, of the Spiritual Institution, will give a phrenological entertainment. Doors open 7.30, proceedings commence at 8.30. All seats free. A charge of one shilling for each person examined.

The members of the above Association are reminded that a members' meeting will be held on Thursday evening, at 8 for 8.30, when very important business has to be considered. None but members will be admitted, and it is hoped they will muster in full force.

CHARLES WHITE, Hon. Sec. *pro tem.*

BURNLEY CIRCLES.—A circle will be held at the house of Dr. Brown, 40, Standish Street, Burnley, each Sunday night until further notice. Doors open at 6.30 p.m. All Spiritualists in Burnley and district are cordially invited to attend. Dr. Brown's developing circle meets on Tuesday nights at 6.30 p.m., doors closed at 7 p.m. Spiritualists and investigators wishing to become members must make application to Dr. Brown, or Joseph Briggs, chairman of the circle.—JOSEPH BRIGGS.





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"January 26, 1878."  
"W. POLL, Chemist."

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"Jersey, 1878."  
"WOODS BROTHERS, Chemists."

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"I have great faith in your FRUIT SALT; it has done me a deal of good. The first time I tried it was last summer. I went to the Isle of Man; we had a very rough passage; it made me very bad; I was not sick, but very ill that day and the next; until a friend of mine from Manchester, who was staying in the same house, gave me a dose of your FRUIT SALT; it put me all right almost directly. I have never been without it since. Wishing you every success."

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TUESDAY, MAY 7.—Select Meeting for the Exercise of Spiritual Gifts, at 8.  
THURSDAY, MAY 9.—School of Spiritual Teachers, at 8 o'clock.

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

SUNDAY, MAY 5, Service at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.  
TUESDAY, MAY 7, Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
WEDNESDAY, MAY 8, Mr. W. Wallace, 329, Kentish Town Road, at 8.  
THURSDAY, MAY 9, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.  
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.  
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### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 5, KEIGHTLEY, 2 p.m. and 5.30 p.m.  
BIRMINGHAM, Mr. W. Parks, 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.  
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30. and 6 p.m.  
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.  
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
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.  
MIDDLEBRO', 23, High Duncombe Street, at 2.30 p.m.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.  
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.  
OLDHAM, 188, Union Street, at 8.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SHAM HARBOR, at Mr. Fred. Brown's, in the evening.  
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
TUESDAY, MAY 7, SHAM HARBOR, at Mr. Fred. Brown's, in the evening.  
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 6.15.  
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.  
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MIDDLEBRO', 35, High Duncombe Street, at 7.30.  
THURSDAY, MAY 9, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.  
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