



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

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**THE WORK OF THE SPIRITUALIST,  
 AND HOW TO DO IT.**

[An Address delivered in the Temperance Hall, Grosvenor Street, Manchester, on Sunday evening, Sept. 29, 1878.

Mr. Colville presided, read the Scripture lesson, led the singing, and delivered the opening invocation and an inspirational poem at the close.

**MR. BURNS'S LECTURE.**

(Reported by Mr. Henry Pitman, Verbatim Reporter and Teacher of Shorthand, 41, John Dalton Street, Manchester.)

"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.—Matthew xxi. 12, 13.

Mr. Chairman and Friends,—I am scarcely able to attribute any cause for my being here this morning, but I am very glad to meet you all. It is a long time since I had the pleasure of meeting so many of the friends of Spiritualism in Manchester. My subject is one of the most difficult to treat, and it is one of the greatest importance, not only to us as workmen in the upbuilding of the great spiritual temple, but it is important to every human being, because the true basis upon which this work ought to be carried on necessitates some knowledge of the nature and the destiny of man.

Human nature is studied from two very different points of view: the one is from the interior outwards; the other is from the exterior inwards. These methods of studying man depend upon ethnic type and upon organic development. Certain great peoples have had the one basis for their religious practice, other great races have had quite the opposite basis. Thus the Semitic race had a rather low and narrow order of forehead, the organs of the brain culminating in the central ridge of organs. These people were rather soft in the muscular tissue; they had not particularly large bones and tall figures, were rather feminine than masculine in organism, and with what might be called a conservative and intuitional type of mind. They always viewed man's spiritual work from the interior—from God as the standpoint. Everything was ignored but God; He was the All in All. This is the primitive cast of mind,—the Spiritualist, the intuitive discernor of truth, the propounder of the simple forms of religious ideas.

Then we have a different race, the Aryan, with an opposite type of organism. The Aryan has a high, square forehead, wider and exalted at the sides. He has got larger bones, a more stately figure, is inured to great physical hardship and labour. He is the Mechanic of the world, the conqueror of the earth; he constructs philosophies; he discovers sciences; he builds ships; he invents engines of war and of husbandry; he sinks mines; he does all the external work of the world. He is a polytheist—a phenomenalist. He has many gods and many ceremonies, and many externalities. He is a man of "conditions;" but if you ask him what it is he desires to condition, possibly he could not tell you. He has got the circumference; he has not got the core.

These two kinds of people are amongst us to-day. They are in this audience; they are in every family; and to a great

extent the difference between these two kinds of people—the Aryan type and the Semitic type, the exterior type, and the interior type, the materialistic type and the spiritual type, the masculine type and the feminine type, the rationalistic type and the intuitional type, accounts for the misunderstandings, irritations, and inharmonies in the world.

The Semitic idea is based upon the fact that external knowledge can add nothing to our development spiritually. The intuitive idea is that the soul knows everything,—no external experience can add to the completeness of its wisdom. The soul is a direct emanation from God, the Eternal Spirit and Father of all. Man's mind—his individual consciousness, is not the soul; that is again a derivation from the soul outwardly into the life of matter and of the senses. The life that we lead in our everyday consciousness is the life of Adam—the fallen or sensuous life of man—the soul having descended from its soulio state of being and become immersed in those passions and appetites and materialistic shortsightednesses which constitute the ordinary life of man. That is the condition we are supposed to be all in now, as the children of Adam. As the children of "Christ," as it is called, we become the children of the soul. Christ is the symbol of the soul. By being "sons of God," we become the direct representatives of the soul, which is a derivation from God once removed; but our physical consciousness in its various degrees of degradation is many, many, many times removed from the light and the wisdom of God as it is represented in the soul.

The children of the soul, then, cannot derive the knowledge of their duties towards the Father from the various sciences and the various experiences that have been gathered from the external life of man in the material world, or from the rational conceptions of the mind of man.

The children of the soul derive their light from the soul itself. The various notions that the brain of man can conceive of are not absolute truth; they are simply scintillations, reflections, and perversions of that light which is within the soul of man, and which is the germ of all humanity, however degraded or perverted it may be in its external manifestations.

Hence, it is by uncovering and developing the soul-power, that man is to be saved. Salvation is said to come of "Christ;" that is to say, salvation comes of the soul, not from those forms of knowledge that are to be gathered from the external world. "Jesus" is the symbol of the divine man, of that condition of human life in which the external body of man is so permeated by the light of the soul, that it becomes the instrument of that soul completely—perfectly, as our Father in heaven is perfect. Hence, those who are in that condition are said to be "one with Christ." They are one with the soul; the external man, the individual, is a true representative of the Divine Spirit within. They are not the "children of Adam," that is to say, their impulses are not derived from the animal forces of the body, but from the exalted conceptions of the soul within.

Thus is presented to our notice, a spiritual version of the philosophy which is taught in our churches; but it is not at all understood, and is not truly explained in any of the books of divinity. All those so-called sacred names and personages—Jesus, Christ, Father, Son, Holy Ghost, &c., &c.—are symbols and types, individualities created to represent the soul, or the

relation of man's interior nature to the external world in which he is placed to do his work in the time-sphere; and through them we have in biographical form, the dramatical representation of the working of the soul during its passage through the phenomenal sphere, just as you have persons working out a purpose in such books as Bunyan's "Pilgrim's Progress." We all know that there never was "Christian" as portrayed by Bunyan, and on the same principle, there never was "Christ"; neither the one nor the other lived and acted as a man; they are both symbols and types of the passage of man from a condition in which he exists governed by the external considerations that surround him, to that state in which his interior nature will radiate itself throughout, and control all conditions of his being.

We Spiritualists, therefore, have a twofold work to do, though in reality it leads to only one result: that is, we have got to undertake the conditioning of the spirit, which means the development of the spirit. There are two ways of approaching the subject—the one way is by modifying the surroundings of man, by improving his external circumstances, that they may be in harmony with the uses to which they are subservient in the manifestation of the spirit. That is where science comes in to be useful; but it is only useful in so far as it is wedded to the accomplishment of a spiritual purpose; in so far as the material wealth and comforts of life are regarded as the handmaids of the spirit. If they are simply regarded as enjoyments and creature comforts, they degrade and sensualise the nature of man more and more. And we find that as those comforts and enjoyments increase, civilisation becomes perverted, and great peoples—that have arrived at that apex of perfection which is considered by the savants of the time to be absolute heaven upon earth—are overwhelmed and swept away for ever, or a horde of barbarians trample upon them, to erect again in their turn a new development of social progress. Those nations that have passed away worked on the outward plane entirely; they did not relate the conditions of life to the spirit, but they made conditions everything; consequently the conditions swallowed them up, and they have passed away from the sight of man, leaving only traces of their degradation behind them as monuments by which posterity may be warned and instructed. That is a symbol of the fate of Spiritualism, unless we seek to arrive at spiritual as well as phenomenal results. Of the second way of approaching the work of spiritual development I will speak farther on.

We Spiritualists commenced, some thirty years ago, to learn something of the spirit-world. Many of us were entirely devoid of any intuitional or soul perception of spirit-existence. Many of us were materialists, atheists, sunk in the vices and sensualities of the body, or even more hopelessly entombed in empty ceremonies connected with a religion of which we understood nothing whatever, performing certain movements of an external nature, thereby thinking that God would be pleased with our clever acting. Spiritualism came into the world and the world knew it not; that is to say, the world was ignorant of the soul, of its nature, and of its destiny, as the external world always is. In this state we commenced to communicate with the spiritual world. It was communication upon the external plane, and it was therefore entirely a work of conditions. We had no intuitive knowledge of how spirit is related to the external sphere to guide us in this communion and in this soul-development. We were working in the dark entirely. We have made many, many mistakes. We have brought much suffering upon ourselves and much contumely upon our work, and we are yet in the midst of all these difficulties. Enemies arise on every hand around us, and we oftentimes wonder whether we are going forward at all, or whether we are simply raising up ghoul and terrors around us that threaten to involve us more hopelessly than we were before we commenced our undertaking.

Before we began this work, we were in a state of absolute ignorance, and to a certain extent, we were unconscious of the difficulties in our path; and now that we see the obstacles by which we are surrounded, we feel almost inclined to turn back, and forget altogether that there is a soul with an eternal destiny, and that there is a "valley of the shadow of death" through which that soul must fight its way, as Bunyan's hero fought his way. His pilgrim put up the "sword" as a weapon, and betook himself to prayer; that is, he did not work any longer amongst conditions, but he went right to the Spirit. He was in the dark valley, and we are in the dark valley. We have seen our choicest methods inefficient to carry out the end to which we have endeavoured to adapt them. We have tried various forms of developing phenomena, and those phenomena instead of proving the truth of that which we intended to display through them, have shown us that instead of truths we have had tricks, and instead of spiritual beauty we have had the deformity of wickedness. Not that there has been an untruth, not that there has been a wicked act perpetrated; I don't say there has, but that impression has been produced, and therefore our work, however disinterested it may have been, and however honest our circles and mediums may have been, yet that work has not produced a satisfactory result to the Cause, and there must be an error somewhere, because the tree is known by its fruits. We are the tree; I blame no one; and, as a branch of that tree, I am willing to bear my share of the responsibility and suffering, and God knows I have done so.

We have sent out our messengers, they have spoken to the people: we have had large audiences; we have had influential committees; we have had dignified and wealthy leaders; we have had great scientific men coming forward and declaring that the phenomena are genuine scientific facts; we have philosophers writing books to show the logical consistency of our principles, and the relations of our phenomena to the great work of God's universe; and we find that all of those grand external efforts have faded away like the mists upon the mountain brow when the sun comes with its warmth and with its beauty, and causes them to vanish into imperceptible vapour. Why is it that our "organisations" do not succeed? Why is it that with all the patronage, and with all the panoply of worldly grandeur that we can surround our work with, it does not build itself up as a colossal power in society, and cause the wondering eyes of the people to be riveted on its magnificence and beauty? Simply this, my friends: that if it were a magnificence it would not be a spiritual magnificence, it would be purely a temporal affair; if it were a beauty it would not be a spiritual beauty, it would be an external plaything, a temporality, just the same as that which Spiritualism came into the world to do away with.

My friends, in working as Spiritualists we have worked on the external plane too much; we have worked after the manner of the mundane world, not after the manner of the spirit-world.

We have bought and sold. We have been like Simon Magus of old; we have gone with our half-crown, five shillings, or guinea, to purchase so much of the Holy Ghost to lay to our souls as unction, and thereby make ourselves the enlightened sons of God. More mean and contemptible still, we have tried to beg it or steal it, by getting into places where these forms of communion were to be had upon the cheap. Without the least light in ourselves, we have opened shops for the sale of spiritual advocacy; we have collected capital, like men going into the hardware business or any other trade; we have raised money, and having got so many pounds in hand, have gone to the talk market, and have said to the talkers, "Come and talk for us; we will not pay you as much as you can get elsewhere; for we have the biggest shop in the trade, and deal largely; we take wholesale quantities, so do it cheaply for us;" and then at the quarter's end, when our conference has come round, we have come forward with the balance-sheet showing that we have talked so much, and have made so much money by it, and, congratulating ourselves, we have shouted with joy, "Hurrah for Spiritualism! Glorious success!" Our Spiritualism has been of this kind—it has been a money-changing business. Ah, yes, in some instances the house of God, the Temple, has become a den of thieves, and right and justice between man and man have been ruthlessly trampled under foot. The materialistic influences that have competed in the work have tried to shoulder out other firms and other shops in the spiritual talking trade, and instead of there being brotherhood, there has been enmity—like that between a couple of barbers who open their shops on opposite sides of the street, the one is the "original" and the other the "old original," and thus they compete to shave the people. Ah, yes, there has been a good deal of "shaving" my dear friends, in other departments besides that of barber's shops. We have subscribed towards the emolument and aggrandisement of the external ambition of men, building up masters to rule over us, which has reacted upon us, by providing insolence as the reward for our friendship; we have sought help from this world's goods, and not from the light of the Spirit. We have sent men out to speak, but what have those men spoken? Have they spoken from the Spirit? Certainly they have spoken from the Spirit, say some, for are these speakers not in an unconscious trance? O yes; there is a man in an unconscious trance. He is a poor, shortsighted fool himself, but if you only saw the mountebank of a spirit that sits on his shoulders controlling him, you would be ashamed to sit and listen. Why are you so fond of being talked to by a thing that you cannot see, and do not know anything about? When your spirit-medium speaks, does it thrill your soul with divine fervour? does it call out that radiant light which reveals God to you? or does it remind you more of the politics of the tap-room than of the wisdom that ought to be given out from the altar of God?

We have had much talk, but we have had very little spiritual light. You will say to me, therefore, "Shall you do away with these seances and manifestations of the spirit? Shall you do away with these co-operative efforts whereby brothers come together, that they may strengthen one another in the work of public teaching? Shall you do away with these controls of spirits, and with these teachers that stand upon the platform and require to be paid, that they may be able to defray their necessary expenses?" By no means. I would do away with none of these things; I would only sanctify them to spiritual purposes. I say this: that these things are only a means to an end. We have made these things the end too much—regarded them as the house, and they are only the scaffolding; we have been too much in the Aryan sphere of conditions, and we have not possessed that which we sought to condition. We have had many circumstances, but we have had no centrestance; we have been dealing in things that we did not possess ourselves. Let each man look within and ask himself, "How much of the light of the spirit have I? Do I know that I have



a soul, or am I only an intelligent animal? What do I intuitively feel to be true of God, eternity, and moral duty?" These are the questions for a man to ask himself; and just in so far as he has these things, let him give them freely to those around who require them. Do not let us traffic in a thing we have not got within ourselves; do not let us turn this beautiful temple of God, in which we should live, and in which his light should shine, to the illumination of all, into a mere traffic in the external shadows that represent God—the idols of the intellect, the beggarly element of this world.

Going to lectures and churches—all forms of meeting-going—are neither Spiritualism nor religion. I want to make a distinction between coming to this meeting and listening to a poor creature like me trying to talk to you, and Spiritualism. They are very different. Do not confound Spiritualism with the advocacy of Spiritualism—food with the mere sound of the dinner bell. Why should it be considered a merit on your part to come and listen to me, or to any other weak mortal, or why should you regard it as a means of promoting Spiritualism? Going to church is not religion; and coming to a meeting of Spiritualists is not Spiritualism. Religion and Spiritualism are really synonymous, and they consist in this—so developing the soul within man that it shall express itself in purity, justice, and love, in the outward manifestations of his every-day life.

And how are we to get this soul-culture? Are there any means at hand to accomplish it? Can the Church supply any means of religion further than preaching? Does it not leave the method of psychological and spiritual culture entirely neglected and ignored? Most truly it does, for it knows nothing of the matter. All Spiritualists, all true workers and originators of spiritual work in all ages of the world have been capable of healing the soul and calling out its powers; and if we are Spiritualists we must be able to do that. How are we to do it? The Representative of the soul said, "Where two or three are gathered together in my name, there am I in the midst of them." "Two or three gathered together" represents the circle met together in the name of God, in the interests of the immortal soul of man, and of those divine alliances that make it the image and the child of God.

But when you come together for your spirit-circle, do you meet in the name of the soul? do you meet in the name of God? What do you go to that spirit-circle for? You spend a shilling or five shillings and you want your money's worth. Or if you don't pay, you go to the spirit-circle to gratify some external whim of your mind,—that you may be sure the medium is not a rogue—that you may be sure that it is true that certain phenomena can be seen. Of course, you may be too "philosophical" to believe that there is anything spiritual connected with it. Possibly you go that you may have some communication or message that relates entirely to the outer and perishable affections of your nature. But you do not go for a soul purpose at all. You go with all sorts of external purposes, and having gratified them, the soul is as hungry as ever. Not going to the seance with the light of the soul, there is very little light indeed. As it was said of old, "If the light that is within thee be darkness, how great is that darkness!" Yes, that is the veritable "dark seance." Even though the sun is shining, or the lamp burning, ever so brightly.

Well, we want to begin anew at the other, the spiritual end. We have had enough of this husky kind of Spiritualism. I have passed through it all. I have been in every form in the school, beginning with the A, B, C, and working up through every grade to where I am now, and that is not very far. But I feel that I want to go to a higher grade still. I feel that I have exhausted the old book and want a new one. I require a new standard of lessons in order to get on further in my studies, and I am sure that a great many of you, my dear friends, feel in the very same condition. Let us lay our souls together then, not our heads. Sydney Smith said the Common Council might pave Ludgate Hill with wood by laying their heads together. We have too long thought that "laying our heads together,"—the purely human part of us—constituted true Spiritualism; let us lay our souls together; let us lay our hearts together; let us be cemented with love, and not united artificially by the rickety plans which some eccentric individual lays before an obscure conference and says—"That is Spiritualism." No; it is only an external notion, a passing whim. Let us have something that comes from the spirit and not simply from the brain or external mind of some shortsighted ignorant man. The divine image is in everyone; appeal to that, and it will come out and see itself reflected in every living form around; and then we Spiritualists will be united together indeed, and by that bond of union become "organised."

Organised to what? What do we want to be organised to? Do we want to be organised to Burns, or Johnson, or Hartley, or Fitton, or Dandy? Do we want to be organised to Grosvenor Street, or Rochdale, or London, or where do we want to be organised to? That is the great question. We are looking for organisation, but we have not clearly determined what we mean by it. What do we want to be organised to then? I ask. We want to be organised to the soul within us, and that is organised to God. No other anchor is trustworthy. We don't want to be attached to any external rag that flutters in the atmosphere of murky, smoke-laden Lancashire, or anywhere else. We want to be organised to the Rock of Ages—God's

immovable Truth, that shines so radiantly all around and within us, if we would only look in the proper direction for it. In other words, we want to be related to the spirit-world, because just as there are different grades of men in the physical world, so there are different grades of spirits in the spirit-world; and just exactly as you organise or relate yourself to the plane of spirit-development in earth-life, so you are related to a similar plane of development in spirit-life. If you meet together for a paltry motive, for a selfish notion, for a mere traffic, you simply get tricksters and selfish traffickers as your spiritual surrounding. If you were clairvoyant, and were to go into some circles and seances of "investigators," you would be astonished at the hell which surrounds you. Wherever there is a person, man or woman, with soul developed, in that seance you see a lighthouse and a radiant sphere tenanted by lovely and benignant forms—a sphere which none of those dark and devilish spiritual powers can enter. We must be organised to the luminous heavens; we have to be organised to that glorious condition of spirit-life which is beyond and above all the lower and inharmonious developments of degraded humanity. We have to be related to that beautiful sphere which is represented by the priceless gem of the immortal soul within man. But, instead of that, we relate ourselves to those spheres that correspond to the external "bumps" of the brain, perverted by ignorance and vice, and the misdirections of physical existence.

There is the basis of organisation, which I must submit to you; and, in realising it, let us, as Spiritualists, commence with soul-culture, commence with spiritual development; let us meet for that end, and we will have everything else added thereto. But if you seek those other things, you will neither get them nor enter the kingdom of God; and instead of righteousness there will be all sorts of abominations adhering to the skirts of your garments.

Well, now, how shall we do this practically? you will ask. It is all very well to talk about things, but how shall we realise them? Many of you have found out for yourselves already how to do this work. I do not come to Lancashire to teach people how to be Spiritualists. There are as good Spiritualists in Lancashire as anywhere else; and if I say that a great deal of misdirection and misunderstanding has crept into Spiritualism, my dear friends, I don't come here to fix the stigma upon you—not by any means, because we are all seeking for light and knowledge, and I am ready to take my weight of the responsibility and blame for the shortcomings of the past. If I could draw forth your dearest experiences in connection with Spiritualism, I would learn more from you than I am capable of teaching you. Most of you know the answer to this question.

Spiritualism consists of two things, as I showed in the beginning of my remarks. It consists in keeping in the mind's eye the privileges and beauty of the soul. In that respect, God is the central good to which you desire to aspire. That is the central aspiration, and that will control all conditions. If we had plenty of real spiritual development we would care but little about conditions. It is when we are weak in development, it is when we have but little of the central power within us, that we are dependent so entirely upon conditions. I have seen men and women stand up in circles when the greatest irregularity was going on, and with a few words make them calm as heaven itself. There was no altering of the people as they sat in the circle, there was no mending of external circumstances, but there was the interposition of the spiritual power which said to the angry waves, "Peace, be still." It is not walking on water that is meant by that incident in the Gospel, it is the great psychological sea that is represented as boiling and surging, so that the spiritual vessel cannot attain the haven; and the man with soul development, with spiritual power, can rebuke those waves, can throw out his influence upon the stormy sea of human passion, and prejudice, and bigotry, and ignorance, so that the minds of all become peaceful, and harmonious, and receptive of the divine message, and they reach the port to which they are bound, namely, the haven of spiritual safety and light.

The first thing we want, then, in every spirit-circle is a developed man or a developed woman. There is no use in your putting people promiscuously together to form circles, unless there is a certain power there to enable that circle to be effective. We know that some people are born with this spiritual power and discernment within them, and in the spirit-circle that power operates to a beneficial end. But for us to drive people to Spiritualism who have no inclination for it, is simply to bring reproach upon the Movement. To drag people into seances because they are prominent opponents of Spiritualism, in order to make converts of them, is to act as the worst enemies of our Cause. There are only a certain proportion of people who are fit to enter a spirit-circle. We, in our simplicity, have supposed that every biped that can walk is fit to enter a spirit-circle. There never was a grosser or more mischievous error. Some people require many years of disciplining to fit them for the spirit-circle. They must go through various schools to be broken in, and get their bodies purified and their habits rectified to fit them for taking their places profitably in the spirit-circle. I know many people who have sat in the spirit-circles for the last twenty-five years or so, who have seen spiritual phenomena of all kinds, and who are no more Spiritualists now than they were before they commenced to practice sitting. There are thousands of people up and down the country who know all about Spiritualism externally, who read the papers, attend meetings, hunt mediums to death for seances, and yet are no more Spiritualists now than they were be-



fore they heard of the subject. You cannot get the least sympathy from them towards Spiritualism. They would not do anything to promote the welfare of society or the salvation of their next-door neighbour. They are entirely selfish. Everything in connection with their investigation has been done to please and gratify some whim or requirement of their own selfish nature. There is no soul feeling, there is no generosity, there is no expansion in their feelings, and when anything discreditable happens in connection with the Cause, when any rascal gets up a slanderous tale against a medium, these time-servers hide behind their counters and in the dark corners of their workshops, and know nothing about the question whatever; but when the storm blows over, they come out and air themselves and are great Spiritualists again, because there is some grand influence abroad that they can sun themselves in, and make it appear that they were the cause of its coming to the front. O yes, they have been great Spiritualists all the while, and it is they who have fought the battle!

Everyone who pesters you about Spiritualism is not a Spiritualist, and we as Spiritualists have to avoid such people. Lasting honour and success to the Cause will only come of personal fitness and innate love of the truth and of humanity. Every Spiritualist must regard himself as a centre of spiritual work. There can be no centre of spiritual work anywhere but within the soul of man. It is ridiculous to send to London, or America, or elsewhere for a man to talk Spiritualism to us, when we have the necessary means for instruction around every hearthstone. The work of the Spiritualist is to go into receptive families as a local missionary to stimulate experiment, and fan that divine spark which is latent within all.

We fancy that certain people can deal out Spiritualism to us. We have to learn that we must deal it out for ourselves. Everyone of us must regard himself and herself as a centre of the spiritual movement, and begin to work from that centre immediately, and not wait for a call from a society, or subscriptions, or light, or direction from anyone. We must begin there and then with those around us that we desire to influence for the better.

Religion ought to be the daily life of mankind; in other words, people should live and regulate all their acts in accordance with the necessities of their spirit-nature.

There ought to be a spiritual altar in every family. Put the father at one end of the table and the mother at the other, and gather the children and dependants around. The first thing you have got to discover is the law of organic and psychological sympathy. We are not spiritually developed enough to say to the waves, "Peace—be still," hence we have to regulate them by studying the laws of the circle, and few Spiritualists know anything about them.

Therein consists in reality the science of Spiritualism, so that when you get a medium you know how to use him, and how he should be related to the sitters. That Spiritualists should at all times sit in a circle is a superstition that requires to be dispelled. A circle, or form of sitting, fit for physical manifestations, won't do for tests, and a circle that will do for tests won't do for the lower phenomena. It would not do to place Mr. Colville in a circle with all hands joined and expect him to recite a poem or deliver an address.

You require a different form of assemblage for every kind of spiritual work. At a conference you must not have people sitting in rows, but in a hollow square facing one another. This great psychological law will teach Spiritualists the science of organisation, which is a very different affair from committee-forming and society-making. Spiritual organisation is the relation of men and women in such a way that there is psychological harmony, so that glorious and exalted spirits from the highest spheres can come down amongst them and sup with them, and make them feel as if they were living upon the outskirts of heaven itself. It is this relation to the spirit-world that makes virtuous people and happy families; causing obedience in children, and sympathy and forbearance between husbands and wives, so that they enjoy each other's society, rendering them one in spirit as they are one socially. I have no esteem for the man who goes from home to cultivate Spiritualism and neglects it by his own fireside. The first desire of a man should be to have a spiritual wife and spiritual children. If a man cannot convert his own wife, what can he do for the outside world? and if a wife cannot convert her husband, what can she do for the world outside? If we have not harmony between men and women in the family, if the love of spirit does not dwell upon the altar of the hearth, how can we take fire from that altar and light up the world outside? We never can do it. We have to begin at home. We have to begin with people in their existing relations. God has "organised" us already. He has made us men and women—two halves of a whole. He has given us homes and habitations; let us organise ourselves where and as God has placed us, and we shall all be organised indeed. We want no artificial organisation, none of your human inventions, but take advantage of what God has done for us, and then we shall find ourselves in order and harmony.

Having your meetings, then, in your houses, you develop the intuitive powers of various members of your family, and have nothing to pay for church rent or charges for halls and meeting-houses. When you know how to relate yourselves so that the spirits can come to you to tell you whatever you require, and to give you what light you need, it will be easy when a visitor comes in to find a fit place for him in your midst. This family grouping is the germ of all organisation, and by it every individual is represented and made to do his share of the work—viz., look after

the spiritual needs of himself and family. Supposing we had 500 such families in Manchester, what a power we should possess! And there are 500 families in the city that could begin this work to-morrow. The Chief Monitor of each circle or School would be the "elder," the male parent, the oldest in spiritual knowledge and usefulness, the mother holding equal rank at the other end of the table. If 500 such leaders came together from out of the 500 Manchester Schools what a glorious conference you would have!—a conference of developed fathers and mothers who know how to conduct themselves and how to develop the spiritual attributes of their children. Five hundred such families would fill the Free Trade Hall, and without a single placard being used in advertising. The apathy of Spiritualists results from the fact that this form of culture has not been engaged in. I have carried on a School of this kind for fifteen months, and the Teachers in that School are foremost in every spiritual work in London, whether it be a farewell to Mr. Colville, or a welcome to some other beloved spiritual friend. They are earnest, and we want earnestness and devotion to the truth.

We can all, then, be organised in this way, and if we were, 500 postcards would at any time fill the biggest hall in London or Manchester. If we wanted money we could get any quantity of it; but I do not believe in people providing money except for their own use. Don't let anybody handle your money: handle your own money, and spend it in the way you see to be most fit. If it is for a lecture or institution, give it direct; don't allow it to pass through the hands of the "money changers" and traffickers in the spiritual temple. Have no hireling men, no official-craft or priest-craft. When you make Spiritualism a marketable commodity you bring plenty of adulteration and counterfeits into circulation. We should pay everybody whose services we require, but let them be paid by those who appreciate their work and profit by it. It is an error to place the purse in the hands of some ambitious person who has an ulterior object in view in making himself officially officious. There is plenty of that in the churches, where the income is the incentive to exertion and not the spiritual needs of the people, where parsons preach to please their paymasters and allow the multitude to perish for lack of knowledge. We have a State-endowed Church, which is sought to be done away with. Don't let us progress backwards and have a mammon-endowed Spiritualism.

I will tell you how we conduct our School in London. As I am the father of the family, and am entitled to sit at the head of the table in my own house, I am "Chief Monitor" or "head," but to save disputes a man may call his wife the "neck," and you know that the neck always turns the head. The School sits round the table in such positions as produce the greatest magnetical harmony. Visitors sit outside, unless invited to the table. We change our seats until we are comfortable, and if there is a sensitive person, it is his or her duty to say where he or she would like to sit. This proper seating is itself a lesson of importance. We find it a bad thing to have too many present. Two families will generally produce harmony where three will not. Never have three or four different families in one circle or school—rather form two organisations. Some people are ambitious to have a great many people in their circles and schools; and they say: "Wait till a committee is formed to commence the school."

The idea of requiring to be directed in all things by a committee is both ridiculous and degrading. You do not require a committee to tell you when you are hungry, when to go to bed, before going a-courting, or when and how you shall pray to God. You do all these things from an inward monitor, the action of which marks the difference between a man and a mere machine. Jesus did not place himself under the instruction of a committee before going forth to do his work. No great spiritual workers in the past—Socrates, Plato, Pythagoras, &c.—required committees to stimulate them with ardour for their work, nor were they the creatures of societies composed of inferior men. They went forth and taught as the mother nurses the babe, because of the fulness of their souls of love and wisdom. We Spiritualists have got far too much on the political basis, and delight in ornamenting ourselves with an inflated officialism. We must build on the spiritual basis, and work as spiritual teachers who do not require anything but people to instruct, and they can be found everywhere. We do not require to waste time and money upon committees. You and I have wasted pounds and pounds and many days of precious time in running after the behests of committees, and all the work these committees performed might have been accomplished at our own doors while we were thus wasting money and talking about it. These sham political parliaments, at which a clique tries to make itself look large at the price of everybody else, will never produce spiritual results, which can only be attained by spiritual means.

To return to the working of our School: we open with a hymn, and if anyone is impressed we have an invocation; but we do not believe in formal prayers for the mere sake of talking. We believe that everyone consecrates himself and herself to this work when they enter the meeting. Then we have a subscription for books. I subscribe 3d. every week, and I get that back in books. We pay no rent: we pay for nothing but books to instruct ourselves. Upon a card is marked every Thursday the 3d. I pay, and on the back of the card is marked the books I receive. In this way I have supplied myself with a handsome hymn-book and a nice pocket Bible, and other books useful in my spiritual work. The money is not missed when paid weekly. I want to see plenty of literature in every house. Get your children to subscribe for books

instead of spending their pocket money on sweetmeats; teach them to study them: this will give you a moral authority over your children and prepare them to guide themselves when they go out into the world.

The sum and substance of my remarks, then, resolves itself into three heads. To perform the work of the Spiritualist we require—first, to attend to magnetic laws in the preparation and proper arrangement of sitters and mediums, carefully excluding all unworthy and unprepared persons; secondly, we must open our understandings—i.e., cultivate our intellects so that we can receive impressions from without when given by spirits, or express outwardly the fountain of divine light that wells up from within the depths of the soul; thirdly, cultivate spiritual gifts, which can alone be rendered possible in a prepared organism properly surrounded.

These means cannot fail to lead to a practical religion, based on the principles of human life and expressed in appropriate forms and ceremonies. The individual thus trained becomes a light unto himself, a living temple of God; and, with body pure, mind clear, and intuitions piercing, he is ready for all emergencies, be they physical, intellectual, or spiritual.

In fine, the work of the Spiritualist is to produce true men and women, who are aware of the laws of their spiritual nature, and have acquired the habit of living in accordance therewith. With such, spiritual phenomena will be the constant rule, and the denizens of the angel-world will appear amongst men freely and grandly, for man will have attained to the plane of the angel-world.

The meeting concluded by an impromptu poem by Mr. Colville, in which much was stated bearing an important relationship to the lecture. It was given out that all kinds of spiritual work was useful in so far as it was the best fitted to the individuals who undertook it, and prepared them for taking further advance in the School of Spiritual Progress.

#### THE CARDIFF MEDIUM AND HIS FRIENDS AT THE SPIRITUAL INSTITUTION.

Since the time that the doings of the Cardiff circle were first reported to us, it has been our earnest desire to visit that circle and become more fully acquainted with its sitters, the medium, and the controlling spirits. We felt that we would not be altogether placed amongst strangers if we visited Cardiff. The head of the circle, Mr. Rees Lewis, is one of our oldest correspondents. He was in the habit of visiting us at Camberwell upwards of a dozen years ago. Mr. Smart, the versatile scribe and historian of the circle, is known wherever our literature is read, by the clever and thoughtful papers that have come from his pen. Mr. and Mrs. Hill had called on us since their coming to reside in London. Mr. Taliesin Williams was already a friend deeply beloved as the father of Rhondda, the medium—truly a prophetess—who has now gone to the fairer land. We had also heard of the Druidical learning of this gentleman, and as Druidical influences largely compose our sphere we were already linked to this dear brother in more ways than one. But there was yet a mystery in the bosom of this Cardiff circle. It was not who the other sitters might be, nor their stern devotion to conditions, even to dietetic self-denial and personal regimen, bringing to mind ancient ceremonial law. The mystery was in respect to the medium through whom such extraordinary phenomena had been made manifest to mankind. That this medium was of the male sex we had learned, though reports of his seances had been familiar to us long before we knew his name, and even to this day we cannot remember that his name, as a medium, has come before the public; or, if it has been mentioned, it has been only in the most unobtrusive fashion. This unassuming conduct on the part of the Cardiff medium excited our admiration and curiosity even more than his unparalleled manifestations. Surely, we thought, this gentleman must be a rare specimen of humanity to be made such stupendous use of "without money and without price," and yet never to receive public recognition by having his name mentioned. Not for emolument nor for praise must this new species of medium work, but for something higher, nobler, more spiritual.

We had wondered also what could hold the Cardiff friends so lovingly and devotedly together. What kind of magnetism could thus cement mankind into a portal of fair proportions, through which the angels of heaven could come and go? A rare and invaluable mineral, thought we, from which cement with such powerfully adhesive properties could be manufactured! What a boon to Spiritualism if a stratum of it could be found, so that by digging it up the Spiritual Temple might, like Noah's ark, be pitched within and without, and so withstand the surging waters of that flood of opposition, and those storms of discord which so frequently wreck the spiritual barque. Surely this mineral must be the fabled philosophers' stone.

It was to us, then, an unspeakable pleasure to receive a precipitate visit from a deputation of Cardiff friends, including the unmentioned, if not unmentionable, medium. They tumbled in upon us last week without warning or preparation. Weary with a night's travel from the North, we could scarcely believe the testimony of our senses. Was it a troubled dream rendered almost pandemonial by the cruel jolting of that Midland train coming over the rough Peak of Derbyshire; and was this Cardiff vision a silver lining to our black cloud of suffering? No, it was real; there was Mr. Smart, sure enough, who introduced Mr. Taliesin Williams, and the medium, by name, Mr. Spriggs. A friendly sitting in the evening preceded a materialisation experiment on the following evening; and meantime a few friends had to be speedily

called together. Our social interviews with our visitors were even more enjoyable than the spectacle of the spirit-forms, for as "forms" we beheld them, but our intercourse with our terrestrial visitors was more of a soul-to-soul kind of attachment.

We had a phrenological excursion all round the mental and temperamental territories of each, including Mr. and Mrs. Hill, who joined us on the second evening. If the deputation which visited us may be taken as a true sample of the circle, then the success thereof is easily determined. They are all of the same fine, spiritual temperament, and the brain exhibits an excess of the moral over the selfish regions.

Mr. Spriggs has a rather delicate and slender body, somewhat feminine in type, and his character is sensitive and retiring. He is a bachelor, a vegetarian, and teetotaler, and strictly moral in his conduct. He sits as a medium for the pure love of spirit-communication and to do his share to realise for mankind the kingdom of heaven upon earth. His character is one of self-abnegation—a sacrifice of self and its appetites for the sake of principle.

Thus we discovered the philosophers' stone from which the cement is made that binds together the Cardiff friends with one another and with the spirit-world. It is love, purity, spirituality, unselfishness. There is a vial of this invaluable treasure in every human constitution. Seek for it, uncover it, remove the superincumbent rubbish of clay and of shale that hides it, and then it will be an easy matter for us to organise ourselves and to hold intercourse with the spirit-world.

#### MATERIALISATION SEANCE.

Our seance took place on Friday evening last, in the rooms of the Spiritual Institution. Valued friends who had been invited were unavoidably absent because of previous engagements. The company, however, was quite sufficient for the purpose—select and harmonious. Male and female sat alternately in a noble arch extending nearly all round the room, the north and south poles being held by Mr. Williams and Mr. Smart. The folding doors, towards the west of the sitters, and forming the base of the arch, were thrown open, and two heavy curtains covered the doorway completely. These curtains being open at the sides and in the middle, permitted three points of ingress to the seance room for the spirits. The sitters, then, occupied the front room, and the back room constituted the cabinet, the outer door of which was fastened and sealed before the sitting commenced. An arm chair for the medium was placed behind the curtain on the north side of the doorway, the medium's back being to the north. A small table, with paper and pencil, was placed in the front room immediately before Mr. Williams.

The circle was opened by singing, after which Mr. Smart read the rules, as follows:—

#### THE "CIRCLE OF LIGHT."—RULES.

Punctual attendance at the hour fixed for the commencement of the sitting is particularly urged.

Visitors are to be proposed, and approved by the Circle, previous to their attending a sitting.

Harmony being a most important element of success in spiritual circles, each member is recommended to aid in the promotion of this harmony by the cultivation of an accommodating, forbearing, and sympathetic spirit. It is well, also, to avoid protracted discussion.

Suggestions made by the controlling intelligences are to be duly considered, and, if thought expedient, cheerfully adopted.

The members of the Circle are also recommended to bear in mind that the meetings are not held merely to gratify curiosity, but rather with the serious purpose of co-operating with their relatives and friends in the spiritual world in establishing and rendering more perfect the channel of communication; and further, with the purpose of demonstrating as a fact the continuity of life and individual consciousness beyond the change called death. Having these solemn objects in view, it is desirable to preserve a demeanour which shall be the medium between the extremes of gloominess on the one hand and ill-timed gaiety on the other.

Touching the materialised form, or any of the drapery or habiliments, or taking from the hands any object held therein, without permission so to do having been previously asked and given, must be carefully avoided.

Although the members of the Circle believe that the phenomena are the result of efforts made by those who have passed into the spiritual sphere, to prove to those remaining behind their continued existence, activity, and love; yet the members do not desire to force their views upon any visitor who may be present, preferring to leave all to form free and unbiassed opinions for themselves upon this point.

Lastly, it is hoped that the members of the circle, seeing they have been made the favoured recipients of a glorious spiritual truth, will strive to become worthy of the gift by individual purity and uprightness of life, remembering that the objects of the circle will be thereby promoted, that those about them will judge of the principles which they profess by observing the effect of those principles upon their daily lives, and that in proportion as their souls expand into the higher spheres of truth and goodness will the higher intelligences be able to approach them, to guide them, and fit them to become lights to lighten the spiritual darkness of this age.

These rules are to be read over at the commencement of each sitting, and visitors to be asked to signify their readiness to abide by them.

The medium, who sat on a chair in front of the curtain, to the left of Mr. Smart, was controlled, and spoke a little. He said "Johnny," the spirit-control of Bastian and Taylor was present, and would communicate before the close of the sitting. The medium then got up, under influence, and walked slowly with faltering step through the curtains, and took his seat in the back room, as already described. He moaned considerably, and he did so frequently during the whole sitting, also making at other times



a peculiar whistling or chirping sound with his mouth, so that his whereabouts were more certainly indicated when the curtain concealed him from view.

The front room was lighted thus: the three large windows opening into the street, opposite to the cabinet side of the room, were at first unshuttered, and, as there is a lamp in the street opposite the house the light is at all times powerful. After the forms began to manifest, the central window was covered with the shutter. Two lamps, red and white light, were placed, lighted, on the piano in the south-east corner of the room; the white light was turned down, the red light burned faintly. The writer sat behind the circle, near to the windows, and could see to write all through the evening. There was not light enough to read the words written, but the line of writing could be clearly distinguished from the plain paper. When the eyes got accustomed to the light, every person in the room was as clearly identifiable as in full light. The medium could be seen in his chair, even in the dark room beyond, when the spirits lifted the curtain on purpose.

A lady sat at the piano, and at intervals introduced appropriate music, as directed by Mr. Smart, or the spirits through him. He acted as director of the circle, and through him all communication with the spirits was effected.

#### PHENOMENA OBSERVED.

Music was given by the lady at the piano, and in a few minutes the curtain was seen to move at the opposite side of the doorway to that at which the medium sat; this movement would therefore be about six feet from the medium. Both lamps were burning then, and all the windows open. A signal was given to lower lamps. The music continued, and the physicalised spirit opened the curtain and appeared in full view. It was a tall, graceful female figure, dressed in a tight-fitting garment, intensely white, with a long train behind and a slit at the side, through which the naked foot and leg could be seen. This spirit was very active, passing rapidly out and in through the curtains, bowing low to the company and gesticulating gracefully, the effect being to exhibit refined soul emotions by pantomime. By signal of so many raps on the wall, the alphabet was asked for, and that being called over, "Good-night" was indicated. Much interest was manifested in this spirit-visitor, who was regarded as a new control. Her grace, commanding appearance, and refined vivacity, impressed all deeply. A call was made, that she satisfy the sitters a little further as to her personality, when she advanced to the table, and wrote on the paper with the pencil provided. A few words were found indistinctly formed at the end of the sitting, but what they were the writer omitted to discover. The spirit then walked a considerable way into the middle of the room, turning round rapidly, when some joint in the body was heard to crack. This we have heard with other figures, and it is a curious anatomical fact. The figure went close to Mr. Smart, and then retired.

Second figure.—The curtains opened in the middle, and a tall white figure was seen stretching the hands over the head till they nearly reached to the top of the doorway. This spirit seemed to be masculine, and moved about vigorously, clapping the hands together extended over the head. He moved about considerably, and lifted the bottom of the curtain on the north side of the doorway, and showed the medium sitting in his chair. The spirit was, of course, visible at the same time. Music asked for by raps.

Third figure.—A little white figure peeped through the central aperture of the curtains, and by the alphabet was asked: "Did you see medium?"

Fourth figure.—As it appeared to the writer, two spirits were at work this time. While the little spirit was interesting the circle, a taller figure was lifting the curtain to show the medium.

Fifth figure.—Another female apparently; but the spirits followed one another with such startling rapidity, and their forms were so diverse, that wonderment absorbed the ability to make copious notes.

Sixth figure.—Was of less than middle stature. She bowed with great deference—indeed, seemed not to stand erect at all; but with Eastern politeness, kept her head down and her body bent forward. She was not so active as some others. A glittering object was seen in her head-dress, and to render this more visible, for it was self-luminous, the shutter was placed on the middle window. All the other spirits had been seen with the three windows open.

Seventh figure.—After a pause, a very graceful, and what might be called "genteel," figure appeared. It wore a glittering object on the head. It went to the table as if to write, gave by alphabet, "Good-night," bowed profusely, and retired.

Eighth figure.—A full-sized brawny form came to the south side of the curtain, near to Mr. Smart, took hold of the chair, on which the medium had been sitting before he passed into the cabinet, by the top rail, and swung it, feet upwards, to the ceiling of the room. This was a feat requiring considerable muscular power. This spirit was of a lively disposition; he tucked up the curtains so that the back room was visible to all, and commenced dancing to a lively tune, which was given by the lady at the piano. The tread of his foot was heard distinctly, and some boards creaked, as they do when trod on by an ordinary foot. The spirit replaced the curtain, then tucked it up again, and had another graceful and lively dance.

Ninth figure.—This was a tall and masculine form. It tried to write at the table; the pencil rolled on the floor. Mr. Williams handed the spirit his pencil. It took his hand, and pulled him with considerable force. Mr. Wootton requested that the spirit stand by the doorpost and mark his height. He did so, scratching the varnish vigorously with the pencil. At the close of the sitting, this mark was found to be about 3½ inches higher than the medium.

Tenth figure.—This appeared to be a neat and quiet female, who by alphabet gave the name, "Mary Jane Owen," and was recognised as the first wife of the late Robert Dale Owen. She peeped out from the curtain in a cautious manner.

It was intimated by the alphabet that "Robert Dale Owen" was present. He received a warm greeting of welcome from Mr. Burns. The spirits, by their conduct, indicated a responsive emotion. By the

alphabet was given, "God bless you;" and "Mary Jane Owen" appeared at the curtain and bowed.

Eleventh figure.—By the alphabet these words, "Burns, we welcome you," were given, purporting to come from "Robert Dale Owen." It was also intimated that Mr. Burns was to approach and shake the hand that was presented at the curtain. Mr. Burns, who sat beside Mrs. Burns, outside of the circle near the front window, came round behind Mr. Smart, and shook hands with the spirit. The hand was warm, moist, elastic, fine in structure, and of the size of a man's hand who is not engaged in manual labour. It was a hand of fine texture, but of that size which indicates a man of middle stature and somewhat well-built form. The figure was clothed in white, but did not stand erect, being in a somewhat shrinking attitude, as if unable to stand the ordeal of such a near interview. There was a white turban on the head, and the face was of a darker hue, but the features were not seen. The affair only occupied a few seconds.

Twelfth figure.—Was small, like a girl of six or eight years. She was recognised as "Fanny."

We were directed to sing, and "Home, Sweet Home," was rendered.

Thirteenth figure.—A tall and short figure were seen simultaneously, the tall form at the south side of the door, and the little figure in the middle. It seemed as if they wanted to follow one another in a circle out at the middle of the curtains, and in at one side. The power seemed to be waning.

Fourteenth figure.—The writer is not sure whether this spirit was seen or only indicated. He was recognised by Mr. Smart, as the jewel man, or "Jewels," as he comes into the circle decorated with brilliants, and the sitters tell remarkable things of the spirits making objects of gold and precious stones before their eyes. It was feared that the attempt to manifest the jewels would be too much for the medium at that late hour.

The circle sang "Shall we gather at the river," after which the spirits rapped "Good night." The medium, still under influence, was then brought out to the seat which he occupied before he entered the cabinet. He then, under influence, stated that Mary Jane Robertson, of New York, was in earth-life married to Robert Dale Owen, and they were now living together in the spirit-world reaping the fruits of their labours on earth. They were still engaged in the work of progress, which was to them a privilege. That was an harmonious circle, a friendly feeling was entertained by all. She had been at many circles, and when she communicated was called "Violet" by her husband in his writings. It was a great comfort to her to give one thought or impart one idea to the one she loved and left behind on earth. You cannot know what joy that is till you come to this land. Good night.

"Robert Dale Owen" then controlled and said, "I am unable to stop long, but I thought it was well to come and say a few words. Glad to see you, Burns, I hope to come and speak to you on many important subjects."

"Johnny," the control of Bastian and Taylor, then spoke a few words. He promised the good things in Spiritualism that would be realised in twelve months. He said "Keep to your circles; that is the thing. Good night."

The medium stood up, pronounced a benediction, after which he was soon restored to consciousness. He was very little fatigued by the sitting, which occupied but little time when the great amount of work done is taken into account. The sitters at once took lights, and passed into the back room which had been used as a cabinet, and searched it thoroughly to see that the door was still fastened, and that there was no accomplice hidden anywhere. We need not add that the search was highly satisfactory. This was therefore a strictly test seance, and yet there was no gagging, begging, or chaining like a wild beast. The phenomena obtained under such mechanical conditions, are not test phenomena at all, as their genuineness is only inferential in that the mechanical hindrances render it difficult to account for them in any way than that they are genuine physicalisations. In the case of Mr. Sprigg's seance, however, there could be no doubt as to the certainty of the phenomena. No loophole was left, in that the fastenings might have been tampered with by the spirits. The whole affair was absolutely and incontestably genuine.

In reading this report it will at once strike the mind that this was not a "dark seance." Our notes are rather badly written, not so much for want of light as for want of time, and having to look and listen, and write at the same moment. As it was our first interview with these spirit-friends we had to accept the position of an outside spectator, and may have made some slight errors in the individuality of the spirits.

At the close Mr. Smart thought there were ten forms, we made twelve or thirteen, but some of them may be repetitions. Most of the forms were well known to the members of the circle present, and were greeted as familiar friends; but the writer occupied the position of an entire stranger, and sat in a place outside of the circle, and, therefore, had the most indifferent view of the proceedings. This report is, therefore, not extenuated and improved by previous knowledge of the conditions or spirits, but is what was gathered and made a note of on the spot.

Mr. Spriggs has given a number of other seances in London, all of which have been successful, but not in every instance so striking as the one we had the privilege of participating in.

We thank our Cardiff friends and Mr. Spriggs most sincerely for the kindness of their visit.

Miss Brown is at present lecturing in Lancashire. Her powers are being increasingly appreciated.

We have heard that Miss Wood sat outside of the cabinet, in full view of the sitters, all the time, and a physicalised form came out and walked round the circle. This manifestation is regarded as eminently satisfactory by the Newcastle circle.

## A CRITICISM ON MR. LAMBELLE'S DISCOURSES.

Mr. Walter Moseley writes to state that the description of the Temple of *Venus-Urania*, given in Mr. Lambelle's trance address, published in the *MEDIUM*, No. 443, September 27, is word for word what appears in Chevalier Ramsey's "Travels of Cyrus." We read that work some years ago, also the Appendix on "Heathen Mythology," and know that these ancient religions are treated of in the work referred to, but our memory does not serve us sufficiently well to enable us to collate passages without reference to the volume, which is not at present at hand. This kind of discovery we have been expecting for some time, because—first, the spirits have said that the matter given could all by research be substantiated by existing books; and secondly, the Chevalier Ramsey is one of Mr. Lambelle's controls. Mr. Lambelle has had a great deal of matter of a characteristic kind from various spirits whose names were not given, but when the matter thus communicated was identified, it led to the individuality of the spirits. This the spirits did purposely to convince the medium and his friends that the controls were genuine, and not the result of fraud.

If Mr. Lambelle really reads up these subjects, and affects to give them as from spirits, he must have a prodigious memory, for these discourses are written by him, as printed, in this office while he sits in view of others, and during the whole task he will not rise from his seat to take refreshment even, and he certainly has no access to books which would aid him; and, even if he had the books by him, he could not use them without being perceived in the act.

The writer was not present when the discourse alluded to was delivered, but we have heard that there was a palpable change in the control when that passage alluded to by Mr. Moseley was delivered. It does not in any way militate against the facts that Ramsey's work was published in the form of a fiction. The description referred to may be regarded by him as so true that he can introduce it without the need of qualification. We observed that there was some incongruity in styling the religion thus described "Thracian," which appertains to another country altogether; "Tyrean" should have been used. This is an indication of the genuineness of the control, for it is in the transmission of proper names and disconnected words with a similarity of form that mistakes are apt to occur. As to the accuracy of the information given, that must stand on its own merits, but the critical value of the subject matter is quite a different question from the dishonesty of the medium.

We are glad that a reader has at length found something in these remarkable discourses to notice. They have been given through Mr. Lambelle and printed by us to challenge criticism, and the first criticism we have had is one of disparagement, not very well sustained. Can no good thing come out of the Nazareth of mediumship? There has certainly been matter presented in these addresses which might move a different spirit of inquiry from that suggested by our correspondent.

We say, Search these discourses to the bottom. We are somewhat astonished that the task has not been before attempted. If Mr. Lambelle is the victim of spiritual or psychological plagiarism, he will be glad to have the fact pointed out, that he may be freed from the cause thereof. It may be that, like many other intelligent men, he is an industrious reader: let all of that come forth. As for ourselves, we have no foregone conclusions as to these questions. We cannot see how Mr. Lambelle, under the circumstances, can be otherwise than honest in the matter, whatever the spirits may be, and that is enough for us. As a medium, he is as yet only under development, and it is by allowing the controls to exercise the gifts he possesses, that a higher degree of perfection can be attained to.

Mr. Lambelle has been incapacitated by illness since his last discourse at Doughty Hall, but no doubt when he is reinstated in health his controls will have something to say on the subject of this article.

We must not close without thanking Mr. Moseley for the notice he has taken of the series, and hope the beginning he has made will be well followed up.

Is there not a rumour abroad that one of the promoters of the Amsterdam sitting, at which Williams and Rita were assailed, is a simulator of spiritual phenomena—that is, he is in the habit of giving mock seances for amusement, to show how the thing may be done? We would be glad to have some information on this rumour.

GEORGE LAURIE.—We think the tone of your remarks would have the tendency to work the evil you seek to avoid. It is an old proverb, "Do not cry stinking fish." Sceptics should form circles of their own. Why should they lay the task of their enlightenment on to Mrs. Pritchard, Mr. Burns, or other Spiritualists? These people do not bother the sceptic, asking favours. Let the sceptics learn to mind their own business as the Spiritualists do theirs.

LEICESTER.—Mr. William Burdett, Silver Street, says he is "secretary of the Leicester Association of Spiritualists," and that they have a hall, which will seat 250 to 300 sitters. In giving these facts we do not see why Mr. Burdett should make it his business to sneer at the "Truthseekers' Circle" and imply that the only way to promote "strength" is by union with a hall containing 250 empty seats. We want spirit-circles, Mr. Burdett, well served with developed mediums, for without these, what avails the clamour of associations and the echo of halls into which the light of the spirit has to be imported from a distance and sold to an advertised-for audience in the form of talk. Think this matter over, dear friends. It is full of meaning and good to the Cause.

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

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

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

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

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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

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

## VISITORS FROM THE COUNTRY AND FROM ABROAD

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

## LECTURES AGAINST SPIRITUALISM.

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

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

## ARRANGEMENTS FOR THE FUTURE.

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

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

THE CREMATION SOCIETY.—A correspondent desires to know the address of the secretary, if such a society exists. Can any reader inform us?

BIRMINGHAM.—Mr. H. Walter, Gladstone Street, Aston, will give his services in forming and conducting spirit-circles in investigators' own homes, free of charge. Apply by letter.

BIRMINGHAM.—For some time past very little systematic public work has been done by the Spiritualists of Birmingham. An attempt is now being made to re-organise the forces which have so long been scattered. An association has been formed, called the "Birmingham Psychological [why Psychological?] Society," for the purpose of carrying on active propaganda of the glorious truths and beautiful philosophy of Modern Spiritualism. [Is this the work of a "Psychological" Society?] To this end, a series of Sunday evening services was commenced on September 29, in the Temple Hall, Ladywood. The opening lecture, on "Our Present Position," was ably and eloquently delivered by Mr. J. W. Mahoney to an appreciative and intelligent audience. Mr. Harper and other local speakers have arranged to occupy the platform, to be relieved at intervals by friends from other towns. The hearty co-operation of all who are interested in the work is cordially invited. Circulars, containing every particular with regard to objects, methods, constitution, terms of membership, &c., will be sent free on application to the secretary, Mr. W. P. SEAVERTER, 88, Summer Road, Edgbaston.



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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 11, 1878.

### THE QUESTION OF THE HOUR.

A letter from Dr. Curtis has caused me to refer to the list of subscriptions to the Spiritual Institution for this year, and on doing so, I find it about £130 behindhand of the minimum estimate of expenses to this date. To bear this burden almost overwhelms me, and I may, without reserve or shame, state that I am hourly in urgent need of the balance thus due.

I may take the opportunity of stating that the subscriptions to the Spiritual Institution are not spent in supporting me. I earn weekly, one way or another, sufficient to sustain myself and those who bear my name. One day's work in the week is sufficient for that purpose; all the rest of the time is given to Spiritualism in performing work, the importance of which all recognise; and yet, as a necessary consequence of its nature, this work is a means of expending money rather than of making it. Why, then, dear friends, should I be asked to give six days weekly to the Cause of Spiritualism, thereby wearing myself out and involving myself in difficulties, and, at the same time, precluding the possibility of my aggregating wealth, which I could easily do if I gave up this work? But I neither desire wealth nor release from spiritual work—all I ask is, that my brother and sister Spiritualists give their share of the trifle necessary to support the existence of this work.

A great number of influential Spiritualists have had their annual holiday. They have been all over the continent, to America, or other distant countries. They have been to the moors, the seaside, or the Paris exhibition. They have been yachting, and shooting, and enjoying themselves without regard to expense, and after from two weeks to three months of this kind of enjoyment they settle down to their ordinary routine. I have had no such holiday, but have been more thoroughly employed than in any former year. I give regularly from four to five lectures every week, and these are not merely discourses to tickle the intellect and earn a fee, but practical lessons in spiritual work which tend to build up the future of Spiritualism. Hence, professionally speaking, they have not the remunerative tendency that professional displays would carry with them; in other words, they are given for the good of Spiritualism and not for my own personal benefit. My ordinary work is being carried on at the same time, but at a fearful sacrifice of vitality. This last three weeks I have been out of bed one night in each week, coming home at daybreak from long distances. There is no time for rest, but I must buckle to and go on with my work as if I had been sleeping soundly. It may be asked, Why do I do all this? My answer is, I am forced to do it. My circumstances, on account of the balance due to me by the Movement, are such, that I must make great effort to maintain my position and my work.

I now ask that those who have been enjoying themselves so pleasantly, and feel within themselves gratitude for rest and recuperation, will do their share to support a work in which they, as Spiritualists, cannot but be interested. As I have said already, I earn my living weekly, and this money required is for a work in which I, in reality, have no more pecuniary interest than the other Spiritualists who subscribe. The only difference in my case is that I am the biggest subscriber, far too much indeed for my means or my health.

It would be an insult to my brother Spiritualists to imply that the demands of the Spiritual Institution are so great that it is beyond their means to meet them. That is not so. There are Spiritualists who could meet the whole amount and never miss it, but this would be unfair to others. The Spiritual Institution is a genuine English product, of which all Spiritualists may well be proud, and it is their privilege more than their duty to appear on the list of its supporters.

I can only conclude by asking those readers who have not done their little part for the Spiritual Institution this year to remit

their contributions while the matter is on their mind, and it will help me very much to meet the daily calls upon my resources—especially in the early part of the ensuing week.

Spiritual Institution,  
15, Southampton Row, W.C.

J. BURNS, O.S.T.

### MAJOR FORSTER AT DOUGHTY HALL.

We are glad to be able to announce that Major Forster's health is so far recovered that he desires us to state definitely that he will deliver a discourse at Doughty Hall on Sunday evening; the subject will be, "What is Spiritualism?" a comprehensive and introductory lecture to a series which he contemplates giving. Mr. Stainton Moses will preside over the meeting, and Mrs. Horn, Mrs. Forster, Mr. Lyman, and other eminent American friends will be present. We hope there will be a large and select audience to welcome our veteran friend back to a sphere of public usefulness upon the platform. The proceedings may be expected to be of a most interesting and instructive character. Doughty Hall, 14, Bedford Row, Holborn, Sunday evening, at 7 o'clock.

### FEATURES OF THE WEEK.

MR. DARIUS LYMAN, of the United States Treasury, Washington, is at present in London. He was in this country about seven years ago. He is a gentleman of great learning and philosophical research, and has done in years past much literary work for the Cause. He has had great experience in spiritual phenomena, having had as many as forty interviews with the same spirit in the physicalised form. We wish Mr. Lyman would be so kind as favour the world with some of these experiences.

A REQUEST to reprint Mr. Colville's excellent discourse, published in the MEDIUM, containing his portrait, has been made by many correspondents. A. T. T. P. will take one pound's worth, Mr. A. Vacher ten shillings' worth, and other correspondents smaller quantities. We will ask Mr. Colville's permission to make the reprint in question, but cannot undertake the work unless we have at least ten pounds' worth subscribed for.

"INTUITION: a Tale," which attracted so much attention in the MEDIUM some time ago, is now published in the form of a handsome volume. It is being much sought after as a present. It is filled with progressive teaching, and introduces spiritual ideas in a form which will be very acceptable in many quarters where other teachings would be excluded. The price is only two shillings and sixpence, and it is got up in a very superior manner.

MR. BURNS has again had a pleasant journey to County Durham. An account of what he saw during his last two trips to the district will be published in these columns next week.

THE friends of Mr. Morse in the metropolis will kindly bear in mind that his next appearance at Doughty Hall will be on Sunday, October 20. He has other appointments in London, and will be present at the Happy Evening; but we expect the meeting at Doughty Hall on the Sunday evening will partake of the nature of a reception, as on that occasion the greatest number of his friends will be able to have an interview with him.

THE Birmingham "Psychological" Society has sent us a paragraph and a printed prospectus. There is some slight inconsistency between those documents, also between the pretensions of the society and the title. We wish that all who intrude themselves on the public on behalf of Spiritualism would question well what they mean by their words. Spiritualism has been and is in a sufficiently chaotic state already without "systematic" efforts to make it so. We desire our friends kindly to give their attention to these suggestions, and improve where they see reason for it.

THE lecture by Mr. Burns and the seance of the Cardiff medium follow one another in the relation of argument and illustration. The work which is now being done by Mr. Burns is of great importance, and in the future will be very much appreciated. At present it is a labour of love, carried on at the greatest expenditure of vitality consistent with the ability to work. Soon there will be more enthusiasm in our ranks, and the burden will be distributed more equally.

ON Sunday evening last the attendance at Doughty Hall was somewhat thin on account of the weather, and that no regular speaker was announced. A few friends spoke their experiences, and made remarks on various subjects. The convention would have been much more successful had there been a leader. Will not our London friends set themselves to work to prepare themselves to do duty on occasions of this kind? The harvest is ready, but the reapers are few.

MR. WALLIS will have a few evenings vacant while in the North during November, which he is desirous of utilising for missionary work. He would like to visit Bradford, Leeds, Darlington, Bishop Auckland, Ferry Hill, Willington, Crook, Stockton, Sunderland, Shields, Ormside, West Pelton, Consett, Morpeth, Windy Nook, and other places in County Durham and Northumberland. Friends who wish for a visit will oblige by writing at once, suggesting dates. Address—1, Englefield Road, Kingland, N.



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

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

## TO BURNLEY.

SUNDAY, OCT. 13. Literary Institution at 2.30, to preside at Mr. Colville's Lecture: "Man has a Soul," in reply to Mr. Bradlaugh. In the evening at 7 o'clock to preside at Mr. Colville's Lecture on a subject chosen by the audience.

MONDAY, OCT. 14. Literary Institution. Lecture on "Is Secularism in accordance with Man's Moral and Social Welfare?" Mr. Colville will preside.

## TO LEEDS.

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

Mr. Burns will attend a conference in the afternoon, if it can be arranged.

An invitation has been received from Manchester Secularists. Date not yet fixed.

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

## THE HAPPY EVENING AT DOUGHTY HALL.

This annual gathering, the favourite one of the season, will be held at Doughty Hall, 14, Bedford Row, Holborn, on Friday, October 18.

On Tuesday evening a committee met at the Spiritual Institution to consider necessary arrangements. The following ladies and gentlemen were reported as being willing to take part in the entertainment:—

Pianist: Miss Pickering. Singers: Mrs. Whelan Davis, Mrs. Weldon, Miss Cooper, Mrs. Ward, Misses Ward, Misses Gilham, Mr. Ward, Mr. J. Griffiths, Mr. George Willis. Reciters: Miss Annie Waite, Mrs. Annie Loomis, Mr. Wootton, jun., Mr. B. Cartwright, Mr. A. J. Butcher, Mr. J. K. Lewis. Speakers: Major Forster, Mr. Lambelle, Mr. Morse, Mr. Burns. In addition, there are singers and instrumentalists to be named next week. There will be a very high-class entertainment by new talent in great variety.

The tea is being provided entirely through the munificence of ladies interested in the Cause. The funds are this year considerably in arrears, and this Happy Evening, it is hoped, will balance accounts.

Tickets—single, 2s.; double (to admit a lady and gentleman), 3s. 6d.—are now ready, and may be obtained at the Spiritual Institution and of all friends.

## IMPORTANT MEETINGS AT BURNLEY ON SUNDAY.

In the Literary Institution, Burnley, Mr. Colville will speak on Sunday next at 2.30 o'clock, on "Man has a Soul," in reply to Mr. Bradlaugh. Mr. Burns will preside. In the evening, at the same place Mr. Colville will speak on a subject chosen by the audience. On Monday evening Mr. Burns will lecture on "Is Secularism in accordance with Man's Moral and Social Welfare?" Mr. Colville in the chair.

## THE FRIENDLY VISIT TO LEEDS.

It has now been fixed that Mr. Burns lecture on Spiritualism for the Leeds Secularists on Sunday evening, October 20. He has received letters from local Spiritualists, who have expressed their intention of being present, and also their desire to meet Mr. Burns in conference. This he will be glad to attend to, if a place can be found. Perhaps Mr. and Mrs. Lingford would invite the friends to their house.

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

MR. T. BROWN will speak at Weir's Court, Newcastle, on Sunday evening, after which he will give private seances for a few days in the town. He may be heard of on applying to Mr. Blake, 49, Grainger Street. After Tuesday he may be addressed Howden-le-Wear, R.S.O., Durham. He will be in Glasgow in about two weeks' time, and in three weeks expects to proceed on a tour South. Invitations should be sent in at once to enable the tour to be made out.

NEWCASTLE-ON-TYNE.—It appears that the lectures delivered by Mr. Morse's guide, "Tien," in this town are not only maintaining but increasing their popularity. On Sunday, Oct. 6, he lectured on "Liberty: its Nature and Value," to one of the largest audiences ever crammed into the Society's room. The place was literally packed, and a score or two had to go away for want of even standing room. This speaks well, for he has been fulfilling a monthly engagement in the town for the past two and a half years.

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## HISTORICAL CONTROLS.

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

September 28th, 1878.

ANTHONY ASHLEY COOPER, LORD SHAFTESBURY.

"P., you too have felt in the commencement of your career the hesitancy and fear that accompanies the maiden speech. How many clever, thoughtful, reasoning minds are lost for want of self-confidence; although they may have the power of close and steady application in writing, enabling them to transmit to future generations their thoughts and actions. I am Anthony Ashley Cooper; I was once a student of medicine, and also a philosopher and moralist. From the pursuit of these studies I was called to represent in Parliament Poole, in Dorsetshire, and it was only on one secret condition in my own mind that I accepted the situation. I am now coming to the reason of my visit, which is to inform you that whilst on earth I had some knowledge of individual consciousness after the soul had left the body, the same as has been mercifully given to you to know. Amongst those souls who made their presence known by manipulating my hand whilst in a conscious state, were many of those unhappy gentlemen and noblemen who had suffered decapitation and bodily mutilation during those troublous times, more especially those that are part of those that have visited you. I dared not, in my day, speak of these strange manipulations, because the frivolous nature of the Court would have laughed to scorn my sincere faith, which they would have termed 'simplicity,' and yet these manipulations had commenced early in the evenings and been continued until the small hours of the morning. Their teaching was in a lessened degree the same as the teachings inculcated by your own guides and those who have been with you latterly: Plato, Socrates, Aristotle, Anaxagoras, all have manipulated my hand. All the essays were in Greek writing, beautifully finished, and holding forth the wisdom of these philosophers as something above human thoughts and expressions. At the conclusion of their addresses they would boldly proclaim those minds to have been God's witnesses on earth, stating that the Supreme had never been without His witnesses in the dark ages of mankind's history, and that these minds were God's living witnesses to proclaim Him fearlessly and unhesitatingly to their idolatrous countrymen; that the communications continued; that they pursued different paths, but each path leading to the one grand end—'knowledge of God amongst men, and the advancement of wisdom, whereby man can alone arrive at the knowledge of his Creator.' Then came a message from one who bid me use my best endeavours to blot out a great wrong. The message was from a spirit, known amongst those who visited me as the ancient spirit, 'Busiris,' and it said 'that it was necessary to explain that wrong; that many of those who visited me had been wickedly and unjustly deprived of legal assistance, in the way of counsel, whilst labouring under the charges of high treason, and which was the cause of their violent transitions. Your voice must be heard in your National Assembly, and we will put into your mouth what to speak and how to speak.' The secret intimation that I have before stated was, to carry out the wishes of my own surroundings that have manifested through my own hands, and also to obey him who had entrusted me with the message.

"I succeeded in obtaining a seat in Parliament, and how labouriously I entered on my task of forming my speech. I commenced addressing you by observing, 'What you must have felt at your first speech.' I can assure you that when I stood up in the House of Commons, every face of my own party turned towards me; every face in the opposite party gazing at me; a world of faces seemed gazing at me. I had risen to speak in support of the Bill that had been intended for providing counsel in cases of high treason to the accused. I could not speak a word; it then flashed through my mind that they had promised to aid me, and that they would not come. Amidst cries that were rapidly growing impatient on every side, they said, 'Go on, go on,' the chairman, looking straight towards me, I turned and said, 'Sir, if I find it so hard, merely to speak in support of allowing counsel in cases for the accused, and who have to plead for themselves—if I feel it hard to speak in support of this Bill, how must they feel, Sir?' They rose to their feet: all my party looking at me; I had spoken to their hearts. I then continued, 'They, with all their fears, with all their tremblings, with all their miseries, with all their nervousness, who had to plead for their lives, oh, Sir, how must they feel, if I feel it so hard to speak?' I sat down; I could not have taken

from, or added, one word that would have given more effect to my speech. The Bill was carried.

"I so thoroughly believed in these spirit-communications, that, though outwardly, for society's sake, not denying my belief in Christianity, yet nearly every one of my works proclaim my Platonic proclivities. Have you read my work on 'Enthusiasm'? There is a class of people who are perfectly consistent only in their own belief; they may be the most amiable, and the most charitable, the least selfish, and, as far as morality is concerned, they may be beyond reproach, but these enthusiastic minds are certainly mad in what forms a real mind disease. Christianity—what forms the light, and gives a zest and pleasure in following the principles of the highest morality, rendering to God that service which is the highest service a soul can render its Creator, but the attainment of wisdom—his path in eternity strewn on either side with good deeds and loving actions; but the enthusiastically mad Christian would turn round and say, 'Deeds, without faith in Christ, were vain.' Any mind, however advanced, that controls and speaks through mortal lips, the grand truths that form their belief and faith, is put down to *spiritual madness*, which forms a fetter to their soul's freedom. Then comes their decision, 'They are evil spirits.' Should such objections from such objectors trouble your mind? It is for you to teach, not for you to learn. I had but a short stay on earth with its experiences; in the latter part of the seventeenth century I was born. It was in 1671 A.D. I made my maiden speech in King William's time. I passed away in 1713, in Queen Anne's reign."

I was not at all well during the seance. I felt tired and exhausted, as if something were drawing away my vital energy; I found writing difficult, so I laid hold of the hands of the medium, to draw some of his vitality, and I went on in dialogue with my Lord Shaftesbury. Had I been discussing the times and the lives of the great men who flourished at that eventful period, with one of the best read men of the day, I could not have had a more interesting conversation; but all that passed came out of the mouth of a man whose sole literature, as far as I can make out, is the treat of a "Lloyd's Penny Weekly," to pass away the only day of rest he can get. He goes to his work at 5.30 in the morning, and returns at 6 p.m. Nevertheless, out of the mouth of this man, the characters of William the Third, Locke, Somers, and Bolingbroke are fully and fairly discussed. Objectors will say that all you have written is to be got out of History and Biography; that the celebrated speech of Cooper, the member for Poole, in support of the Bill for allowing counsel to prisoners tried for high treason, is as well-known to every suckling lawyer, as the lions of Landseer are by everyone that passes Charing Cross. This may or may not be, but I do know one thing, that the medium knows no more of Locke, Shaftesbury, or Bolingbroke, than he does of the differential or integral calculus. My own reading covers a large field, both as to time and place, but with almost continuous reading, for more than forty years, I can't cover one quarter of the ground covered by what comes out of the mouth of a man in trance, who from the age of fourteen to his present age of thirty has had nothing but hard work and hard fare. So much for the probability of stories made up by the medium and readily swallowed by myself as the sitter.

#### ANTI-SPIRITUAL LECTURES IN CO. DURHAM.

##### A REPLY TO MR. BAITEY, METHODIST PREACHER.

Dear Mr. Editor,—Seeing it announced that Mr. Baitey would give, on Tuesday, September 24, a lecture at Houghton-le-Spring, on "Spiritualism Trivial and Inconsistent with Itself," I thought I would hear him. His lecture consisted chiefly of extracts from the MEDIUM AND DAYBREAK, "The Dialectical Society's Report," and "Life Beyond the Grave." He succeeded in (which was a very easy matter indeed), throwing ridicule upon the whole spiritual phenomena. But keen-edged arguments generally cut both ways, and the same cynical treatment which levels a laugh at the practices of Modern Spiritualism, can, with equal validity, be turned against spiritual wonders of a less modern date. Spiritualists (meaning all those who retain a religious belief) are very widely separated from those who can take only a materialistic view of life; and the time may possibly come when we may all see the urgent need of uniting our ranks. What with protoplasmic ideas, evolution theory, the survival of the fittest, and all future theories that may possibly arise from the newly-discovered powers of electricity, made manifest in telephone, microphone, and phonograph, we do not know how strongly the citadel-truth of spiritual existence may be shaken. Mr. Baitey, in going about from place to place, lecturing against Modern Spiritualism, doubtless thinks he is doing excellent service to the cause of truth. I would advise him thus: Go on, there will be plenty to help you. Some will say: "It all exactly agrees with our idea, that man is nothing but an automaton, since his supposed immortality is only based upon alleged phenomena which do not recur in modern times." Go on; Mr. Bradlaugh and Professor Tyndall are with you. Persevere, and if ever you gain your end, then sit down and thank the atoms and the molecules that you have discomfited Spiritualists, and exterminated the spirits. But, after all, is this not rather strange work for a minister of the gospel?

Mr. Baitey talks about Spiritualism being trivial. I will give him a little Bible Spiritualism (for I do not think he can object to that), and then ask him if he sees anything particularly sublime about it. In the 1st chapter of Acts, 23rd to 26th verses, we find the apostles had chosen two candidates for the apostleship made vacant by the demise of Judas Iscariot. They said, "Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen." Now, notice the

peculiar manner in which they discovered the will of the Lord. "And they gave forth their lots; and the lot fell upon Matthias." If Mr. Baitey can extract any sublimity out of that, then his imagination is as capable of elongation as Mr. Home's body.

Now for a case of corporeal transportation by spirit-agency. In the 8th chapter of Acts, and at the 39th verse, after Philip had conversed with the eunuch, and explained the meaning of the Scriptures, we are told that, "The spirit of the Lord caught away Philip, and the eunuch saw him no more." If Mr. Baitey is so fond of refuting Modern Spiritualism by scientific arguments, let him show us what science will do for him now. Are not the laws of gravitation, chemical affinity, and the whole evidence of science, as much against Philip being invisibly transported, as they are against Mrs. Guppy being carried in a similar manner? There is very little fastidious politeness about natural laws, and I fancy they would be as little disposed to show especial favour to Philip the apostle, as they would to Mrs. Guppy the medium (who, by the bye, is a lady who has never derived pecuniary recompense for her mediumship). I do not wish to traduce the Bible, but I only ask Mr. Baitey to explain why nature made a breach in her manners to accommodate the people of 1800 years ago, and what the poor people of the present have done, that they should not receive similar favours? Did nature then act by *frank*, and does she now act by *leus*? Where is the difference, what is the difference, and why should there be a difference?

If Mr. Baitey says there are no instances in scripture of *human spirits* communicating with man, then I will ask him the meaning of the following verses—Rev. xxii. 8th and 9th verses: "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant and of thy brethren the prophets." And again, 1 Cor. xiv. 32nd verse: "And the spirits of the prophets are subject to the prophets." What does that mean?

Spiritual gifts, consisting of the discerning of spirits, speaking in divers tongues, healing by the laying on of hands, &c., were not only exercised by the apostles, but by the disciples also. Considering that these gifts were a particular feature in the primitive church, how can we call that church the Christian church, whose inconsistent heart it is that she knows nothing about them. If it is an apostolic injunction to "try the spirits and see if they be of God," what right has Mr. Baitey or anyone else to lay it aside? Perhaps he will turn round and tell me he has tried them and found them wanting. If he says that, he will contradict himself; because he has been endeavouring to prove, that what we imagine spirits are not spirits at all, but sham. If he can prove to me how either he or I can "try the spirits" (real spirits, not sham ones), then I will begin to think that we are getting nearer the primitive faith and practice of Christianity. I do not care how he tries the spirits. If he chooses, he can "try" them by communicating with them in the same way as the apostles obtained a communication from the spirit of the Lord, as spoken of in the 1st chapter of the Acts, xiv., by casting lots.

Has spirit communion been practised in the apostolic age, and am I to be told that it is not now permissible? I ask why it has ceased, when it has ceased, and why it should not be resumed?

The descent of the Holy Ghost seems to have been frequently accompanied by the exercise of spiritual gifts, about which the apostle wrote that he "would not have us ignorant," but says, "desire spiritual gifts." Mr. Baitey seems to be in a position, somewhat similar to that occupied by certain disciples, whom Paul found at Ephesus. Acts xix.: "Paul having passed the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. . . . They were baptised in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

In conclusion, I will avail myself of the following appropriate text. Acts xvii. 32: "And when they heard of the resurrection of the dead, some mocked and others said, We will hear thee again of this matter."

—I am, Sir, yours truthfully,  
Fencehouses, Durham.

WALTER GAUTREY.

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

To the Editor.—Sir,—When misunderstandings arise in the management of the affairs of any society, practical men know that the decidedly wiser course to adopt is, by friendly intercourse to seek to effect such arrangements that will be mutually advantageous, rather than appealing to an audience in the readers of the MEDIUM, who have more important work to attend to than heed our small affair of a "tempest in a teapot." Even yet I would refrain from occupying your space in reference to this matter, but for the fact that Mr. Kersey, who wrote you in his official capacity, is publicly charged by Messrs. Miller and Mellon with perversion of the truth. Any man with a head on his shoulders and the most cursory acquaintance with our secretary would as likely look for grapes of thorns or figs of thistles as find perversion of the truth in one who is the very soul of honour. I have known Mr. Kersey many years (and I am sure that my testimony would be corroborated if necessary by every member of our society save and except the miserable minority), and not only have I always found him scrupulously conscientious, but equally tender in his regard for the feelings and consciences of others. I don't hesitate to offer it as my opinion that the movement of Spiritualism in Newcastle for the last three or four years is to a large extent, if not mainly, attributable to his ardent devotion, and that, owing to his never wearying in well-doing, our society is broadening its foundations, and through this our mediums have got more guineas than they would ever have had the chance of, had their methods or the methods of their (so-called) friends been still adopted.

The facts of the case are: A great many of our members were dissatisfied with the *laissez-faire* methods of some two or three enthusiasts who will insist on every form making its appearance as being accepted as an angelic messenger; and while our members would fain deign be sublime (?) faith of this select few to turn out a fact, naturally they desire to witness the phenomena under reasonable test conditions, and



in response to the wish of the members the committee passed the following resolution: "June 30, 1878. Resolved, that in future ALL mediums be placed under test conditions at all seances held in the society's rooms. Carried unanimously." And I may state that Messrs. Ashton and Miller were present when the foregoing resolution was passed; and Mr. Mellon, who had no voice in the executive, but nevertheless willingly accepts the people's money, refused to comply with the committee's instructions. On this fact being reported to the executive, they passed the further resolution on September 1, 1878: "Resolved, that this committee hereby resolve to adhere to their previous resolution of reserving to themselves the right of devising any experiment for the purpose of demonstrating the facts of spirit-power to members, and, as far as practicable, the experiments to be in accordance with the feelings of the mediums, and that Messrs. Blake and Kersey be appointed as a deputation to confer with Mrs. Mellon and Miss Wood as to the form of experiment to be tried." I have just to add that Miss Wood loyally complied with the instructions of the committee, — Mrs. Mellon, *through the advice of her friends (?)*, refused. — Truly yours, Jno. MOULD.

To the Editor.—Dear Sir,—Whilst cordially agreeing with you that the above-named affair is of no interest to the great body of Spiritualists, and that it is better to settle it privately, still, as I am directly accused of misstatements of facts, I trust that you will allow me a word in defence before you close your columns to the discussion. In the first place, the letter attacked by Messrs. Miller and Mellon is not my letter, but is the committee's, and had these parties used the least possible discernment they would find in it ample evidence of the fact.

Mr. Miller solemnly declares that Mrs. Mellon was deprived of her seances. In reply, I will give the exact resolution passed by the committee, and leave anyone to judge if she was deprived of one seance. On September 15, the committee resolved: "That henceforth all seances under the auspices of this society shall be taken by the mediums, Mrs. Mellon and Miss Wood, alternately." Now, will anyone with a grain of sense say that Mrs. Mellon has not, under that resolution, the same number of seances as previously. If the Sunday seance had nothing to do with it, why did Mrs. Mellon withdraw when this resolution was communicated to her?—why did Mr. Miller leave the committee room in a temper?—why did Mr. Miller set up to the committee the absurd and preposterous claim that Mrs. Mellon had a right to the Sunday seance, and further, that Mr. Mellon would not give it up?—and also, why did Mr. Miller, on behalf of Mrs. Mellon, offer a rent for the seance room on Sunday mornings? This resolution shows that the committee were desirous of dealing out even-handed justice to both the mediums. The logical process by which Messrs. Miller and Co. arrive at the conclusion they do is an intellectual feat that few here aspire to.

With regard to the intemperate language indulged in by Mr. Miller, I will pass that over in silence, as it carries its own condemnation.—I am, Sir, yours truly,

H. A. KERSEY.

Newcastle-on-Tyne, Oct. 7, 1878.

#### JUDGE NOT.

Every few months the public are indulged with a treat in the shape of an exposure of Spiritualistic trickery, and none bawl out so loudly as some of the so called Spiritualists, who seem ever ready to believe all and everything against some medium or another at whose seances anything suspicious occurs. That there have been tricks, that there are tricks, and that there ever will be tricks, I have no doubt. The doubt I have is as to who are the tricksters—the mediums in the flesh or the spirits out of the flesh. If the spirits out of the flesh can play the ring trick, the paraffin foot, and hand-mould trick; bring canaries, coconuts, or do anything as extraordinary, or rather more extraordinary, than all the conjurers under the sun put together (because the one set can perform their wonders in private rooms without any preparation, which the conjurer cannot do)—surely they (the spirits) can bring in boards and other disguises if they want to do mischief. All I say is, Give the medium fair-play. Why at one time believe the spirits do all the good work, and then, when something a little shady occurs, put all the trick down to the poor medium? Is there not another leg on which the boot can be put? Are the sitters themselves, even if free from actual perpetration of trick, are they free from surrounding tricky spirits, who take delight in doing mischief?

I should like some clairvoyant to be present at some of the alleged mediumistic tricks, and to take stock and give an account of the surrounding influences. There are thousands of spirits out of the flesh as full of mischief as those in the flesh. If anyone calling him or herself a Spiritualist is satisfied that spirits out of the flesh can under certain conditions communicate with the living man, and that they can lift weights, materialise, play accordions, &c., &c., it does not require a very great stretch of belief, that when they are on mischief bent, that mischief they can and will do. Has it never occurred to them, that when the vitality of the medium is at its lowest ebb from constantly sitting and being too often surrounded by sitters whose belongings are not of the highest nature, then is the time for mischief-making spirits to indulge in mischief. I have no desire to teach or preach what Spiritualists should or should not do, I am simply a student, trying to follow out the great mysteries—the key of which appears to be afforded by Spiritualism, and therefore, what I say, must be taken only as my own thoughts and conclusions, arrived at after close study and application to the subject covering now a long time; and I do say, those who have the misfortune to be mediumistic, and who take to mediumship as a profession, are objects of pity more than execration. I say, as a rule, they are powerless for good or evil; you might as well blame the wax on the blank sheet of paper for taking a bad impression, as the medium for producing auspicious results at a seance.

In my earlier sittings I saw and heard much that shook my faith in Spiritualism and in mediums, but patience and reason convinced me that trick there was not, that, in fact, trick under the circumstances was impossible; that certain conditions must be complied with, and that unless these conditions were observed, that worse than confusion was the result. One of the most necessary conditions to observe being the non-mixing of influences either as regards the medium or the sitters. The professional medium cannot observe this, surrounded, as he is, by

influences whose only recommendation is the payment of the half-crown at the door. Professional mediumship and its manifestations are, I believe, an indirect way of getting at those who can't or will not either study or reason. It is only the teacher in the infant school of Spiritualism, and, like the teacher in an infant school, it does not lead a life to be envied; but although professional mediumship must be prepared to receive the treatment it gets, it is not by people calling themselves Spiritualists to be always the first to throw the stone. To these I say, "Judge not." A. T. T. P.

#### MR. COLVILLE IN LIVERPOOL.

On Sunday last, W. J. Colville occupied the platform at the Concert Hall, Lord Nelson Street, Liverpool. About 800 persons were present in the afternoon at 3, when Mr. Colville's guides lectured on "What shall be the Religion of the Future." Mr. Lamont presided, and Mrs. Scott (organist of the Liverpool Spiritual Society) discoursed charming music on the grand pianoforte, and most effectively led the audience in the singing of some well-selected hymns. The discourse was listened to with rapt interest, and greeted with enthusiastic applause.

A subject for a poem having been selected by the audience, the guides of the lecturer proceeded to treat the question of "The Progression of the Soul after Death," in verse, with great felicity. Several questions were asked and satisfactorily answered. The meeting was truly a grand one.

In the evening at 7, the subject was, "The Practical Uses of Spiritualism to Mankind." Mr. Lamont and Mrs. Scott again officiated as in the afternoon. The discourse through Mr. Colville's mediumship was again very well received, by an audience fully as numerous as that of the afternoon. On this occasion the subject chosen for the poem was, "Hell from a Spiritual Standpoint." The improvised verses which were delivered with great distinctness and facility were, like the discourse, admirably received. Questions having been invited, and a member of the audience essaying to deliver an essay instead of asking one, produced a slightly inharmonious effect on the audience; the guides of the medium, however, soon settled the dispute by mild firmness, and the large assembly having been dismissed with a benediction, proceeded to leave the hall apparently intensely interested in what had taken place. Mr. B. Scott was indefatigable in circulating literature.

On Wednesday evening, at Perth Street Hall, West Derby Road, a social meeting was held at 7 o'clock, when upwards of 100 persons partook of an excellent tea. At 8 p.m. an entertainment consisting of music, singing, ventriloquism, &c., commenced, followed by a short address from Mr. Colville's guides, who concluded their remarks in an appropriate poem. At this meeting the hall was crowded, a spirit of almost perfect harmony pervaded the assembly, and when the company dispersed at 10.30, scarcely any (if any) could help feeling the better for their gathering together; it was truly a pleasant re-union of friends, and it reflects immense credit on Liverpool Spiritualists, who are now in a flourishing condition, to be enabled to get up such gatherings.

On Tuesday, October 8, Mr. Colville addressed a very numerous assembly in the Concert Hall, Lord Nelson Street. The choice of the subject, both for oration and poem, was left to the audience, who chose as the topic of discourse, "The Nature and Occupations of Spirit-Life;" another subject respecting materialisation of spirit-forms having gained also a large number of votes, both subjects were treated in the discourse which occupied sixty-five minutes in delivery. A considerable number of questions were ably answered, and an impromptu poem delivered on "W. E. Gladstone, M.P." The audience, as a whole, were extremely attentive, and frequently greeted the speaker with hearty acclamation. The universal feeling is, that Mr. Colville's visit has been a marked success. He will take his farewell of Liverpool friends on Wednesday, October 16, in Perth Street Hall.

#### MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last Mrs. Treadwell delivered a trance address to a small but appreciative audience.

On Tuesday, October 8, Mr. J. Burns, O.S.T., delivered a lecture on "The Creation, Fall, and Salvation of Man," putting forward a most thorough and complete spiritual explanation of the generally misunderstood myths.

On Sunday next, October 13, Miss E. Young will deliver a trance address, and attend the evening seance. Afternoon address at 3.30; evening seance at 7.30 for 8. Admission 6d.

On Tuesday next, October 15, Mr. Hancock will deliver a lecture, subject, "Thoughts on the late great Disaster on the Thames, with a Review of the Rev. C. H. Spurgeon's Sermon."

CHARLES WHITE, Hon. Sec.

COCKFIELD.—On Sunday last, October 6, the Spiritualists of this district held two public meetings at Land's Bank, near Cockfield. In the afternoon, at 2 p.m., Mr. James Dunn, of Shildon, gave the first address in the open air, to a good audience, who chose for the subject, "The Miraculous Conception of Christ," which proved a very interesting topic, and was treated in a lucid, forcible, and eloquent manner. In the evening, at 6 p.m. (in the house of Mrs. Heavyside), the second meeting was held, when Mr. Simon de Main, of High Grange, addressed the meeting, the subject on this occasion being, "What are the Benefits to be derived from Spiritualism?" There was a good attendance, and the address, which was a lengthy and instructive one, was well received. At the close many questions were asked, and received able replies, and the meeting concluded in a quiet and orderly manner, having made an impression on many minds, which we hope will create a spirit of inquiry, and lead to lasting results. A quantity of MEDiums were distributed at the close of each meeting. It is the intention of the Spiritualists of the district to carry on public meetings at the same place every alternate Sunday. Mr. Dunn is to give two addresses on Sunday, October 20th, in the afternoon, at 2 p.m. and 6 p.m., in the house of Mrs. Heavyside, Land's Bank, near Cockfield. All are kindly invited to attend. Collections to defray expenses.—W. G., October 8.

**W. J. COLVILLE'S FINAL APPOINTMENTS IN ENGLAND.**  
**MANCHESTER.**—This evening, Friday, October 11. Temperance Hall, Grosvenor Street, at 7.45 p.m.

**BURNLEY.**—Sunday, October 13. Literary Institution, at 2.30 and 7 p.m. Monday, October 14. Same place at 8 p.m., in conjunction with Mr. Burns.

**ROCHDALE.**—Tuesday, October 15, Regent Hall, Regent Street, at 7.30.  
**LIVERPOOL.**—Wednesday, October 16th. Farewell Meeting in England at Perth Street Hall, West Derby Road, at 7.45 p.m.

Mr. Colville will sail for Boston, U.S., on Thursday, Oct. 17, in the *Samaria*, Cunard steamer. Communications for Mr. Colville should be addressed to Camden Hotel, Camden Street, Liverpool, till that date.

#### NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

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

Sunday, Oct. 13, at 6.30 p.m.—Trance Addresses. Mr. T. M. Brown.  
 " 20, at 6.30 p.m.— " Mr. W. Pickford.

Monday, " 21, at 8 p.m.—"Modern Psychological Wonders." T. P. Barkas, Esq., F.G.S.  
 Sunday, " 27, at 6.30 p.m.—"The Two Advents of the Messiah." Mr. S. De Main

Admission free. A collection to defray expenses.

#### WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 11 a.m.—"Form Manifestations." Spiritualists only.  
 Tuesday, " at 8 p.m.—For Members only.  
 Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class (except on Oct. 9).

Thursday, Seance at 8 p.m.—For Members only.  
 Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

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

The Annual Meeting will be held on Monday, Oct. 14, at 8 p.m.

THE REV. MR. BAITEY had a very small audience at Houghton-le-Spring when he lectured against Spiritualism. He was actively opposed by a friend of the Cause, who scattered "Seed Corn" plentifully amongst the people.

**DERBY.**—A Conference will be held, under the auspices of the Derby Psychological Society, in the Co-operative Assembly Rooms, Monk Street, Derby, on Sunday, October 13th. It is purposed to discuss the position of the Cause in the Midland Counties, and form a "Conference Committee" for the furtherance of the work. Meetings will be held at 11 in the morning, 2.30 in the afternoon, and a public lecture through Mr. J. J. Morse, at 6.30 in the evening. The meetings are all free and open to the public. Tea will be served at 5 p.m.; tickets sixpence each.

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#### MR. MORSE'S APPOINTMENTS.

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

**DERBY.**—Sunday, October 13. Co-operative Assembly Rooms, Monk Street. Conference, 11 a.m. and 2.30 p.m. Lecture, at 6.30 p.m.

Subject: "Spiritualism as a Moral Power and Religious Teacher."

**LONDON.**—Friday, October 18, and Sunday, October 20. Doughty Hall. Tuesday, Oct. 22, Quebec Hall. Dalston, Thursday, Oct. 4.

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

**CHESTER.**—Wednesday, October 30.

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

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

**STOCKTON.**—To follow.

**SUNDERLAND.**—To follow.

**FENCEHOUSES.**—Thursday, November 7.

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

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

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

**GLASGOW.**—Dec. 8 and 9.

**PRESTON.**—Arrangements pending.

**BLACKBURN.**—Sunday, December 22.

**CARDIFF.**—Dec. 29 and 30.

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

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

Address, 1, Englefield Road, Kingland, N.

**DERBY.**—Sunday, October 13th, Conference, 11 a.m., 2.30 and 6.30 p.m.

Lea and Holloway.—Monday, October 14th, 7.30. Hyde.—Tuesday, October 15th, 7.30. Macclesfield.—Wednesday, October 16th,

7.30, and Sunday, October 27th, 6.30, at the New Lecture Hall, Great King Street. Hayfield.—Thursday, October 17th, 7.30. Manchester.—Friday, October 18th, 7.30, at Miss Johnson's; Sunday, October 27th,

2.30, Temperance Hall, Grosvenor Street. Liverpool.—Sunday, October 20th, at 11 a.m. and 6.30 p.m., at the Perth Street Hall, West Derby Road. Bolton.—Monday, October 21st, at 7.30, Reform Room,

Duke Street. Cockey Moor.—Tuesday, October 22nd, 7.30. Blackburn.—Wednesday, October 23rd, 7.30. Rochdale.—Thursday, October 24th, 7.30, at the Regent's Hall, Regent Street. Oldham.—Friday,

October 25th, 7.30, at 186, Union Street. Keighley.—Spiritual Lyceum, Sunday, Nov. 3rd, at 2.30 and 6.30. Newcastle-on-Tyne.—Nov. 10th, 11th, 17th, and 18th. Glasgow.—Nov. 24th to Dec. 2nd,

inclusive. Sowerby Bridge.—Dec. 8th.

**HALIFAX.**—Mr. J. Blackburn will give a trance address on the "Prophet Daniel" in the Society's room [no address given] on Sunday evening, Oct. 13, at 6.30. Some information respecting King Solomon is also expected.—C. APPLEYARD, Sec.

**WRECKENTON.**—On Sunday, October 13, James Dunn will speak at the house of Mr. Jacob Bell, Ship Lane, at 2 and 6.30. Tea will be provided at 6d. each. On Sunday, October 20, Mr. Charles Campbell, of Ouston, will speak at the same place, at the same hours. Friends in the district are invited.

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

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SUNDAY, OCT. 13.—Major Forster at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, OCT. 15.—Select Meeting for the Exercise of Spiritual Gifts.

THURSDAY, OCT. 17.—School of Spiritual Teachers at 8 o'clock.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, OCT. 13.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.

MONDAY, OCT. 14.—Hall, 298, Commercial Road, E. Seance at 8.

TUESDAY, OCT. 15.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

TUESDAY, OCT. 15.—6, Field View Terrace, London Fields, E. Seance at 8.

WEDNESDAY, OCT. 16.—Mr. W. Wallace, 399, Kentish Town Road, at 8.

THURSDAY, OCT. 17.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 58, Sigdon Road, Dalston Lane, E. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.

FRIDAY, OCT. 18.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

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## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 13, KIRKLEY, 2 p.m. and 5.30 p.m.]

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

Hockley, at 6.30 for 7, free, for Spiritualists and friends.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.

DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.

GLASGOW, 164, Trongate, at 6.30 p.m.

HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MIDDLESBRO', 38, High Duncombe Street, at 2.30 p.m.

NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.

NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.

OXFORD, 186, Union Street, at 6.

OSWESTRY, Spiritual Institution, Oswest Green (near the G. N. E. Station).

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SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

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TUESDAY, OCT. 15, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.

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SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

WEDNESDAY, OCT. 16, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30., for Spiritualists only.

DERBY, Psychological Society, 9, Full Street, at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

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THURSDAY, OCT. 17, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLESBRO', 38, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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