



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

SPIRITUALISM.

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SPIRITUALISM: ITS DISTINCTIVE MISSION.

An Oration delivered in the Trance by J. J. MONSE at Doughty Hall, Sunday evening, October 20, 1878.

Our theme to-night will, we trust, prove of interest alike to Spiritualists and non-Spiritualists; and while it is neither our custom nor intention to cater specially for the approbation of either, we shall strive to combine such matter for the present purpose as will, we trust, provide both with something beneficial to take away with them.

"Spiritualism: its Distinctive Mission," is our subject, as announced, to-night; and perhaps at this particular time the value of the theme may seem apparent to you, and you will be able to gather from what we say, perchance, thoughts absolutely necessary to enable you to bring this subject within such a focus that you may grasp its essential bearings, comprehend its mission, and realise in some degree the methods and ways recognised for the accomplishment of its purposes. Unless we do so, you will agree with us we cannot possibly comprehend a Movement that has swept over the world with the force of a whirlwind, overcome all obstacles, swept away unheard-of difficulties, and finally attained the position that it now occupies. We cannot imagine that a Movement that has done all this has come into the world purposeless. If it has, then, at least, a wondrous anomaly has been introduced into the world. If Spiritualism has no purpose belonging to it, then verily angels and men, mortals and immortals, are constituting a rope of sand which by some shock will be disintegrated, its elements be dissipated in the air, and its agencies go down the stream of time—to the joy, perhaps, of those who are opposed thereto who behold the wreck. Spiritualism must have a purpose and mission. There is one stock objection often ventilated on this particular point. Let us look at it. Spiritualism is not a man-made institution. We beg most emphatically to dispute the proposition. Spiritualism is a man-made institution, with this very essential difference, however. The men who have made the mission of Spiritualism are not men of the mortal life. This lifting of Spiritualism into the arena of misty supernaturalism; this putting of it beyond the ken of honest, kindly, human sympathy, and making of it something wondrously grand and supernaturally great, does more harm than good. The spirit-world is peopled by men and women, and all the most glorious possibilities that these men and women have manifested are embryonic within you, one and all, here to-night. There is nothing so high and noble that you can think of in the spiritual world but you will attain to one day. You are connected with these; and these with God, and God with the human mind, constitute a sentient chain or created being which permeates all space. Ah, but then we shall be reminded that when we speak of Spiritualism as a man-made institution, it is a different kind of manhood when the plural is used. It is strictly referable to the people of this earth. If Nature were the prime mover, and the only designer of the mission of Spiritualism, it would then rely on embodied human spirits for effectuation. So, granting the claims made on supernaturalism for Spiritualism, you are nevertheless the agents that have to give it natural effect; and if you do not grasp the principles and purpose of its design, how can you fulfil your work and make Spiritualism a success?

Spiritualists must comprehend the purport of Spiritualism, and give it effect in life and action. But another objection—and there are hosts of them—says that this is all very well, but it is the thin edge of the wedge. What wedge? The wedge of creed. If you

say Spiritualism has a mission, it means that it must influence by means of a creed. If Spiritualism must have effect in life and conduct, it means that Spiritualists must live in accordance with rules and ethics of life. Yes—and what of it? There are creeds and creeds. The misty creeds of effete superstition have hung like murky clouds over the intuitions of human life. Yes, creeds—slowly but surely good faith cripples them beyond the possibility of revival. But then there are creeds of facts—of principles: those intuitions which are interwoven with the experience of life and character. These are the creeds of principle and truth, and are the ones we refer to specially; and if we find any in connection with the mission of Spiritualism, then our contention is proved. Live in harmony therewith, and prove to the world that Spiritualism is a vital power in life, and capable of effecting a reformation even in yourselves. Creeds are the bugbears used to subject man to the tyranny of the world. We do not ask you to give allegiance to any proposition we may make to you, only so far as it is in accordance with your judgment. Far be it from us to say what truth must be. It is not the monopoly of any sect or party. If you feel within yourself your duty to the truth, you live it in your life. If you do not feel it is truth, put it at one side for future consideration.

But the distinctive mission of Spiritualism: what did Spiritualism come to do? Most tell you that it came in answer to a growing desire to know, more positively and more effectually than could be ascertained from existing forms of religious thought, whether immortality was a fact or a fiction. Let that be so; but if that was all, this same Spiritualism being a recognised fact in all previous religious systems, there is nothing very novel or distinctive belonging to that. Others will tell you that it came with a power and might from on high to illumine the dark places of superstition, to tear down all the dogmas and creeds that have fettered men's souls and reasons for so many weary generations, and to prepare a brighter future for the human family. There have always been thoughtful, devoted souls who have striven to be free from the oppressor's power, who have comprehended that the gods adored were false ones, and the creeds believed in were hollow. There is nothing distinctive or peculiar in that, you will say. Ah, but it came to reveal to us the exact condition of all after death, to tell us of their state and place, to tell us of the means of their future happiness, and prospects of their future career. It has come to interpret for us things which sense has concealed. Angels have come and unrolled the golden scroll that opens to us the wide and bright future of the human soul. But there is nothing distinctive in that mission. "Ah," says another, "Spiritualism came to give a scientific demonstration of immortal life." And a pretty hash scientific demonstrators make of it when they take it in hand! Just as if you could carve the moral world into little pieces, and hand it round as if it were a piece of Stilton cheese. In the hands of scientific demonstrators it has always been a failure. But granting this as one of its characteristics, even here we cannot admit the claim for it as a distinctive mission. Then what did it come for? If we are asked for our opinion, we will say it came principally and specially to reveal the exact principles of being to the judgment of the human mind. "Ah," but you will say, "that is very vague; it means nothing and everything." Yes, but you will please bear in mind that the Spiritualism of our religious life devotes its energies entirely to a preparation for the next world. Strive to save your soul in this life that you may be happy in the next, is the sum and aim of the present religious teaching. On the other hand, the ordinary notion of current secular training is, that you

shall prepare yourself for this life, and let the next take its chance. "There is time enough to pay attention to the duties of a future life," says a prominent thinker, "when we find ourselves living therein." Such is the reaction from the former school of thought. If a demonstration of the next world is admitted as accomplished, and it is discovered that there is a deep connection between man's life now and all stages of its possible future; if the very principles of existence are laid before you, as well in the future as in the present and past, and the natural and spiritual are brought into complete and perfect harmony with the principles of nature and the laws of God, then, we say, there is a distinctive mission. Ah, if Spiritualism can accomplish that, such a possibility would at once stamp the Cause of Spiritualism as the noblest, and purest, and bravest, and best, that the judgment of mankind can be possibly expended upon.

But so many things hinge upon the admission of this broad and catholic platform we have mentioned. Spiritualism must be treated in a very tender, gentle, and kindly manner. We must make cloaks for discrepancies; we must bring plasters for sore-places; we must make couches for weak backs; we must be all things to all men, lest the rich and fine people be driven away from us. With all due submission we maintain that such a course of conduct is unmanly and undignified. If the truth be not strong enough to sustain itself, where is the use of it? There is one thing certain—that truth can take care of itself; and man's concern, roughly interpreted, is to take care of himself. But it is the distinctive mission of Spiritualism to reveal the principles of being to the judgment of man. Think of it. A certain school of thought paints this world in the most glowing colours, holds up the physical environment of man as the receptacle of all pleasurable emotion, affirms that the physical atmosphere supplies every element of enjoyment, and that there is no other existence, no life beyond the limits of the present. The result is seen in the effect upon self-esteem on the one hand, and in exaggerated sensuality on the other. Exaggerated sensuality is as great an evil as exaggerated spirituality. Then, again, suppose we take the opposite doctrine, that man's life in this world should be devoted to securing the highest possible religious training, and to preparing himself for the life beyond. Thus men sacrifice their duty and enjoyment in order that they may assure to themselves happiness in the world beyond. Well, the result of that is so very clearly recorded on the page of history that we hardly need refer to it. You have had examples enough of confirmed hard-heartedness and spiritual tyranny, that have clothed the unfortunate victims of that form of religious teaching. How they robe themselves with the monopoly of self-sufficiency, coolly damning all the rest of human kind, and considering themselves the chosen people of the Lord. If you can say that such form of teaching—either of those forms referred to—is in itself and alone, separately of course, capable of producing the highest possible results in the development of human kind and in the attainment of a high and noble life, then you are capable of seeing something we are utterly blind to, and you are formed to realise results we cannot undertake to understand.

Do we mean to say, then, that a purely secular training is incapable of effecting the highest benefit for human kind, just as a purely religious training is equally fatal? We do. If you train yourselves in a purely secular, or a purely religious manner, your lives will be failures in nine cases out of ten. If you train the intellectual portions of your nature alone, it is at the expense of others equally important and necessary to a perfect development. Again, we cannot bring a religious life into harmony with actual life;—the more's the shame that we have to make the admission. If it is obtained, there is something wrong; if one man's professions cannot be harmonised with his practice, then there is something rotten in the state of Denmark; and we should be inclined to say that the rottenness is in the practice rather than in the principles acted upon. But we are asked, What has Spiritualism to do with this? What is its distinctive mission? It is to break down the shams and hollowness that are the spectres haunting the life of society, the greedy vultures gnawing away the best of human life, and inflicting untold misery by their ravages in every direction.

But you said Spiritualism must have a distinctive mission. Ah, perhaps it has been reserved to the present generation, to see the forces of spirit-life actually and visibly conjoined to the efforts of mundane life: to find spirits from the world beyond standing side by side with humanity in the battle of right against wrong. Perhaps it has been reserved to this generation to see this spectacle in the form we find it manifested in Modern Spiritualism. Our notion is that such is the case, and that to-day, for the first time in the history of the world, the spiritual world enters into the competition to augment the powers of right, and overthrow the forces of wrong. A most important consideration is this, because you must bear in mind it is to be attempted under most peculiar circumstances.

To represent the mystery of the future life as snatched away, and the veil of inspiration torn down and trampled in the dust, and the forces of spiritual life surrounded with supernatural attributes and placed beyond the ken and compass of vulgar men, as brought to the meanest comprehension, and to represent those spiritual forces working for and with humanity in this open manner, as human, like yourself, and instinct with that human life which is planted in all your natures; this is a bold step, and ought to have some warranty. And so it has. But now comes a very serious consideration.

Spiritualism having a distinctive mission, the question arises,

Should it strive to accomplish that mission on the human side, by human instruments working in harmony with existing institutions, or working in opposition to existing institutions; should the Spiritualist, when he finds his work, when carried to its legitimate conclusion, bringing him in collision with existing institutions, strive to make use of all the instruments they afford, or should he plant himself firmly on his feet and say, "Get thee behind me, Satan," or shall he follow a temporising course and be a time-server, or shall he say boldly, "I will have the truth, and nothing but the truth"? Ah, my friends, it is very easy at times to see the right course to take; it is, however, very difficult sometimes to put that course into practice. The spirit is willing, but the flesh is weak. But where you find a time-server who, with the object of catching a few stray minnows, willingly temporises, then stand up and denounce such conduct; it is a disgrace to you and to the cause you belong to. Ah, but that, we hear you say, is unlike us. Never have we thought to support truth under the guise and cloak of patronage and error. Where we find truth leading us in opposition to what we conceive to be error our duty is to proclaim the distinction and difference, and we have endeavoured to live in accordance with our practice.

Take the secular aspect of the question. If we find this teaching runs in direct opposition to ordinary secular training, unless you limit life to this particular phase, then we have boldly denounced such a course, bringing such evidence to support the argument as we could, and if vanquished in the encounter, we have returned to the charge with redoubled vigour, and have generally succeeded in overcoming the usurper by our spirituality, and have left the system in consequence a barren husk.

But this is a matter of evidence you say; logic is of no use here. It is all very well for you to say the mission of Spiritualism is so and so; but until you have proven the truth of Spiritualism, I shall take the liberty of disbelieving the proposition altogether, and say it is a remnant of superstitious times, and unless you can bring the soul before me, like a cork on a pin, I will not believe you. The facts and principles brought to light by mediums and other agents of Spiritualism, when properly presented, and intelligently understood, carry evidence and conviction with them; but when injudiciously presented, and unwisely announced, they only end in confusion and disaster. What, then, is the object that Spiritualism holds before you as part of its distinctive mission? In a purely secular point of view it has none; for it recognises no distinction between man's so-called secular, and his religious life. Recognises no distinction! you say, why everybody knows there is a distinction. Then, we reply, we have to be in a minority of one; for we have diligently sought for a distinction, and have failed to find it. What is your secular life? Is it the outward expression of inward character? Does it take its rise in your inner being? Does it not rise from within you, and manifest itself externally? And if you had a really religious life within you; put it on this basis—you have a really religious life surrounding you, and coming out from you, and your secular life, instead of being separate, should be but an outward and visible manifestation of religious life. There is no Sunday religion and Monday religion in the realms of universal nature. We have been taught to look upon religion as something different. There has been a grave mistake. Begin at the foundation of the house, and you will have some chance of building successfully. Hare gives us in his "Cardinal Principles," the following definition of man: "The life of man in this world is the expression of all the principles, making up the nature of man, which nature, while continually expanding itself and developing, is the same nature you will take with you into the next world." You will not believe that I dare say. If the principles manifested through the body, and the passions pertaining thereto did not have their counterparts in the soul, their manifestation would be utterly impossible; for the life of the body is only physical, and the expression of the principles that flow from the soul. That puts the question on a new basis; and instead of crushing your lives, and holding yourselves down to the narrow restrictions of life's abilities, the proper way would be to learn to understand and curb those abilities, and to see how to apply them to their proper and legitimate exercise. Instead of a system which crushes and prevents humanity, we want one which will develop a full and orderly humanity. Ah, but you will say that is difficult. More shame to you if it is difficult! Because if you had lived in harmony with Nature's laws, the difficulty would have vanished long since. And here comes in the point what man can do, and what he can not do; for after all we shall have to come to the solid conclusion that we are just what circumstances and constitution enable us to become. That is very true, and the sooner you realise it the better for you. The sooner you recognise that you are free up to a certain point, and that you cannot trifle with the forces of nature, and that you can mould circumstances only to a certain point—the sooner you realise this, the sooner the era of universal love and charity will dawn. When you once recognise that human nature is so circumscribed, you will, instead of condemning the unfortunate and trampling them down, and consigning them to death and hell, labour with all your health and strength to lift them up to the highest measure of power, as the true children of God.

Ah, but, you say, all this does not reveal what Spiritualism is going to do for the world. Some people would like to see Spiritualism carved out, like the Ten Commandments, on tablets of stone, that they might regulate their conduct thereby. Directly you begin to formulate rules and arrange a set guide mete for everybody, you will have enough to do to amend them for the rest

of your lives after you have done. You had better take the ways of nature as affecting your particular case. Live in harmony with those principles, and extract the highest possible good from your own surroundings. If you do that you will be so busily employed that you will have no time to spoil the enjoyment of your neighbours.

Spiritualism says we must work out our own salvation. According to this doctrine, if we want to be happy we must make ourselves happy; if we want to be saved from iniquity, we must save ourselves by not permitting ourselves to do iniquitous deeds; if we want to obtain the highest possible state of joy and contentment, we must labour within ourselves to attain that particular result. Yes, that is true enough; and if you do not try to make yourselves happy, all other people may try as hard as possible, and you will be made no happier by their efforts. You have heard the fable of Humpty-Dumpty, that sat on a wall, and had a great fall, and which all the king's horses and all the king's men could not set up again. In the same way, if you break the egg of your own happiness, unless you have the element of its repair within yourself, and put those elements into exercise and operation, nobody can repair your broken egg for you. But this is quite foreign to what we have hitherto been taught. Thus we know that you can inflict wrong, commit sin, and do injustice, and yet if you believe God will make everything right for you, patch your broken places, remove all excrescences for you. We know you have been taught thus, and, trusting in that teaching, you have gone on in the old way, violating laws spiritual and rational continually. We know you have had bright examples for those who are feeble to follow, and have had a creed to adhere to, and you have adhered to it; but when the gospel of Spiritualism came, like a river of refreshing waters, to your souls, your belief vanished like thin air and was swallowed up in knowledge. You must now dare to stand before the world and say: These dry husks of superstitious times are not fit food for us now; we will sit and dream no longer about the dead things of the past, but we will go and drink from the fresh fountain of the living present.

But in order that we may bring this distinctive mission home, we must put it in a more definite way. What is it going to do for the world? There is the old question. Everybody wants to know how much per cent. it is going to pay them. If you invest in it, it will pay you the best of any stock you ever had, and if that is not enough for you to take a leading part in the reformatory work, we have no other inducement to offer you to go into it. If you recognise the fact that there is no distinction between secular and religious life, that life is life, the next question to come up is, How does this present life affect my future life? Is there any distinction between the present and the future life as far as character is concerned? The distinctive mission of Spiritualism proclaims the fact that life is continuous, and that the principles of being of to-day will be found to be the principles of being in all time. They are as eternal as the existence of God Himself. Ah, but then, I hear you say, shall we not be made better men and women? Shall we not be lifted beyond the world of care and sense? If you have commenced to lift yourselves beyond the world of care and sense in this world, you will not fall back into it when you get into the one afterwards. But if you have not commenced to elevate yourselves to the exercise of higher purposes, do not expect to find them in operation over there. You must lay the foundation of future progress by present obedience. If this is the distinctive mission of Spiritualism, to reveal to man's judgment the principle of being, so that he may realise his proper place in this world, what moral requirements does it exact from us? What obedience does it demand? Who shall we follow as our leader? This continual cry for a leader, as if men were like a flock of sheep to be led by a bell-wether, is an evidence of intellectual inability and moral shortsightedness. You do not want a leader, not even occasionally; but you want to realise most emphatically the light within, that central consciousness of your own divinity that, when it has fair and proper play, will infallibly associate you with the Divine principle of truth on every hand and side of you.

Well, but that is not the distinctive mission of Spiritualism, you will say. We are aware of that; but you will remember this, that those who have gained the most experience are the best teachers; and those who have not, and those who have passed through the gates of death and come back from the slopes of the Morning Land, have their purposes, and in various ways they will be good teachers to guide and help you materially in the evolution of higher and nobler characters and development of man and womanhood, as the case may be. There is no bowing down to them as leaders; no accepting them as heroes, or gods, priests, kings, or rulers, but as brothers and sisters toiling on the same highway which you are marching on, fellow-workers in the great army of human life, and fellow-worshippers, in the sincerity of their lives, of the one great Spirit that gives you all life and being.

Ah, but then we want to know, you say, how we should win outsiders into the arms of this beautiful doctrine. If all men realised the reality of life, immortality would come to them as a natural result. Therefore one of the best means of influencing people is to make them realise the fact that their future happiness depends on their present obedience. There is the difficulty, you say; they have always been trained in such and such a way, and when we give them such sweeping food it quite takes their breath away, and they lose courage; the fabric of their former beliefs is swept away, and they come down to the ground, and they know their weakness; hence they rather trust the lies they have than

fly to others that they know not of. What shall we do with these people? There are two methods of dealing with them—first, by working your purpose secretly and under a thin veneer of sentiment; secondly, by breaking into their minds and stealing away their hearts by the development of their own doctrines, by spiritualising their terrors, giving a new interpretation to their dogmas, and a fresh revelation to their creeds, lifting up the whole of their life and letting in a flood of light, and then being accused of trying to curry favour with existing institutions, which is the sequel of it. On the other side, say, you are a man, think for yourself, and in so far as you infringe not the liberty or right of any man or woman, follow out the dictates of your best inspirations. Depend on it, when you strive to convert theology to Spiritualism you might as well try to chop up blocks of granite with a child's toy hammer. You may take the spirit of Christianity if you like, but that is not theology. You may take the spirit of the churches and say that is old-time teaching of every thinker in the world's life, that all great and noble souls have had these cardinal principles of righteousness and justice, these moral and religious truths, within them; but when you would accept this form or that form, and try to be all things to all men, and mould your Spiritualism to order for some particular purpose, you may succeed for a time, but be sure that in the long run you will be defeated.

Be honest, and where you cannot accept the opinions of your fellows, boldly say so. They may not like it for a time, but honesty and sincerity ever bring conviction. If you do not believe as you only need to try to be converted. Continuity of existence, as a whole, is taught by Spiritualism, and that while living here you are neither mortal nor immortal, but in reality human beings, and you will be neither more nor less than human beings in whatever stage of existence you are placed.

That, you say, won't do at all. We have got bodies in this world—material bodies, and are material men and women; but when free from them we shall be spiritual men and women. Not so fast. Your bodies, either natural or spiritual, are not you. This is a point you have to bear in mind. The "you" is something quite different to the body. You are the prime agent working through that body. You are the immortal soul, and as such you are a constant quantity of character in nature; the body alone is a circumstance which forms under those conditions the proper conditions for the "you" that lives in it, to prepare the inefficient spirit when translated to your stage of life. This it is that is brought into harmony with man, and can exist by a supernatural faculty working through nature; and in the spiritual nature, more divine, is working, through every hour of life of every being, the one prime ruling power that underlies all nature's changes and man's experiences. Anyone will agree, that if made intelligently informed on the character of yourselves, and the essential principles of obedience to the laws of being be inculcated, and you put them into practice, you would be a great deal better in consequence; but when you bear in mind that in the majority of mankind the belief in a future state is hazy in their minds, you may well realise that there will be very little increase in the purely practical affairs of life, as they are called; but were this knowledge of immortality to be demonstrated to them, and they recognised in it something far more substantial than they ever dreamed, that the spiritual world may co-operate with them, and work through them, their judgment would be at once converted, and mankind would find there was something of more permanent importance than the obtaining of wealth, and that is the increase of the happiness of human kind. That is the primal purpose underlying the existence of man in this world, and is a purpose indicated and augmented by the faculties and powers that mankind possesses. Ah, you say, that is too high a doctrine for the world to accept. That is just the reason why you should insist on it until the world does accept it. The happiness of the human kind forms the broad platform of spiritual life; and when this truth is universally recognised, and life and soul aspire to higher things than gain and aggrandisement, and all humanity lives in love and charity one with another, then the world will bloom as a garden, and all mankind will feel the pulses of a higher life surging into its being, and the great heart of man would rise into the dignity of its nature and proclaim its descent. Then the prophets of darkness, and mystery, and misery, and superstition, would all disappear into their proper oblivion, and their presence be known no more. Enlightened times would then prevail; death would be swept away, immortality would be brought home to all, and the great law of order would prevail in every department of nature. If the world would recognise the fact that the spiritual man is the real man, that would sound the key-note of the world's reformation, and would be the foundation-stone of the perfected humanity.

That is very well, you say; but how can we weave that into a distinctive mission peculiar to Spiritualism? Spiritualism has not only a distinctive mission, but a supplementary mission also. In this respect it has a supplementary mission, wherever it can lend aid to or help forward a good or great cause; but for the love of truth, for the love of the sanctity of your conscience, keep clear of that base time-server, who would make a supplementary mission of it where it ought to have no connection whatever, and where such connection would produce the most disastrous consequences. Wherever it can be made supplementary, make that good purpose supplementary to the good purpose of Spiritualism. Do not try to spiritualise the devil and hell: you can dispense with both. Do not try to see the perversion of some spiritual principle in this or the other doctrine, but direct your efforts to operating directly upon the mind of man. If you do not like to speak out yourself,

remain silent, but do not put yourself in opposition to those who dare speak. The world's pioneers have won that liberty for you. Jesus of Nazareth was one of your workers who was nailed on the tree. There have been men, angels, and workers in all ages and times that, like him, have helped on the progress of humankind and laid the foundation of the present existence you are enjoying. Never strive to rob a fellow-creature of consolation; deprive no one of his belief until you have something better to put in its place.

We must here draw to a close. You will, we think, exonerate us from any attempt to force a creed. Perhaps we have been too discursive and covered too much ground instead of keeping to the point at issue. If so, it has been because we have tried to put the subject before you in all its bearings. We have endeavoured to point out the only true way to human goodness and happiness. Ah, but we hear some say, but we have no power to be good without the Lord's assistance—a disagreeable whine proceeding from those who are spiritually lazy, and do not want to try to be better. If you are what you make yourselves, it applies in both directions, good and bad. If you have power to make yourselves bad, you have power to make yourselves better—at least so the inference is. But, you say, we must have God to help us. He has helped you in the control of your souls, in the enjoyment of your bodies, in the control of nature, in the principles of being; in every department God's finger has traced lines of assistance.

If you are not good and happy, yours is the fault, not God's. God is within you and working with you always, turning everything, as far as you will, to him, to your greatest good. In like manner spirits are ever about you endeavouring to assist you in every way you will let them. They do not come merely to tell you that your dead grandfather and grandmother are not dead; nor do they come only to reveal to you the wondrous arcana of nature, but in addition thereto to enable you to understand your own life and realise the circumstances surrounding you, in order that you may aid in the evolution of yourself and in the increase of human happiness. These are the ways in which Spiritualism has to manifest its distinctive mission, by the enforcement of the truth that human life may be improved in every department of its career through a knowledge of the principles of its being. And those who say Spiritualism should have a creed, may take what we have said for their creed; and those who say it must have no creed, may be satisfied by taking their inner consciousness for their guide. These various critics will be contented, and Spiritualists will have the satisfaction of knowing that there is some purpose in this Spiritualism, and that it is destined to become a power of first importance in the world. If you are men enough to aid yourselves and rise superior to every obstacle, your mental and spiritual organs will increase; you will go on strong in the truth, and you shall see the dark clouds of the night of superstition and ignorance pass away, and the sun of truth rise and light the dark places of the earth. Then all men's hearts shall be inflamed with a holy zeal to develop love and truth, and they shall have learned, one and all, to call God Father, and to call each other brothers.

ORIENTAL CONTROLS.

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

October 27.

DOST MAHOMED KHAN.

The medium before being controlled, speaking from what he heard clairaudiently, and seeing clairvoyantly, spoke as follows:—"He has got two hands in his. What, Baruckzyee, shall I say it? 'Tün kyese hyn; Baruckzyee bolta P. Sahib.' The two hands that he held in his own were whiter hands than his own, which are red with blood-stains covering his arms up to his elbow, his hands as well. Taller than him stands another by his side; his head has wound round it some white muslin or linen; there are a string of jewels across his forehead, and jewels upon his brown hands. His dress is white, drawn round his waist with a broad green silk sash knotted on the left side, the end hanging down; it comes below his knees, so does his dress. In features, his nose is prominent, slightly arched and thin; his eyes, that are looking at you, are deep set, his eyebrows overhanging them. He is full-bearded, his beard being quite black. He is not so brown as the other. He says his name is Dost Mahomed Khan, formerly ruler of Afghanistan, deposed for a time by Shah Soojah-ool-Molk. Why are they crowding in so?"

Here the medium went under complete control.

"Quetta, Jellalabad, Candahar, and Cabool. Sahib,—Events repeat themselves in the affairs of nations—Repeat themselves in individual cases, and their repetitions in either case are brought about by the same causes, unalterable but ill-understood laws. Unity or combination is a law as perfect as any that governs nature. In nations where unity is disturbed, and many councils take place, if not an united one, the outcome or result is disastrous, and misfortunes in various degrees follow. The differences that exist in the government of your Empire to-day are differences that have their foundation in different interests, patriotic fervour being in most cases entirely set aside; and the nation's disasters can be plainly traced to the want of unity in those governing. Unity arises from various causes: setting aside altogether party differences, giving little heed to the importunities of needy friends, followers, and sycophants, who in their desire for place disturb the pure harmony of entire unity, because in the event of their success in obtaining their desires it causes this break, in consequence of their incapacity for whatever station they have been successful in

being elected for. The world's history is full of cases in which unity has been disturbed by these means, disasters always following. Apart from the importunities of friends and needy relatives, comes the individual solicitation for office, and for the rewards such office offers, this being followed in so many cases by lamentable incapacity. Such a break in the unity of government came prominently forward at the time of the disturbances in my country.

"By what names of parties are your administrators known,—the two parties into which they are divided to-day?"

I told him, Conservatives and Liberals.

"Another name for the same class of feeling; in either case, undoubtedly the same ambition present: the same hopes kept alive, though under different names. I am about to speak my thoughts in reference to these matters. In my day, parties were distinct relative to names, being designated Whig and Tory: but I realise in my thoughts that the parties of to-day tend by their differences to break the important law of unity as those parties did in my day. Invasion, however semi-barbarous may be the inhabitants, however rudely framed their laws—invasion is no remedy for a further advance towards civilisation. In my day the same cries ran through the whole length and breadth of this country, that my country's merchants were but one degree removed from robbers, and that many of the inhabitants were avaricious and merciless assassins; and very little was known about them. Insult, indignity, and wrongs were heaped together by the representatives of law and order, furnished by the existing government of the capital city of your Indian Empire. One there ruling with all the authority of a king, ruling with a want of knowledge and forethought, which in the end led to his degradation, and laid the foundation of the approaching disasters. Shall I call the events yet in the future disasters? They are disasters when patriotic men are shot down without mercy, when the policy of annihilation is advocated of the chiefest and best amongst the nation's people; if not disaster for this country, disaster in the future for mine. Do you blame me, P. Sahib, if I implore the great Creator, that the same want of unity, which led to want of judgment, and secured to me and my countrymen partial success, may prevail to-day? I am Dost Mahomed Khan.

"The same charge of incapacity has been laid against your superior chief out there to-day,—Petty differences, the breaking away from unity, sent him out there. I am referring to him that would gain greater fame in other walks—walks more suitable than the supreme chief of your Indian Empire—other walks, more peaceful followings; and that charge laid against him, but not yet proved, not yet efficacious in causing his recall, still acts to the advantage of the chiefs of my people, and as he is, so was the chief during those troublesome times in my day. Placed by party, power, and influence, surrounded by friends eager for office, laying their claims upon his notice at every season, and his bowing down to these solicitations. The result of such doings was undoubtedly the appointing that old, infirm, and incapable General, one whom I named to you before—one whose course of conduct during his rule brought shame on the administration that gave him office. Yes, I am referring to Major-General Elphinstone, who entered on that dangerous career with a body invalided, and a mind thoroughly incapable of performing the duties required at his hands; unfortunately for my countrymen—For had the expedition had a judicious leader, England's prowess in the field, the courage of her soldiers, her vast resources, would have been held in greater esteem to-day by my countrymen; in lieu of which comes the often-reiterated assurances from the numerous Russian diplomatic agents, that the Afghans are wrong in considering that they sustained anything in the shape of defeat, but that on the contrary, honour and credit was due to their arms, as see the reliable facts of to-day; and the disastrous incidents of those fatal occurrences are about to recommence, and in the event of thorough unity, Afghanistan ceases to be a free country. How far is your maladministration to blame for Afghan affairs to-day? Had Major-General Elphinstone and his *alter ego*, Shelton—him of Waterloo notoriety, who fought the battles of your country under command only—a warrior in every sense of the word, in every action in the field, but his qualities as a ruler were on a par with those of his superior chief Elphinstone—and together gave birth to the false feelings that are agitating my countrymen's breasts now. How many impatient souls were there under his command, only waiting the opportunity that he neglected, praying for them. He who, in after days, rendered his name immortal, who throughout the dire scenes of blood through which he waded, forgot not his God. He held both military and civil office under the Government, a rule which does not hold good to-day. I refer to the Persian interpreter Havelock, then Captain Havelock, and one who laboured under the full consciousness that this opportunity would not ever be seen or recognised. Disaffection raging around, my countrymen resolved to free their country from those they looked upon as infidels and invaders,—my son and myself being urged along on the tide of this popular commotion; my son, Mahomed Acbar Khan, willingly; but I could foresee the consequences of this revolt; I could look upon that so poorly-governed garrison, and hold them in respect, not for what they were, but for the power they represented; would that others of my countrymen could have realised as much. One of our proverbs says, 'Fight not in haste, else your fighting bears not the reflection of your leisure.' I would have instilled them with this thought, but my attempts were rejected, but with respect. Through the weakness of the garrison, conquest being made so easy; one of its causes its being without a chief. Better had it been without one. Blood flowed like water; fanatical feelings raging in the breasts

of all, from the highest to the poorest of Afghans, and yet, with this feeling evidenced in every transaction with my countrymen, the real Chief was ordered back again and with his force also.

"Dissimulation." It is only Orientals can grasp the true art of dissimulation. So meek, so unaffected became the conduct of my people. Baggage and every facility for departing was voluntarily offered; all, in fact, they could possibly desire, with the exception of Afghan drivers,—none of my people joining Colonel Sale on his leaving the capital, to traverse once more the Khyber on his road to Peshawur; and this act of madness, this leaving the garrison a prey in the hands of my countrymen was commended, and, despite all warning from better matured minds, acquiesced in. The party Nominee, then Governor-General of India, by name Lord Auckland, he, sitting in safety there in Calcutta, little realised the bloody end he was preparing for those unprotected by a General. An honourable defeat would not have brought the events of to-day forward; even the after-results of these acts of treachery and cruelty, reaching its most painful consummation in deliberate murder, would not have occurred. It was then for the first time that I, Dost Mahomed Khan, joined heart and soul against the conquerors of India, realising that nothing but unity would cause my countrymen to be treated with respect after their vengeance was satisfied, for I realised in the future a swift and sure retaliation. The Afghans surrounded Colonel Sale and his forces, and at Jellalabad he stayed his journey, enabled either to come back or advance. For the wisdom of his conduct, or in reference to the consideration in which that conduct was held by the administrative chiefs of this country, I do not know, but I realise his position. There he stood for a time. The general rising of the whole of the Afghans and its wisest resolve for the future was that the rulers made (myself among the number), that the garrison Col. Sale had formed at Jellalabad should be the cause or the means of decoying, by false promises and cruel treacheries, the garrison from Cabool.

"There are times and circumstances when a true Mussulman considers the most sacred oaths and promises utterly void; that those ideas are the ideas of my countrymen to-day, I know, and they were mine before my realisation of mind out of the body. I realise now, followed by the whole of my countrymen, hopes beyond the grave, by a strict obedience to the tenets propounded by him we consider a messenger commissioned by the great Creator the Almighty One. Those not bound by his teaching, his command, and his laws, we designate Infidels, and in respect of these the sanctity of an oath is not binding on an Afghan.

"After assisting numerous attacks, both at the Residency and the Cantonments, some three miles distant (a wise act for a martial chief), his commissariat forts isolated, and but poorly guarded, one of them that fell into our hands, with poor loss indeed comparatively to the great gain obtained, was one commanded by an ensign, whose youth and bravery remained unsupported by any further reinforcements. Even his ammunition failed him, and stores consisting of necessary clothing for the approaching winter, medicines, spirits, specie, several lakhs of rupees—in fact, testifying not to the valour of my countrymen, but to the incapacity of the European chief in command. Like an electric thrill, the news of this capture ran throughout the Forces composing the garrison; several of the native regiments, that supported him that was to depose me and rule over Afghanistan, begged to be led out to recapture it. Several small futile attempts were made to capture it, which taught my countrymen only to despise the forces they had to contend with. One, an European force, one that should have set an example to the native infantry and cavalry, acted throughout the affair the parts of cowards—the 44th regiment covered with infamy and degradation the name of the army of which they formed an unit.

"Why—why hold up to you the revelling in blood, in merciless acts and deeds, that Acbar entered upon? We can realise what such minds must have suffered during those days of disgraceful inactivity on the part of your forces,—such minds as those of the diplomatic agents, Sir William Hay McNaughton and Captain Trevor, the two that Acbar murdered at the council table, after he had broken bread with them—murdered them after he had eaten salt with them, breaking the sacred laws of hospitality—nay, murdered him with his own gifts, the very weapons which he had presented to him. His excuse to me, his father, was,—'He has a mind that governs the whole. The inertness and incapacity of the English rulers will, with the aid of such a mind, regain activity and courage. He has but lately taken the whole of the burthen of responsibility, providing his advice be taken to treat for advantageous terms to retreat with forces, followers, baggage, arms, ammunition, and guns. This treaty can well stop, and McNaughton can well be spared from the Council Board. I had resolved on his death, father; so fearful of losing the opportunity, that I took the first advantage that offered. The terms of our treaties with the Feringhees will more easily be managed, now that there is no head to govern them.'

"His opinion of Elphinstone and Shelton being the same, as my own was then, as it is now. Hostages married and unmarried, willing or unwilling, were left in the hands of my son. A treaty was formed whose terms are as well known to every Afghan of to-day as they were then; in which, after the surrender of fourteen lakhs of rupees, leaving behind them nearly the whole of their guns, in the very commencement of winter, their hopes being to reach Colonel Sale's garrison at Jellalabad, and hoping against hope that my countrymen would keep good faith with them. As it was then, so will it be again; desperate men using desperate and treacherous means, urged on by fanatical feeling, to rid their country

of invaders and infidels—the death of every English soldier and every English lady being deemed an act of meritorious service. You, Sahib, can well picture the agonies they suffered through those snow-covered passes: a tumultuous crowd, without either form, order, or regularity, harassed both night and day by an implacable and unyielding foe; offered in derision additional dishonouring terms for a peaceful retreat; the Afghan ruler, myself, and my son Acbar, glorying in the want of manly courage displayed by him who filled the place of ruler, even to the agreeing to the surrendering the hardy and most courageous ruler who had been a sharer in his many difficulties—I refer to General Shelton; and in the face of all these insults my people had fully determined that not one of this armed host should ever reach Jellalabad to tell the tale to your Principal there.

"Sixteen thousand souls delivered into the hands of an implacable foe through the incapacity of one man, who, being chosen without thought to his merit or worth, earned during these trials a name despicable, and also earned the hatred of all reasonable, thinking men. But that is not all, Sahib. To-day, as part of the fruit of the tree that Elphinstone caused to be planted,—to-day, England, your country, approaches the scene of strife, well versed in all the dangers of the enterprise; thoroughly well versed in the knowledge of my country, therefore better prepared to act the part of a retaliative power; but, on the other hand, my countrymen are equally placed in the matter of added advantages, helped on by the tradition of the past, which the retaliative services of Pollock and Nott failed to undermine, traditions in which plenty of living warriors can boast of seeing the soldiers of India's conquerors turn their backs upon them. They can turn with pride to various spots, scenes of successful massacre; and all to-day are speaking with exultation, that upon the leaving of the forces that had been collected alone for the purpose of punishing the Afghans, retaliating the crimes that they had committed by the annihilation of Elphinstone's forces, that even on their leaving, some thousands of Afghan warriors hung on their rear, making the defiles ring with the echo of their musketry, so that so far from being subdued, they had given evidence to the very last of their detestation of English rule.

"To-day a powerful friend—a friend in my day too, but then an unwavering friend—has stepped to the front, by many means supplying what most will be required—arms and ammunition and the tuition of united action. I realise in the future the utter and thorough subjugation of my country; but do not realise which of the Powers that are striving for its possession will ultimately obtain it. It stands between two strong applicants, each jealous for the possession of my country. That its independence will be kept entire is out of the question; Afghanistan becomes either the possession of your country, Sahib, or the possession of the Russ. That power which has for its basis the thorough and most complete unity of action, and is prompt and effective in its movements, will be the power that will ultimately gain and hold it. Well was it when I said that Elphinstone's incapacity lost Afghan's independence."

Here ends a most extraordinary control. As a rule, I object to having sitters with me, as every sitter disturbs, more or less, the seance; at this seance, however, there were present with me, two clergymen, and a young engineer, who heard every word that appears in this article, as it came out of the mouth of the medium; therefore, as far as I am concerned, I have evidence to show that I am neither deluded, nor in any way palming on the public mere matter of my own imagination. Then the alternative remains: Has the medium crammed all this up, and in assumed trance palmed it off on me? The article speaks for itself. Every Anglo-Indian, who knows anything of Anglo-Indian history, will see at once how it falls in with facts that occurred in 1841, 1842, and commencement of 1843. He will recognise reasonings perfectly consistent with facts that are known, and characteristic of the actors therein, and which no history has recorded or even could record.

It is useless to attempt to convince people who will not be convinced; one might as well whistle jigs to milestones to get them to dance. For my part, I think it as well to let people alone, and let them find out for themselves whether this Movement is or is not delusion. The light would be too strong were the conversion too quick. Science may sneer, and priestcraft, for the nonce allying itself with science, may deprecate the Movement; but ON it will go. One by one, converts drop in. Not simply those who believe anything they are told, but men whose lives have been a study of Nature and her surroundings. One convert gained from the reasoning class is worth a legion of those who believe anything because it is fashionable.

In the present case this is not the first control by old Dost Mahomed Khan. He was with me nearly ten months ago; so was his son, Mahomed Acbar Khan, and so has been that chief of Orientals, the "Lion of the Punjab," old Runjeet Sing. My medium, amongst his other accomplishments and powers of deception, is a spirit-Artist. I have a gallery of spirit-drawings of a most miscellaneous kind. In that gallery I have, amongst others, a likeness of Dost Mahomed Khan. From whence could this arch trickster have got at a picture from which to make the copy. Did Chitany or any of the artists who visited India ever take his likeness and send it to England? If so, I should like to know where the original is to be found, as I should like to compare the one I have. The one I have must be a good likeness, for, on showing it to an old Anglo-Indian some ten months ago, he said there could be no mistake about who it was intended for. On my asking where

he had seen Dost Mahomed, I was met by the remark, "Do you not know that Dost Mahomed was under my medical charge for six months, whilst he was a prisoner in the Dehra Dhoon?" This I did not know. My Anglo-Indian friend looks on me as under a delusion, and so do many others. I can afford to laugh at them.

Before I conclude, I would simply point out the wonderfully lively imagination my trickster medium must have. During the last fifteen or sixteen days he has been controlled by Numa Pompilius, Marcus Portius Cato, Julius Cæsar, Scipio Africanus, Elizabeth Barton, an Australian settler, by name Eldridge, Ignatius Loyola and Calanus the Brahmin, Sylla and Marius, Marcellus, and last by Dost Mahomed Khan, the subject of this article. As far as History goes, he is in all the cases historically correct, but he goes beyond History; he expresses feelings which History does not record, but which one can well imagine would have been expressed by the party in his life-time.

DR. SLADE IN AUSTRALIA.

To the Editor of the MEDIUM.—Once more you receive a letter from Dr. Slade notifying you of his arrival in a strange country, far away from home, but where the friends are kind and hospitable, striving to make us forget that many miles of water stretch between us and that home. We had a most delightful voyage. The passengers were all very agreeable. Just at the end of the voyage Dr. Slade gave some sances in the cabin of one of the gentlemen. It created a great excitement, and some acquired such a taste for spiritual reading that they took from Dr. Slade's cabin the bound volume of the MEDIUM, and were kind enough to give him. We may truly say it was a success, but their gain; let us hope that it will serve to convert many in its travels with a new master.

The voyage has restored Dr. Slade to health, leaving him in a good condition to begin his work here. It will not be so hard, as first Dr. Peebles and now Mrs. Britten have been over the ground sowing the seed, leaving it for Dr. Slade to gather the harvest. Mrs. Britten is here now; she lectured splendidly last night to a full house, defending herself against an attack made by the Bishop of Melbourne. There was perfect attention from the beginning to the end, and I have never seen such a large number of people together before to listen to a spiritual lecture. She leaves for Sidney in two weeks, but she has done a good work, and her lectures will long be remembered by those who have heard her.

It will be two months ere this reaches you, and by that time we shall either have triumphed or failed; at any rate, we will hope for the best, and as we have succeeded in every place we have been yet, I do not see why good fortune should desert us here, where most of the people are half-believers already.

Uncle Harry has just given a sance to some of the press. I hope they will give a good report; they seemed very much pleased.

We send kind regards to all our friends through the mediumship of your columns.—I am, very sincerely,
AGNES L. SLADE.

August 10, 1878.

P.S.—I enclose an account of the sances Uncle Harry gave to the reporters of *The Age*, one of the leading papers. It is the fairest and longest notice ever given to Spiritualists. People say with such an introduction he is sure to succeed.—A. L. S.

A SEANCE WITH DR. SLADE.

Spiritualism is just now very much to the front in Melbourne. The lectures of Mrs. Emma Hardinge-Britten, delivered to crowded audiences at the Opera House every Sunday evening, have naturally attracted a sort of wondering curiosity to the subject, and the interest has probably been intensified by the strenuous efforts that are being made in some of the orthodox pulpits to prove that the whole thing is an emanation from the devil. The announcement that the famous Dr. Slade had arrived to strengthen the ranks of the Spiritualists has therefore been made at a very critical juncture, and I should not be surprised to find that the consequence will be to infuse a galvanic activity into the forces on both sides. Though I do not profess to be a Spiritualist, I own to having been infected with the fashionable itch for witnessing "physical manifestations," as they are called, and accordingly I have attended several circles with more or less gratification. But Dr. Slade is not an ordinary medium, even amongst professionals. The literature of the Spiritualists is full of his extraordinary achievements, attested, to all appearance, by credible witnesses, who have not been ashamed to append their names to their statements. But there was one drawback to all these credentials in my mind: Dr. Slade had been sentenced at the Bow Street Police Court, in October of last year, under the Vagrant Act, for obtaining money under false pretences. Professor Lankester was the prosecutor, and the chief witness against Dr. Slade appears to have been the well-known conjurer, Mr. Maskelyne. From all I can gather, the evidence was very unscientific and inconclusive, and the Higher Court seems to have thought it so, for on appeal Dr. Slade's conviction was quashed, and the immediate effect was to create a good deal of sympathy for him in all ranks. The newspapers were flooded with accounts of his sances, and among his defenders were medical men, clergymen, and others. He was on his way to St. Petersburg, when arrested, to fulfil an engagement to submit the phenomenon of psychography—as the independent writing by the psychic or medium is called—to a committee of scientific experts. I see that his engagement has since been fulfilled, and I presume very much to his satisfaction, for on one occasion writing in six different languages was obtained on a single slate, and one day, accompanied by two learned professors, Dr. Slade had a sitting with the Grand Duke Constantine, who obtained writing on a new slate held by himself alone. From St. Petersburg Dr. Slade went to Berlin, where he is said to have obtained some marvellous manifestations in the house of Prof. Zöllner, and where he was visited by the court conjurer to the emperor, Samuel Bellachini, No. 14, Grossbäcker-Strasse, who made an affidavit before a public notary to the following effect:—

"I hereby declare it to be a rash action to give decisive judgment up-

on the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me, with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, to be absolutely impossible."

I am giving these details because they will furnish some insight into my mental relations with Slade and his history when I entered his room, over Mr. Terry's book-shop, in Russell Street, in company with a friend, for the purpose of witnessing his powers. The Bow Street episode was a *crux* not easily to be got over, but on the other hand, against the rather clumsy evidence of the English conjurer, Maskelyne, I was compelled to set the sworn testimony of the German conjurer, Bellachini, which I give in full, in order that anybody with sufficient curiosity and leisure may verify by communicating with him. My normal state, however, is that of scepticism, or perhaps I should say Pyrrhonism. The problem of my own existence is such a portentous one that the phenomena of the Spiritualists seem to be to make a really smaller tax on what I suppose I must call the faculty of belief. That I am able to think, reason, move, and perform the multiplicity of functions that make up my existence automatically, or without any apparent driving force, is just as wonderful, in the sense of being just as unintelligible, as the automatic movements of the inanimate objects, which are endowed with a functional life by the touch or will of the living psychic. Call the force what you please, say that it is identical with the mesmeric fluid of Mesmer, the *odyle* of Reichenbach, or the *nerve-aurea* of Dr. Richardson, the difficulty still remains unexplained. The Spiritualist gets over it, of course, by insisting that he is literally a medium through which immaterial intelligences work, as the electrician works through the battery at his hand. The materialist, on the other hand, will have it that it is all owing to will-power; that the nerve or executive force of the human will is not confined within the limits of the body in which it is imprisoned, but can be extended to almost any distance, and may operate upon almost any object. I am not concerned with the philosophy of the question just now, however. My object in visiting Dr. Slade was to seek for a nearer solution than I had attained to yet, and my frame of mind, therefore, can be understood when I was introduced to him with my friend, whom I shall call Omega, and who was bent on very much the same errand. Dr. Slade and Mr. Terry constituted the circle of four who sat around the table in the centre of the room almost as immediately as we entered it. There was nothing in the room to attract attention. No signs of confederacy, human or mechanical. The hour was eleven in the morning. The window was unshuttered, and the sun was shining brightly. The table at which we sat was a new one, made especially by Wallach Bros., of Elizabeth Street, of polished cedar, having four slight legs, one flap, and no ledges of any kind underneath. As soon as we examined it Dr. Slade took his seat on one side, facing the window, and the rest of us occupied the other three seats. He was particularly anxious that we should see he had nothing about him. It had been said that he wrote on the slate by means of a crumb of pencil stuck in his finger-nails, but his nails were cut to the quick, while his legs and feet were ostentatiously placed away from the table in a side position, exposed to view the whole time. He first produced a slate of the ordinary school size with a wet sponge, which I used to it. It was opaque, and had the grey colour of a new article. A chip of pencil about the size of a grain of wheat was placed upon it on the table; we joined hands, and immediately taps were heard about the table, and in answer to a question—"Will you write?"—from Dr. Slade, three raps were given, and he forthwith took up the slate with the pencil lying on it, and held half of it under the table by his finger and thumb which clasped the corner of the half that was outside the table, and was therefore easily seen by all present. His left hand remained near the centre of the table, resting on those of the two sitters on either side of him. Several convulsive jerks of his arm were now given, then a pause, and immediately the sound of writing was audible to every one, a scratching sound interrupted by the tap of the pencil, which indicated, as we afterwards found, that the *t's* were being crossed and the *i's* dotted. The slate was then exposed, and the words written were in answer to the question which had been put by Omega as to whether he had psychic power or not. I pass over the conversation that ensued on the subject, and go on to the next phenomenon. To satisfy myself that the "trick" was not done by means of sympathetic writing on the slate, I had ten minutes previously purchased a slate from a shop in Bourke Street, containing three leaves, and shutting up book-fashion. This I produced, and Dr. Slade readily repeated his performance with it. It was necessary to break the pencil down to a mere crumb, in order to insert it between the leaves of the slate. This done, the phenomena at once recurred, with this rather perplexing difference, that the slate, instead of being put half under the table, forced itself by a series of jerks on to my neck and reposed quietly under my ear, in the eyes of every one present. The scratching then commenced; I heard the *t's* crossed and the *i's* dotted by the moving pencil, and at the usual signal I opened the slate and found an intelligible reply to the question put.

On this occasion it will be seen the phenomenon occurred out of the usual course. The slate was on my shoulder, and not half under the table, and Dr. Slade's hand was easily watched holding the corner of it. Immediately after, the same slate by a similar wave-like movement passed across me and rested on the hand of Omega, the writing taking place as before, the slate being detached from Mr. Slade's hand altogether. I subscribe the message, as given in a clear, legible handwriting:—"Investigate all subjects, and hold fast to that which is good and true. The object of this is to give hope to those of no hope, by proving the soul can never die."

The next manifestation was the levitation of one of the sitters in his chair about a clear foot from the ground, and the levitation of the table about two feet. I ought to have mentioned that during the whole of

the seance there was a good deal of by-play going on. Everyone felt the touch of hands more or less, and the sitters' chairs were twice wrenched from under them, or nearly so, but the psychic could not possibly have done it.

It only remains to point out the favourable conditions under which the phenomena were witnessed. First, it was daylight; second, there were three independent witnesses; third, the evidence was furnished by three of the senses of each witness—namely, the eyes, the ears, and the touch; fourth, the manipulation of the slate was rendered impossible by the precaution taken to have a new slate, which Dr. Slade had not handled; fifth, the writing was legible; sixth, the answers written were an intelligent reply to questions put; seventh, Dr. Slade's legs were visible all the time; eighth, some of the writing was done on the slate placed on my shoulder, and some more on "Omega's" hand on the opposite side of the table, and not under the flap; ninth, at no time throughout the entire seance was Dr. Slade's hand under the table, but at least six inches outside, within the observation of everybody. With this summary my business ends. The slate with the original writing in its leaves is still in my possession, so that the hallucination or mesmeric theory does not hold good.—From *The Age* (Melbourne), August 20, 1878.

EMMA HARDINGE-BRITTEN IN MELBOURNE.

Last night Mrs. Emma Hardinge-Britten lectured at the Opera House on the Credibility of Ecclesiastical Doctrines; and the various portions of the building were strained to their utmost capacity to accommodate the audience. Preliminary to the delivery of the address, it was announced that, at an early date, Mrs. Britten would lecture in the Town Hall for the benefit of the Melbourne Hospital. Dr. Henry Slade, who is now in Melbourne, was referred to as one fully competent to demonstrate the manner of obtaining spiritualistic physical manifestation. In her address the lecturer dealt with a statement recently made by Right Rev. Dr. Moorhouse as to the comparatively recent origin of the Hindoo doctrine of the Trinity. She argued that instead of the Hindoo doctrine of the several incarnations of Vishnu, Buddha and Krishna being borrowed from Christianity, the latter had been founded on and obtained from ancient creeds prevailing in the East. In support of this position she quoted from various Oriental authorities, who had, in the course of their travels, seen inscriptions upon ancient temples and monuments of indisputable antiquity representing the Hindoo idea of the Trinity as well as events in the lives of their god Krishna. The history of Krishna resembled that of Jesus Christ in many of the principal events of his life, and the various miracles wrought by the Hindoo and the Christian "Sons of God" were almost identical. The lecturer contended that the doctrine taught by Christ was divine, not because it was taught by Christ, but because wherever a man existed who possessed the divine spirit of truth, such were the doctrines he would necessarily promulgate. Christianity had, however, failed to accomplish the ends sought to be obtained by its founder, as war, pauperism, drunkenness, and a spirit of inhumanity were still rampant under its regime.—*The Age*, Monday, August 19.

USEFUL SPIRITUAL TEACHING.

To the Editor.—Dear Sir,—We have just parted with our dear friend Mr. T. M. Brown, who has been spending a few days with us, and we cannot allow this opportunity to pass by without giving expression to our appreciation of him as a public medium. During his short stay with us, he has done much useful work, by awakening an earnest spirit of inquiry in the doubtful minds of the incredulous.

Mr. Brown arrived here on Monday, Oct 21st, on which day he had two sittings, one private, the other semi-private, which gave much satisfaction.

On Tuesday night, he was engaged by the circles meeting at Mrs. Wright's, 13, West Street, to give a "chamber lecture," which was well attended by Spiritualists and inquirers. The subject chosen for the occasion was "Mediums and Mediumship," which the controlling spirit ably discoursed upon for a considerable length of time. In dealing with the subject, "Bretimo," the controlling spirit, said that there was a prevalent notion among Spiritualists, that there was only "one" medium in every "seven" of the inhabitants of the globe. This, he said, was a mistaken idea, instead of their being only "one" medium out of every "seven" individuals, every person possessed mediumistic power in a greater or less degree. This mediumship, he said, was the cause of a great amount of the crime committed in the world. To illustrate this, he related several instances of mediums being influenced by evil or undeveloped spirits, to commit such acts of cruelty and sin, as was the pleasure of those spirits on earth; they rejoice in mischief and evil towards their fellow-creatures. And speaking of the favourable side of mediumship, he said there were also good spirits who were anxious to influence the minds of every individual for good, though they may not be aware of that mediumistic power which they possessed, and which enables the higher spirits to accomplish that good. At the close of the lecture, several questions were asked, and answered satisfactorily. The meeting was presided over by Mr. Freund, who made a few remarks on Spiritualism generally, and spoke of the clairvoyant mediumship of Mr. Brown, advising the strangers present to secure a private sitting with him, for test of spirit-identity, and proof of the truth of Spiritualism.

A collection was made, to add to the funds for the engagement of mediums, the circles subscribing weekly towards this object. After singing a hymn, the meeting was closed with an invocation from one of the controls of Mr. D. R. Wright. Mr. Brown was fully engaged privately during the week, and gave general satisfaction. He was thoroughly pleased with his visit, feeling himself much better in health when he left Stockton, than when he came to it. He left by train for his "home and hearth," on Saturday, Oct. 26th, after bidding kind friends good-bye.

Trusting you will kindly find space in your valuable columns for the insertion of this report, I am, yours fraternally (on behalf of our circles),

R. DOUGLASS.

13, West Street, Stockton-on-Tees, Oct. 27.

MR. CHASTY is requested to leave the silk handkerchief picked up by him at Doughty Hall, at the Spiritual Institution, when it will be sent to the owner.

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

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

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

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

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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 Fairbank), 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.

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

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

TO IPSWICH AND EASTERN COUNTIES.

Early in November. Particulars next week.

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.

MR. BURNS'S reports of his provincial experiences stand over for want of space. Other contributors will also please exercise patience.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 1, 1878.

ABOUT THE HISTORICAL CONTROLS.

We have received a long reply to the critique which we quoted from the *Christian Life* last week, in reference to the "Historical Control" furnished by the spirit "Servetus." This article is unavoidably delayed till next week.

The paper given this week is a very extraordinary one, containing, as it does, allusions to men and events that betoken an intimate personal acquaintance with the persons and scenes referred to. The peculiarly involved oriental phraseology is well worthy of note. We have learned from a friend, while the article was passing through the press, that the hands held by the spirit, as stated in the opening sentence, refer to the treatment of Colonel McNaughton by Achar Khan, who cut off that officer's hands with the sword he had presented to him, and as he was in the agonies of death, cast them in his face. When writing on this subject, we may also observe that there exist various causes for error in these reports. The mis-spelling of proper names of an unusual kind may be due to the hurry of journalistic printing, or possibly from not consulting works of reference. But these defects are not evidences of imposture, but on the contrary, marks of genuineness, for if the narratives were fortified by reference to historical and biographical works, their psychological importance would be rendered void. Not unfrequently names are written down phonetically, and printed at hazard, for he would be a very well-informed man indeed, who would presume to be acquainted with all the facts and personages alluded to in these papers. The style of each article is also carefully followed, no liberty being taken to improve the euphony by reconstructing sentences. Sometimes words and phrases are mispronounced by the medium, or by a slip of the pen misreported or mistranscribed, which, in the great mass of work of the kind which is got through, is not at all unlikely. At subsequent sittings, the spirit controlling will quite unexpectedly point out and correct these minor failings. The gentleman who reports the papers, A. T. T. P., does not on all occasions see the proofs, and as some of the expressions used are so unusual, they are sometimes modified in being printed. Thus in the communication from "Loyola," the term "sandal shoes" is given in type, but in the manuscript it was "satchel shoes." This term was not to be found in any list of words, and hence it was supposed that "satchel" was written for "sandal," and the latter word was employed. "Satchel," however, was right, as it meant that the shoes referred to were mere bags, —satchels—used to put the feet into, when so sore that any other covering would have been too painful to endure. These various particulars will occur to minds of experience, but we name them that the general reader and sententious critic may be helped in their difficulties.

MR. WILLIAM WHITE, who presided at Major Forster's lecture on Sunday evening, says, in a private note: "Major Forster gave an able, and what might be called a most comfortable discourse on the 'Spiritual Man the Real Man.' Miss Waite gave an admirable recitation—a poem of Miss Doten's."

NOTICE.—At the request of her friends, Mrs. Mellon will resume her Sunday morning seances, under the presidency of Mr. Armstrong. They will be held at No. 12, Byker Street, Heaton, beginning November 3, 1878, at 10.30 a.m. As those seances are for Spiritualists only, and the number of sitters limited, application for tickets must be made in advance.—Apply to W. ARMSTRONG, 3, Cross Houses, Upper Clarendon.

MAJOR FORSTER'S CONCLUDING LECTURE.

In accordance with previous intentions, Major Forster and Mrs. Forster will leave London for the South Coast next week, so that his last lecture for the present will be delivered at Doughty Hall on Sunday evening. The subject—"The Resurrection"—is one which cannot fail in his hands to be replete with interest and instruction to Spiritualists. We hope the friends of the Cause in London will muster in full force. Mr. Burns will preside.

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

LAST SUNDAY AT DOUGHTY HALL.

On Sunday evening, Mr. William White, author of, "The Life of Swedenborg," "Other World Order," &c., presided on the occasion of Mr. Forster's address, to which reference is made in another column. The remarks of Mr. White, which we have reported, were of sterling excellence, and we commend them to the careful attention of our readers.

In a newspaper I read the other day, a notice of the psychological experiences of Mr. Barkas, which were admitted to be curious and mysterious, but that Science would presently explain them all away. One constantly hears science thus used as a sort of bogey to terrify and confound; but let us ask, What is science? Science is literally knowledge, and is commonly and fairly used to describe such knowledge as is reduced to order or systematised. Thus we have the facts of astronomy organised as the science of astronomy, the facts of geology as the science of geology, the facts of chemistry as the science of chemistry, and so on. Such is science—knowledge so grouped as to correspond with the common reason of mankind. To speak, then, of Science as something outside of experience, as a god, as Jupiter from heaven, is to talk nonsense—a convenient sort of nonsense, and often a poetical sort of nonsense, but nonsense none the less. "The light of modern science" is a very popular phrase, but what is the light? and where is the light? By modern science nothing more is meant than the opening of our eyes to certain facts of existence overlooked by our forefathers, and attention to which not unfrequently draws our eyes from equally important facts which were familiar to our forefathers. I must say it, that many of the most loud-voiced representatives of modern science appear to me as insufferable, and that their arrogance is only equalled by their ignorance. They assiduously cultivate some branch of physics with more or less success, they exaggerate its importance, and hold in contempt, not unfrequently unequivocally expressed, the larger and deeper culture of their fellow men. I have sometimes heard it said that no man can get on in the world unless he is prepared to assist himself, and that we are each taken by the public at our own valuation; and I confess when I witness on every side the abject submission with which the wildest assertions of "distinguished physicists" are received, I begin to believe in the omnipotence of bounce and audacity. As to science making an end of Spiritualism, I reply that to use science in such a connection is to use it as Mrs. Gamp used Mrs. Harris. To argue with a chemist, or to demolish a chemical theory, it is necessary to have some acquaintance with the facts of chemistry; and the same is true of Spiritualism. But how many opponents of Spiritualism have thought it necessary to know before they prophesied! We are entertained with endless disquisitions about what is probable and what is improbable, about what is dignified and undignified on the part of immortal spirits, and about what is worthy of God and what is not worthy; and it is almost as foolish to answer such vain discourse as to utter it. Until the phenomena of Spiritualism have been encountered, no one is entitled to speak with authority. "Very true," it may be replied, "but alas! with all good-will, we cannot get at the asserted phenomena."

In a recent article Professor Tyndall says: "There are people amongst us who, it is alleged, can produce effects before which the discoveries of Newton pale. There are men of science who would sell all that they have, and give the proceeds to the poor, for a glimpse of phenomena which are mere trifles to the Spiritualist." I wish I could think there was more sincerity behind this declaration. Too often have we found men in the position of Tyndall disposed to sell all that they had rather than see and be convinced. We have not forgotten the tergiversation of Sir David Brewster, nor the price which William Crookes has had to pay for his hardihood. It would be a sad hour for Tyndall if he had to bow his head and say: "Peccavi; I am now a Spiritualist." Verily, it is much easier to maintain, "I cannot get at the facts," just as a geographer might say: "I don't believe in burning mountains, nor shall I be persuaded until I see one in the centre of Hyde Park."

THE Social Sittings at the Spiritual Institution will be inaugurated on Friday evening, November 8, at eight o'clock. Music, mediumship, clairvoyance, and social converse. A small contribution to cover expenses. All true friends are invited.

THE letter from Miss Slade will be read with delight by all lovers of right and justice. The power of the spirit-world is beautifully vindicated in the report extracted from *The Age*. The article shows what the London attack on Dr. Slade now amounts to. He is exalted, and his persecutors are laid low. The "English conjurer" and his employers cut but a sorry figure, while the phenomena through Dr. Slade's mediumship shine forth more brilliantly than ever. He will do immense good in the colonies.

THE USE OF TEMPERANCE LECTURERS TO THE CAUSE OF SPIRITUALISM.

John x. 41, "John did no miracle." John's preaching and baptism were only to repentance, and in this he presents a similarity to the temperance speakers of the present day, and those of various other agencies of reform, those who are indeed "preparing the way of the Lord," and ushering in a new order of things. They preach the subjection of the flesh to the spirit, and themselves practise self-denial, austerity, even sometimes asceticism. Why this last word should have gained a sinister meaning is hard to unravel. It is from the Greek verb *ἀσκήω*, to practise, hence "asceticism" is literally "a state only to be gained by exercise," expended in a particular direction, and so drawn off from all others. From meaning an "athlete," *ἀσκήτης* (our "ascetic") came to mean a "monk." What has all this to do with Spiritualism? Simply this; until people are brought more or less into this state of self-control, or whatever name we may choose to give it, we may keep our "pearls" of spiritual truth to ourselves, for outsiders will see no beauty, no lustre in them. Hence the great need for the noble task of these temperance pioneers to make ready a people for the reception of the truths of Spiritualism.

THE GIFT OF MORAL HEALING.

As opposed to John's lack of miraculous power, Jesus possessed in a degree truly wonderful the gifts of physical and moral healing, and by using the latter he really "forgave" sins. Not that he relieved people from paying the penalty of their guilt, but as he healed their physical ailments, so he healed their moral infirmities. He gave them power to resist sin, and by doing so he actually *ἀφῆκε* (*ἀφῆ*, *ἵνα* send away) put away, dismissed (hardly "forgave" in our sense of the word) sin. This gift of moral healing was perhaps the most striking to a serious mind of those possessed by Jesus, and appears to have been on many occasions exercised in conjunction with that of physical healing.

If Spiritualists were to think more about, and to covet more earnestly the bestowal of such an eminently superior gift as this, instead of picking mediums' characters to pieces, and indulging in idle speculations about the origin of evil, how much sooner should we be likely to see a fair attempt at a solution of that infinitely important and pressing question, the final and utter subversion of evil, and witness an effort which would be the true inauguration of a new and better order of things. I do not say that a man now could have the gift of moral healing in that fullness of measure in which Jesus possessed it, but I do say, that we have no reason to doubt that, like physical healing, it will be found to be a gift capable of cultivation by some.

I am aware that the subject of moral healing by animal magnetism was very well broached in an article in *Human Nature* for November, 1877; but as I have not observed any notice taken of the matter since, I bring it forward now and suggest that it is a subject worthy of all Spiritualists' consideration. It seems to me to be a branch of Spiritualism fraught with the deepest interest, closely bound up as it is with the well-springs of action, the heart, whence proceed all evil thoughts and other sins. Of course many of these evil actions and evil thoughts spring from an exterior source, the world of spirits around us, but then, a man need not give way to those who would mislead him, and the man, who knowingly suffers himself to be misled, is sadly to blame. "God will not suffer you to be tempted above that ye are able, but will also with the temptation make a way to escape, that ye may be able to bear it." If then, by the application of animal magnetism to those who are "tied and bound by the chain of their sins," used with the special purpose of moral healing in view, sins can be dismissed, put on one side, abandoned, and so discontinued, and by the same means a man may be strengthened to resist sin, surely this gift of "forgiving" sins should be sought for, and thus many a fellow being might be turned from the error of his way, and from the power of sin unto God.

THOUGHTS ON OUR PRESENT CONDITION.

Our present condition as Spiritualists is, as it were, one of morning twilight. Behind and around us we see the dark alleys of sin and ignorance receding, whilst before us stretch the vistas of light, the avenues of spiritual knowledge, shining with the glory that is to be revealed. Let us, then, be active and vigorous, as behoves those who have just escaped a night of death. "The sun of righteousness" is already arising for us "with healing in his wings." Blessed rays of an eternal sun, now rising never to go down! What symbol more beautiful than that of the gladdening, quickening orb of day could be chosen to represent the light of spiritual truth, now once again dawning clearly on the denizens of this earth, and which shall indeed presently lighten every man. May it be ours to help to shed abroad these glorious blessings amongst the sunless abodes of the children of this world.

"CAMBOR."

We are glad to see from a report from Stockton that Mr. T. M. Brown is on the right track, and is teaching the people the mysteries of mediumship and spirit-control. This he assured us was his custom when we visited him at Howden a few weeks ago. Our speakers, like most of the parsons, shoot over the heads of their hearers, and discourse on God and heaven, to the exclusion of information about man and his present surroundings. Possibly it is because knowledge of the latter kind is so scarce and talk on the former so vague, that we have so little of the one and so much of the other. We want to see more of the "Brethren" kind of work.

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THOMAS GALES FORSTER.

This veteran champion and advocate of Spiritualism is warming to his work. His long and arduous labours in America had quite exhausted his strength, and for some time he had found it necessary to have perfect rest in order to recruit his faded energies. A residence in England during the last few months, and a summer trip on the Continent have done much to restore his wonted health, and he has returned to his platform work full of his old zeal and eloquence.

For five-and-twenty years or more he has been in America one of the grandest and most popular speakers on Spiritualism, and the lofty theme has never suffered by his advocacy. Originally attracted to a seance with a view to scoff at delusion, or to detect imposition, he remained—to believe. Further investigation honestly pursued, in spite of obloquy and scorn, confirmed him in the belief that Spiritualism was the dawn of a new dispensation upon the world; and he threw himself into the work of promulgating the new faith with the self-devotion of an apostle. Indeed if self-sacrifice, enthusiasm, eloquent advocacy, and "labours more abundant" be the signs of apostleship, then Thomas Gale Forster's name must for ever stand out largely written in the records of Spiritualism in the earliest and most critical stages of its development. As his labours increased, so did his power, and so great at length did his influence become, that wherever he went thousands crowded to hear him, and few halls could be found large enough to contain those who would have come to listen to his burning words. During the greater part of his career he spoke under entrancement, but so thoroughly had his soul-stirring utterances become incorporated into the substance of his thought that they seemed his own. They were in fact his own, in some sense, and he stood with a fine personal presence before his eager and crowded audiences, like one of the old prophets, his lips touched with a live coal from the altar, and his soul "pregnant with celestial fire."

Like all who appreciate the higher claims and purpose of the spiritual philosophy, he soon learned that the phenomena, though essential in the beginning, presented the lowest aspect of the subject. His guides, finding him prepared by physical and mental idiosyncracies, poured into his receptive mind a deeper philosophy than that of the mere scientist, and the grand facts of our inner and spiritual being, and of our relation to the spiritual world around us, became revealed to him, as in an open book. Here was the secret of the power by which he held spell-bound the thoughtful and intelligent of his countrymen. He had penetrated—but with no rash or profane intrusion—into the awe-inspiring temple of truth, and his mind had caught a special illumination from the sacred shrine. Thus while men on the material plain were circumscribed within the narrow and inelastic limits of the realm of matter, while theologians were wrapped up in swaddling bands in the hard texture of a dogmatic superstition, he had become free from the impedimenta of tradition and prejudice, and had learned the mysteries of man's spiritual nature and of his real being. Thus he became a foremost "apologist" of Spiritualism and a successful exponent of its highest claims, with whom few dared to cavil. Taught at the best available fountain of truth and philosophy, he has long been a champion who could

"Foil at their own play

A dozen would-be's of the present day."

We have on previous occasions called attention to the lectures which Mr. Forster has given in Doughty Hall, but the pressure on our space has never permitted us to do anything like justice to the power and superiority of these addresses. Last Sunday he delivered another of these grand orations, and we can only say that if London were not steeped in materialism, till it has no appreciation of that which is spiritual, he would be able, without difficulty, to fill any of our largest theatres with eager audiences. We will not attempt any complete synopsis of that address, for it would materially suffer in the process of abbreviation at our hands. It is a lecture which ought to be either heard or read in its entirety. We regret this, however, the less because we understand that Mrs. Forster is now preparing for the press a volume of her husband's addresses, amongst which this one will doubtless appear. The text was, "The spiritual man the real man;" and certainly the treatment of this subject was both striking and original. The speaker traced the origin of man to the "Father Soul," and thus made us at once the sons of God,—our souls being divine, as divine in their essence, our sonship and the attributes of Deity being the legitimate heritage of man. In a manner most effective he told us that theology is no synonym for religion.

Here let us say that Mr. Forster is no iconoclast who would destroy our temples and desecrate our shrines. He would rather purge them of the impurity that has gathered around them and teach us how our intuitional perceptions, which instinctively

gravitate to God as the Great Father, are truths embedded in the heart of man, and can never be overthrown. We have seldom listened to anything so original and striking as the lucid statement respecting the delicate structure of the body, so fearfully and wonderfully made. The formation and functions of the brain, the expansion of the exquisite nervous ramification throughout the whole frame, the nature and office of the nerve and ganglionic centres, were themes on which the lecturer was quite at home, and we might have supposed we were listening to the address of some distinguished anatomist or physiologist in his happiest mood, rather than to that of a lecturer on Spiritualism, which is to so many, unfortunately, a stone of stumbling and a rock of offence.

This exhaustive description led up to a climax of sublimity. The lecturer, having shown the capabilities of the physical body, with its wonderful provisions adapting it to all the necessities of the inner man, revealed to us that it was after all only the "soul's echo," and not the man himself. So admirably was this done that something like a dramatic surprise revealed to us the old familiar trick in a new light.

Then we heard of the philosophy of sleep, "death's younger brother"; of dreams, entrancement, and delirium tremens; of nightmare, drunkenness, and somnambulism; of lunacy, and death. On these all-interesting themes, past and present delusions were exploded, and the minds of the listeners were stimulated until they almost felt a new faculty opened within them, and they could see and think spiritually without the material agency of the material man. Some in describing to us their experiences at this particular point of the address have remarked that not only did the speaker appear to be inspired, but that the audience caught the fire of his inspiration and illumination as they listened to his clear and incisive words.

"There is no death," was the bold but grand utterance of the lecturer, as he grew warm in his subject. "There is no death for man. Death, so called, is but elevation to a higher state, when man lives on without dependence on the bodily functions." There is nothing on earth to satisfy the human soul, no contentment on earth, and this is an evidence of the divinity that stirs within us aspirations after our Father, and heaven, our Father's home. For the moment the soul, the real man, is concealed in its fleshly tabernacle. Man as presented now is like the clay image, which, with rude hammer, the artist who had modelled it broke into fragments. The spectators who had admired its loveliness were amazed; but before their amazement could express itself, from the broken and scattered fragments there burst forth a golden figure—a fit image of a god. So man, when death rudely destroys the outer form, steps forth a child of heaven, and mounts to his native home.

SAUCE FOR THE GANDER.

To the Editor.—Sir,—Sauce for the goose should be sauce for the gander; and when, *apropos* the Williams-Rita affair at Amsterdam, a certain editor of a so-called Spiritualist newspaper, with a brutality only to be expected from the quarter from which it came, gave the Dutch version of the case (since admitted by the writer, Riko, in a letter to a friend, to be misleading at least in one important point), and had not the courtesy to ask his "friend" Williams for his account of the business, so that the charge and defence might appear together; moreover making on the one-sided report (that thus had a week's damaging run before those aimed at could make reply) adverse editorial comments that assumed the truth of the charges with indecent haste that seemed delighted to think a counter statement impossible, thus reversing the true English maxim of charitably supposing every man to be innocent until *proved* to be guilty;—when I, with sorrow, rather than surprise, saw this grossly unfair way of offensively making the unfortunate matter public, I could not, with the knowledge I possessed regarding a similar case—shared as that knowledge was by the editor in question—I could not, I say, help puzzling over the problem, why sauce for the goose should not be sauce for the gander.

For when, over two years ago, it fell to my unhappy lot to take from the portmanteau of a certain medium, endorsed by the B.N.A.S., of Great Russell Street, and written up with full knowledge of the ugly facts by the editor, who has a "branch" office "on the premises;" when from this medium's portmanteau I took drapery and false beard, that I had reason then to suspect were worn, and afterwards had *proof* that they were worn by the medium, conscious or unconscious, in "form manifestation," and thereupon forthwith put this scribe in possession of all particulars, we kept our counsel, as I think, wisely, and I quietly, but with increased vigilance pushed on my humble investigations, and have had the largest reward, larger than any other Spiritualist has had, from staying hasty judgment, and endeavouring, with no slackness of observation, through much experience, to think charitably of what in the past looked dubious pertaining to matters which neither I nor any other mortal can comprehend. Moreover, had not my counsels prevailed with friends at the time, and on the unhappy occasion referred to, the Movement would have suffered disgrace in the imprisonment of the medium in question, whose services have been in such large demand by members of the B. N. A. S., and whose account of phenomena, witnessed through him, were such a God-send to the editor, just about the time when the reports of the marvellous materialisations through Dr. Monck were being published by you, to the other's intense annoyance, *he having given out his determination to crush that prince of mediums*, yet all along knowing how the medium, then in his fickle favour, had fallen into as grievous a condemnation, but unvisited

on him, as now by this same scribbler, very inconsistently, is visited, *sans cérémonie*, upon Williams and Rita.

Whence then, this sudden access of virtue? Whence this merciful indisposition to tar all with the same brush? What was the price that purchased the exemption? And what the solution of the problem that sauce for the goose is *not* sauce for the gander?

I pause for a reply; but for weighty reasons it will not, I know, be forthcoming; and the Jesuit dealing that has too long disfigured our Cause in the quarter indicated, will not suffice with men who feel Spiritualism a diviner thing than mere pseudo-scientific coquetry, and *traffic* with it. But "the pseudo-scientific is this editor's forte," said I the other day to a professor, famed in the sciences, and honoured as a manly and out-spoken investigator of Spiritualism, and his reply was, "Yes, *very pseudo*."

But what a pity it is, when in the commendable endeavour to remedy the early disadvantages of life in point of a neglected education, the improvement of the head should so impair the heart that just judgment cannot be rendered, and moral obliquity to truth and fact obtains, and in no way is mitigated by courtesy and gentlemanly feeling: these so utterly wanting, not only in the present instance, but from my own experience of him, I know to be chronic in respect of the latter qualities, and normal to an abnormal degree as touching the former.

I don't suppose it hurts you, but by many of the Thirty-eighters, *et hoc genus omne* of Great Russell Street, you, Sir, are blamed as the medium-excuser, shelterer, and shield: the *egis* of your large heart is over the accused and persecuted. Well, it is an honourable taunt. Better to "hope all things and believe all things" than distrust everybody and believe nothing. Yet, to show that when *interest serves, and clique and faction are at stake*, the partizan support and advocacy of one whose character has been blown upon is possible on part of the editor whose double-dealing I execrate, is part purpose of my letter. For the way in which the fraud of one (above referred to) was winked at by him, and the alleged fraud of others was greedily noticed and commented upon with mischievous precipitancy, deserves exposure; and, for the life of me, I cannot see how, if Eglington were innocent, he could, before he had heard both sides, have the elastic conscience to judge Williams and Rita guilty.

But, disingenuous as this editor is; prone to cock accounts of seances as he is, and tamper with manuscript sent him; accustomed as he is to the use of scissors and paste in the way of furnishing padding for his paper; untruthful in his reports as he is, and grossly mendacious as his conduct towards your present correspondent has been, I fear he is not altogether alone in the mischief he does regarding the Movement he by no means adorns, and is so little calculated favourably to recommend (and I have been watchful of the man since he first showed the cloven foot by telling me, ten months ago, that "*it was time that Dr. Monck was put down*"), for if report be not another very liar (it customarily is, therefore I heed it not), in this case at least, coming from two witnesses, one a well-known member of the B.N.A.S., the other the wife of a very active member at Thirty-eight, I am bound to believe it. And deponents affirm, regarding the medium graduate of the association, whom the crafty editor, in leaded type, so largely countersigned—unwelcome knowledge of facts to his prejudice notwithstanding—on one notable occasion, kept dark by the authorities, this their instrument was, through some mishap with the curtain at Thirty-eight, detected dressed up playing ghost; and the word went round, "Hush! this must not be known, for he is *our* medium." Yet when at a special council meeting on the Amsterdam matter, I asked whether any medium in the late employ of the B.N.A.S. had not been caught personating a spirit-form, there was a faint response in the negative, and no one seemed to be aware of the circumstance to which I referred, though those were present who ought to have known, and the editor was present who *did* know; and yet, with his knowledge of what I knew, he could write up one, and write down others—Williams and Rita—no whit more implicated in the appearance of wrong doing than his *protégé*, whose muslin and false beard I took from the portmanteau, and had in my possession for several weeks.

Truly these inexplicable matters are discomfiting, and more than sufficient for great searchings of heart.

MEMBER OF COUNCIL, B.N.A.S.

THE MEETING AT LANGHAM HALL.

Mr. J. Enmore Jones was successful in securing the attendance of a goodly number of respectable Spiritualists and friends at the above Hall, 43, Great Portland Street, on Thursday, October 24, for the purpose of meeting an old friend and co-worker, Mr. D. D. Home, and also Mrs. Kate Fox-Jencken. The proceedings commenced exactly at 8 o'clock, Mr. Jones occupying the chair; and on the platform, beside the speakers, Mr. Thomas Gales Forster, Mr. Thomas Shorter, Dr. Carter Blake, and Mr. Hunter, were our lady friends Mrs. Georgina Weldon, and Mrs. Kate Fox-Jencken.

The Chairman began by stating that Mr. D. D. Home had been staying with him the past week, but on the Saturday night was taken with a severe illness, yet, withal, had up to the Wednesday, been in hopes of attending the meeting, when Mr. Jones received a letter from Mrs. Home, at Paris, begging him not to overtax her husband's strength or risk the danger of further injury to his health by pressing him to attend the meeting; and on that (Thursday) morning Mr. Home had completely broken down, so that his presence at that meeting was impossible, nor could Mr. Jones or the friends who had come to welcome Mr. Home, desire his presence under the painful circumstances. Mr. Jones stated further that Mr. Home had been travelling quickly from beyond St. Petersburg, which had helped to bring on the relapse.

The Chairman then spoke of the great personal friendship he had for Mr. Home, and of the high esteem in which that gentleman was held by Spiritualists in this country and elsewhere, and how greatly honoured and gratified they would have been by his presence at that meeting. Mr. Jones went on to speak of Mr. Home's extraordinary powers as a medium, and cited an incident in his own personal experience, and spoke no less warmly of his esteem for Mrs. Jencken and the satisfactory mediumistic gifts that lady and her sister possessed.

After reminding his hearers that only twelve minutes was allowed to each speaker, the Chairman, in a few well-chosen remarks, invited their esteemed friend from America, Major Forster, to address the meeting, which he did as follows:—

I am afraid your president, ladies and gentlemen, has over-rated my ability as an orator; nevertheless, I have a few words to say at his request, and in rising to address you upon the present occasion I cannot but feel that language is inadequate and the time altogether too short for a full expression of all the thoughts and memories that are struggling for utterance. We have assembled this evening for the purpose of manifesting in some slight degree the high esteem that we, as Spiritualists, entertain for two of the mediums and exponents of our glorious faith; two workers, who, by the most wonderful and patient labour, have largely contributed towards the wide dissemination of the idea of a demonstrated immortality throughout the world—earnest workers who, for years have stood as sentinels upon the watch-towers of free-thought, and as channels of inter-communication, through whom the prayers of earth could be heard by the angels, and their own undertone of consolation in reply whispered to the aching hearts of humanity. And I feel to-night most strongly, that we, as Spiritualists, never have been, and, I fear we never shall be, sufficiently grateful for the sweet beneficence of such soul service.

I am at a loss, not for what I shall say, but for what I shall not say, there is so little time to open out the library of the past; but I recollect my friends, the first time I saw Mrs. Jencken, more than a quarter of a century since; she was then but a child, little Katie Fox; she was accompanied by her sister, now Mrs. Kane, and they were under the charge of their blessed good mother, who has since gone to her guerdon in the land of the beautiful. Up to the moment of my meeting these girls, I had been, alas! it is too true, a bitter opponent of the Cause they represented. As the editor of a paper, published at a place upon the Mississippi River, I had given expression to some very foolish and very unkind words in regard to Spiritualism and its mediums—and this is a practice, I fear, too prevalent in the present day, I am sorry to say, especially on the American side of the Atlantic.

In a happy hour for me I was induced by a friend to attend a seance given by these young ladies. Animated by professional pride, or rather vanity, and by an assumed conviction that fraud was about to be practised, I visited the seance as requested, and, to be brief, I entered that room scoffingly. I left it, after a few sittings, full of gratitude and praise, for the evidence which I received of the presence of disembodied yet individualised intelligences was overwhelming, and altogether convincing. Fully satisfied of my folly in the past, I at once changed the tone of my columns, and advised my readers to investigate for themselves the great truth of the work assumed to be demonstrated in their midst.

Not long after this I heard of the development of Mr. Home as a medium, and of the wonderful manifestations presented through his organism, and I can well recollect with what joyous anticipations we heralded him as an efficient co-worker in our cause. I never yet, however, so broad is our country, have met him; but I wish he were here, that I might say in his presence that our greatest anticipations have been realised; for through his own personal integrity, and the wonderful character of the phenomena presented, no one has been more faithful or more successful in disseminating the fact of spirit-communication wide over the continent.

When, my friends, through the instrumentality of the young ladies we are speaking of, I first became satisfied of the perpetuity of individual consciousness and individual progress beyond the grave, and that the loved and departed of earth can and do communicate with the aching hearts of humanity, then, indeed, did the brilliancy of the existing present shed an illuminating ray over all the possibilities of the future, whether for time or for eternity, and the well-spring of sweet waters in the heart became at once and for ever inexhaustible; and to-night, esteeming our mediums as messengers of the divine, I feel that I can unite with Elizabeth Barrett Browning in her sweet lines—

"Oh, the little birds sang east, and the little birds sang west;
And I smiled to think God's greatness
Around our incompleteness—
Around our restlessness, His rest.

Since the period of which I have been speaking, Spiritualism has been unprecedented in its reception by mankind, and its startling facts and its philosophical truths have given an impetus to the human mind unprecedented even in this teeming century; and it is not surprising that this should be the case; indeed, it could not have been otherwise, for Spiritualism has charms that cannot be ignored. In vain has the sceptic proclaimed that our facts are a delusion and our theories unintelligible nonsense. Men and women will look and listen; and, indeed, so startling have been its assumptions, and so conclusive have been its logical deductions, that it may be said that Spiritualism has commanded men and women in the present age of utilitarianism and money-getting propensity to stand still, as it were, and listen for a while to the whisperings of their inner and better impulses. In the emotional nature of mankind Spiritualism first found a lodgement. True, many of us now know that its wonderful revelations are in accordance with true scientific demonstration, philosophical in their results, sanctioned by reason, and in accordance with true religious teachings.

Major Forster continued at some length and in beautiful language to depict the blessings of Spiritualism upon mankind. He said: Originally appealing to the affections, it has satisfied the judgment; and some of the best minds of the age are now numbered in its ranks. This brief span of earth-life is but a segment of the vast cycle of existence, and the largest segment by far is beyond the grave. Spiritualism, he said, sets a higher estimate upon man than perhaps any other school of thought.

The speaker concluded with a brilliant peroration, and his address was one which all heartily appreciated. He was followed by Mr.

Thomas Shorter, who was warmly received, and said he deeply regretted the absence of Mr. D. D. Home, and the cause of it. He was glad to meet the lady through whom Spiritualism was inaugurated more than thirty years since, and added that the phenomena through these mediums were so remarkable as to arouse the attention and win the support of many distinguished minds in literature and science, and many other persons of high social position and influence. He considered it astonishing the progress the Spiritual Movement had made in face of all the discouragements that had presented themselves; in face of all the prejudices which had been made, Spiritualism had passed through this fiery ordeal and was able to stand erect in the parliament of science and before the world. Amongst others who had contributed to this result were especially the friends whose services they were met to recognise that evening. They had borne reproach and scorn in the earlier history of the Movement as champions of spiritual truth, and it was the glorious privilege of the assembly to accord them their warmest sympathy and heartfelt thanks.

At the conclusion of this very excellent address, Mrs. Weldon and Mrs. Jencken left the platform, the former lady having to fulfil another engagement of a public character elsewhere.

Dr. Carter Blake made some remarks upon Spiritualism in its relation to science.

The Chairman spoke in regret of the absence of Mr. S. C. Hall, who had been expected, and mentioned that the Rev. Maurice Davies had promised to be present, but had not put in an appearance. Mr. Jones then alluded to the further object of the meeting, "to review the work done in the past and the present, and consider that to be done in the future." He then introduced a gentleman "connected with the daily press," Mr. Hunter, as one who could tell them all about the future. This speaker said that Spiritualism was a great movement arising in these latter days, and that it was an outcome of Christianity. The cause of human misery and suffering, and notably our present political troubles, was, he felt, the result of man taking the government of the world out of the hands of God. The Messiah, he continued, came into the world and died for our sins. He hoped that they would all entertain only good ministering spirits; then they would be heirs to salvation; and he prophesied the coming of the millennium at an early date, when spirits would walk this earth hand-in-hand with, and visible to, mortals in the flesh.

The Chairman occupied some time at the close with a further consideration of the churchal hymn-books, and pointed out that there ran through the whole of them the acknowledgment that God had given to us eternal life, and Spiritualists held exactly the same belief; and from this he seemed to argue that the Church and Spiritualism should go hand-in-hand, and together encounter materialism, which was making such inroads into the Church. Whilst the churches were empty Spiritualism came to the front and to the rescue. He urged all, especially the young and vigorous men, to give him their support to embue the churches with Spiritualism. He intimated that he would require to hold regular meetings, and engage public speakers, and a free press, or an organ of their own. He would need hearty sympathy and monetary assistance of all Christian Spiritualists to launch them into an early and triumphant victory. We did not observe any marked response to this appeal, nor did we see or hear of any practical steps being taken.

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

BIRMINGHAM.—We have received a very encouraging letter from B. S., informing us of the success of an eloquent and touching address delivered by Mr. Kiley, of Macclesfield, at Mr. Perks's rooms, 312, Bridge Street West, on Sunday evening last. Mr. Kiley is an able man, and we would be glad to hear of him often. We cannot, however, give expression to that portion of the letter which sets up like two fighting cocks to peck at each other, what B. S. calls "Christian" and "Secular" Spiritualism. If it is "Christian" Spiritualism to keenly seek the opportunity to sneer at and deprecate those who don't belong to a certain sect, then we say that "Christian" Spiritualism is not the kind of religion lived and taught by Jesus, and we don't think it is in accordance with the true spiritual nature and welfare of man. Let us shut out all creedal distinctions, and be brethren indeed. The Cause is looking up in Birmingham.

NO. 1 INSTITUTION SEANCES.—On Oct. 29, seventeen persons assembled. After a scriptural reading, Mr. Towns was controlled and said: "There is some mind in the circle in a state of confusion. I see the words Matthew, Mark, Luke, John." This, I must state, had reference to myself. On Sunday evening Mr. White at Doughty Hall read from John xiv. When I got home I felt impressed to write on that chapter, and on looking for the place, I had opened the Bible at John's Epistle, and of course found that it did not contain fourteen chapters, which occasioned some confusion in my mind; but, repeating the books of the New Testament in their order, I at once found the passage desired. This repetition of my experiences, of which I had told no one, to my mind shows that the control must have been with me on Sunday evening, and was cognisant of my thoughts and occupation. My Spiritualism proceeds from self-conviction, derived from many facts that have come under my notice. When the seance proceeded "W. Penn" controlled; said he was born at Tower Hill in 1644, was educated at Oxford, became a Quaker, and for his preaching was imprisoned in the Tower and afterwards in Newgate about 1681. He went to America and established what is now the state of Pennsylvania, which was given to him by Charles II., then known as the New Netherlands. He gave many other particulars, and much excellent moral counsel.—J. KING, O.S.T.

SPIRITUALISTS OF THE EAST CHESHIRE AND NORTH DERBYSHIRE DISTRICT. QUARTERLY REPORT.

It is with great pleasure and encouragement that we lay before you the quarterly report of this district. The financial affairs of the Society are in a healthy and prosperous condition, a balance being in the hands of the treasurer of £1 12s.

The meetings of the Society are well attended; the meeting room at New Mills continues still to be crowded with eager inquirers into Spiritualism. The whole neighbourhood and district is greatly excited by the wonderful eloquence and beauty of the addresses of Mr. James Wright, trance medium. During the quarter Mr. Wright in the trance state has addressed 41 meetings in the district. Some of the meetings have been very large and successful.

The meetings at Whaley Bridge have awakened a lively interest in the subject, no less than 600 persons being present at the last meeting, full report of the proceedings being given by the press, so that great good has been done. Mr. Wright's house continues to be besieged by visitors to his home seances, where all comers are welcomed. It is with pride that we record the fact that Mr. Wright never receives a penny from us for his arduous labours. He conducts two services at New Mills on the Sunday, and at Disley, Furness Vale and Whaley Bridge during the week-nights. Since Spiritualism was planted in this district two years ago, about 300 persons have been convinced of the truth of Spiritualism. We have developed at mediumisms, two of whom, Mr. and Mrs. Wright, are a great asset to the Cause.

It is under consideration to build a new hall; steps are being taken to secure the land. The money is being raised by the members in £1 shares, on the building-society principle. The library contains the standard works on Spiritualism and is very useful to the members.

We thank God for his great goodness and love in thus prospering the work of our hands.—Yours truly
JAMES SAVILLE.
New Town, New Mills, October 24.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday last, October 27, Miss Keves again occupied the platform, taking for her subject, "The Gulf Fixed," according to Luke xvi., which was read by the Chairman as the lesson. The control handled the question ably, touching on the law or facts or attraction and repulsion in every day life.

Miss Keves attended the seance in the evening, giving several tests and several personal admonitions.

On Tuesday, October 29, Mr. Iver MacDonnell delivered a most comprehensive lecture on, "The Teachings of Jesus," with special reference to the church as an institution.

On Tuesday, November 5, Mr. Wilson will deliver a lecture entitled, "A Model Country; or, a Town in the Tyrol."

The quarterly tea-meeting will take place on Sunday, November 24; further particulars next week.
CHARLES WHITE, Hon. Sec.

ERRATUM.—Article, "Common Sense, Value of Authority, Reason," &c., italic phrase, printed "as few understand it," should be, "as you understand it."

MR. WESTGARTH will be in Consett district November 2 and 3, and will be glad to receive invitations from surrounding places. Address, care of Mr. Hardy, Engine Sheds, Consett, up to Tuesday, November 5, or to Mr. Westgarth, Sheriff Hill, Gateshead-on-Tyne.

We hear that arrangements are in contemplation to hold a series of Sunday evening meetings at Ladbroke Hall, Notting Hill, to be addressed by Mr. W. H. Lambelle. If properly managed, the attempt cannot fail to ultimate in success.

MRS. GEORGINA WELDON gives a lecture at St. James's Hall, Regent Street, on Tuesday evening, November 5, at 7.30, on the recent trial at the Old Bailey and the Lunacy Laws. Tickets 5s., 2s. 6d., and 1s. each. There will no doubt be a full attendance, as the interest in these laws, and Mrs. Weldon personally, is becoming very great.

WRECKENTON.—Mr. J. Bell informs us that Mr. J. Dunn gave two addresses on October 13th, which were very beautiful and much appreciated. On the 20th, Mr. Campbell from Ouston, also gave two addresses concluding with poems. The efforts of both speakers gave great satisfaction, and the friends accord their sincere thanks for their kindness.

At a seance held by Mr. Towns, at the Spiritual Institution, three weeks or so ago, a spirit calling himself "Archibald Sinclair" manifested through a lady present, as stated in the MEDIUM. Can you supply any information in the MEDIUM or otherwise as to his residence in earth-life and his occupation. It would furnish a beautiful test for several people I know.—Yours, E. F. GRAHAM, Red Hill, Wellington, Somerset, Oct. 28.

OSSETT.—At Queen Street Rooms, on Saturday, November 9, Mr. Morse's visit, ten at 4.30; tickets 9d. each. Entertainment to follow. Instrumental music on piano and violin by Mr. Eddison and Mr. Owen, of Leeds, Mr. John Kitson and Son, Gawthorpe. Choice songs by Miss Eddison, Mr. Dent, and others. Speeches and recitations by Mr. Morse, Mr. Ponton, Mr. Armitage, Mr. Dobson, and other friends. There has never been such a grand gathering of friends before in Ossett. On Sunday, November 10, Mr. Morse will speak at 2.30 and 6 o'clock, and on Monday evening also.—CHARLES HALLGARTH.

WHALEY BRIDGE.—On October 16, Mr. J. Wright, of New Mills, delivered a trance discourse at the public Hall, an audience of from 400 to 500 being present. Mr. J. Hibbert, of New Town, presided. The audience was so unruly that the control had to be discontinued in the middle of the discourse, which was, however, resumed at the residence of the medium to a few choice friends. Mr. John Lithgow was on the platform at the public meeting, and gave the audience some interesting experiences. All this opposition and newspaper correspondence is fanning the fire of inquiry in the district.

MR. MORSE'S APPOINTMENTS.

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

GATESHEAD-ON-TYNE.—Saturday, November 2. Temperance Hall, High Street. Evening at 8. Subject—"Intemperance: an Offence against Humanity, and the Enemy of Social Order."

NEWCASTLE-ON-TYNE.—Sunday and Monday, November 2 and 3. See Society's list below.

STOCKTON.—Tuesday, November 4. Unitarian School Rooms, at 8 p.m.

FENCEHOUSES.—Thursday, November 7.

CHESTER-LE-STREET.—Friday, November 8. Reply to Rev. W. Baitey.

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

BRADFORD.—Tuesday and Wednesday, November 12 and 13.

LIVERPOOL.—November 17 and 18.

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.)

KEIGHLEY.—Sunday, Nov. 3, Spiritual Lyceum, at 2.30 and 6.

BRADFORD.—Nov. 4, Chamber Meeting. Nov. 5, Charlotte Street, Manchester Road, at 7.30.

DARLINGTON.—Nov. 6, Chamber Meeting.

STOCKTON-ON-TEES.—Nov. 7 and 8, Chamber Meeting.

NEWCASTLE-ON-TYNE.—Nov. 10, 11, 12, 17, and 18.

SOUTH SHIELDS.—Nov. 13. Meeting at Mr. Price's, 75, Campbell St.

GLASGOW.—Nov. 24 to Dec. 2, inclusive.

SOVERBY BRIDGE.—Dec. 8.

MIDLAND COUNTIES.—Work for District Committee. Dec. 9 to 15.

MR. T. M. BROWN'S APPOINTMENTS.

(Address, Howden-le-Wear, R.S.O. Durham.)

At Home till November 7.

DARLINGTON.—Nov. 7 and 8, at Mr. Wm. Dixon's, 58, Bondgate.

MALTON.—Nov. 9 to 11, care of Mr. Geo. Hall, Stationer, Finkle Street.

Selby, York, Leeds, Wakefield, and southern journey to follow. Friends will oblige by making their arrangements as speedily as possible.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES AT WEIR'S COURT, NEWGATE STREET.

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

LECTURES FOR NOVEMBER.

Sunday, 3rd, at 2.30 p.m. "Spiritualism: a Prophecy."

Mr. J. J. Morse.

Sunday, 3rd, at 6.30 p.m.—"Man's Bible versus God's."

"

Monday, 4th, at 8 p.m.—"The Coming of Christ."

"

Sunday, 10th, at 6.30 p.m.—"The Word of God and How to Read it."

Mr. E. W. Wallis.

Monday, 11th, at 8 p.m.—"The Soul and its Powers."

Sunday, 17, at 6.30 p.m. "The Great Beyond as revealed by Spirit-Communications." Mr. E. W. Wallis.

Monday, 18, at 8 p.m. "Faith: False and True."

Sunday, 24, at 6.30 p.m. Trance Address. Miss E. A. Brown.

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.—Dark Circle. For Members only.

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

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

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

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

A Tea and Happy Evening will be held on Tuesday evening, Nov. 12.

WRECKENTON.—Mr. Westgarth will speak at the house of Mr. Jacob Bell, Ship Lane, on Sunday, November 10, at 2 o'clock in the afternoon, and 6.30 in the evening. A kindly invitation to all.

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SUNDAY, Nov. 3.—Major Forster at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, Nov. 5.—Select Meeting for the Exercise of Spiritual Gifts.
THURSDAY, Nov. 7.—School of Spiritual Teachers at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, Nov. 3.—6, Field View Terrace, London Fields, E. Service or Seance, at 7.
MONDAY, Nov. 4.—Hall, 298, Commercial Road, E. Seance at 8.
TUESDAY, Nov. 5.—Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
TUESDAY, Nov. 5.—6, Field View Terrace, London Fields, E. Seance at 8.
WEDNESDAY, Nov. 6.—Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, Nov. 7.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, Nov. 8.—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, Nov. 3, ASHTON UNDER-LYNE, 155, Fleet Street. Public, at 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hookley, at 8.30. Seance, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 8, 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.
KINGHLEY, 2 p.m. and 5.30 p.m.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street, at 11 a.m.; Seance for Spiritualists only. Public Service at 6.30 p.m.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, Nov. 5, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.
NEWCASTLE-ON-TYNE, Psychological Society's Rooms, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter, 47, Wilson Road, Well Road, Heeley, at 8.
WEDNESDAY, Nov. 6, ASHTON-UNDER-LYNE, 28, Sentinel Street, at 8 p.m. for Inquirers. Thursday, Members only.
BOWLING, Spiritualists' Meeting Room, 6 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street for Development at 7.30., for Spiritualists only.
DURBY, Psychological Society, 9, Full Street, at 8 p.m.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
NEWCASTLE-ON-TYNE, Psychological Society, Improvement class, at 7.45.
THURSDAY, Nov. 7, GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
NEWCASTLE-ON-TYNE, at Psychological Society's Rooms, Weir's Court, Newgate Street, at 8 p.m.; Seance, for members only.
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APPENDIX.

I. Copies and Fac-Similes of various Direct Writings.

II. *Answers to Some Questions by Ruissdal and Steen.*—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruissdal became a Painter. Mediumship and Strong Drink. Ruissdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruissdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruissdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruissdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruissdal's Betrothed. The Story of Steen and Jan Lievens. Ruissdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruissdal and Steen on their Pictures. Condition of Persons Plying in Idiocy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruissdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruissdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruissdal's Waterfall in Moonlight—a Test. Ruissdal on Home. Eternity of Matter. Recovery of the "Lost." Ruissdal on Contemporary Painters and Painting. Contemporaries' Names (given direct). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. *Other Phases of Mr. Duguid's Mediumship.*—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.