



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

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[PRICE ONE PENNY.]

RECEPTION GIVEN AT THE SPIRITUAL INSTITUTION, LONDON, TO THE REV. SAMUEL WATSON, D.D., MEMPHIS, TENNESSEE.

On Tuesday evening, a nice little party of the friends of Spiritualism assembled at the Spiritual Institution, 15, Southampton Row, to meet Dr. Watson prior to his return to America. The company embraced many who were either Americans or had been in that country, so that the guest of the evening felt amongst friends in more respects than one. The agreeable social intercourse with which the evening opened was interrupted by the calling of Dr. Sexton to the chair, that the more formal proceedings might be commenced without delay. The Chairman introduced Dr. Watson, who thereupon at once addressed the meeting.

Dr. Watson commenced by expressing his pleasure at meeting so many friends in that free, easy, social manner. He had been assured by friends in spirit-life that much of the enjoyment of those in the higher state proceeded from such occupations. He had been a Methodist preacher and a class leader, and he considered that evening's exercises as a spiritual class meeting. The best place to examine into Spiritualism was at the quiet family circle. It was probable that there was a medium for every family in the world, if the faculty were persistently sought for. Last year in Louisiana several of his family had been developed as very good mediums at a domestic circle. He named a lady who had sat thirty times before she got any manifestation, and yet now through her mediumship spirit-friends could show their materialised forms in broad daylight, and converse with the sitters. With himself and wife at the table he had been able to obtain demonstrations of the most satisfactory kind. The spirit of a deceased wife could post them up at home as to his wanderings, and those left behind were quite easy and contented under the circumstances, sustained, as they were, by information thus conveyed. Morse's telegraph was a grand invention, but the spiritual telegraph went not only all over this world, but to heaven also. The spirits themselves rejoiced over the opening up of this communion. In America its success had been more glorious than was recorded in the history of any church or movement. We must be liberal in our views, recognising the immortality of the soul and eternal progress in the spirit world, but dealing charitably with those who could not see exactly with us. All had errors, which it was their life-work to drop one by one. Taking up an umbrella and expanding it, the doctor said men's differences were like the points round the edge of the umbrella, but they all met at the top. He hoped the time was not far distant when this glorious truth would fill the whole earth.

The Chairman intimated that he would be glad to hear any remarks from those present.

Mr. Burns, of the Spiritual Institution, said he rose at that early part of the proceedings, as he had more acquaintance with the gentleman they met to honour than the others had. Dr. Watson had not spoken at all of his own personal sacrifices in connection with Spiritualism. He had been reading "The Clock struck One," and found that its author had had to contend with very much opposition in his defence of Spiritualism. Somehow, the speaker said, he was more drawn to those who suffered for truth than those who gained riches and honour by it. There were plenty ready to accept good things, either for truth or error, but few cared to make themselves uncomfortable on account of truth. He would rather be Jesus in the Garden weeping tears of blood, and apparently deserted by both heaven and earth, if he did so for the truth's sake, than be the chosen of the rabble, the pet of priests, or the mouthpiece of kings. He thought that those like himself were in the habit of underestimating the sacrifices of gentlemen who had descended from honourable social positions for the sake of Spiritualism. Their guest was one of those few devoted souls. He had turned his back on his church, with which he had been so long connected, and relinquished all that is supposed to be worth having in society. Such noble conduct was worthy of study, that our good resolutions might be strengthened and the weak aided in their efforts to do their duty.

The Rev. A. K. MacSorley said he entertained a very high regard for the position taken by Dr. Watson. As a clergyman of the Church of England, he knew what it was to bear the brunt of popular censure, and

he could assure the meeting that he did not at all enjoy suffering, but would rather avoid it if he could. He gave a variety of instances of spirit-communion, which ought to convince all reasonable men, and passed a high eulogy on the character and labours of Judge Edmonds, who he thanked from the bottom of his heart for the good he had derived from a perusal of his writings on Spiritualism.

Mr. Thomas Shorter, editor of the *Spiritual Magazine*, then proposed the following resolution: "That we give a hearty greeting to the Rev. Dr. Watson, of America, and beg to offer him our sincere sympathy in the sufferings he has had to undergo in the cause of Spiritualism, and to express our earnest wish that he may long be spared, and blessed with health to carry out his future intentions to promulgate the glorious truth of spirit-communion." He was at all times glad to welcome a brother from America, from which country we had derived so much in connection with Spiritualism; but the fact that Dr. Watson came amongst them recommended by Judge Edmonds rendered the occasion of greater interest. He, however, heartily welcomed Dr. Watson on his own account, and particularly as he had been a sufferer for the cause, left his church, and severed ties of many years' standing. Mr. Shorter regretted that the doctor's stay was so brief, and that a larger number of friends could not have the pleasure of meeting him, but he looked forward to another visit at a future time. He would remind their visitor that the numbers who attended the meetings in this country did not by any means indicate the real advance of Spiritualism, as these people were not so prone to assemble themselves together as their cousins on the other side of the ocean. In this country the literature and the private form of investigation were more largely in use; yet he conceded that Spiritualism had made advances in America which we had not at present reached. He was glad to welcome Dr. Watson from Tennessee, that state from which their friend Dr. Ferguson came, whose visit to this country all who knew him remembered with pleasure.

The Rev. F. W. Monck, in seconding the resolution, felt some degree of diffidence. He was as yet a novice, and unknown to most of those present. He felt an interest in the doctor from the fact that he came from America, and also because he had passed through the fire, an ordeal which the speaker had himself experienced. He felt that all who had a work laid out for them by the invisible God were immortal till that work was accomplished, and no form of opposition could till then harm them. Mr. Monck gave some of his experiences in spirit-communion. Recently, he sat for spirit-photographs with Mr. Beattie and Mr. Tommy, at Bristol. He desired them all to join in wishing for the spirit he had in his mind. On the plate there came a female figure with one hand on his, and bending over him as he did over the mortal remains of his wife that day six years. No one present knew that he had been thinking of his wife. He had always regarded the anniversary of her death with much pain, but Spiritualism had so altered his views and feelings that he forgot the day, and had it recalled to him in the interesting manner above recorded. He said we ought to be jealous of Spiritualism, and retain it as a high and holy thing, and try to protect it from coarseness and defilement. He thought, by proper arrangements in the circle, the manifestations might much improve, and set aside the charge of trifling and unpleasantness which was sometimes urged against them. He warmly seconded the resolution.

Mr. Everitt rose to support the resolution. He hoped the Father of all would everywhere protect their guest, and that angel-friends would shower down blessings upon him. As an instance of rewarded perseverance, Mr. Everitt gave the experience of Captain Hunt, who had travelled much, and seen many mediums. He was repeatedly told that he would make a good medium himself if he would sit forty times. At last he determined to try the experiment, and at much inconvenience, and amidst great opposition, he devoted from ten to twelve o'clock for the required number of nights to sitting for development. As the allotted number of sittings passed on, his faith began to waver, for he had received no indication of success; but on the last evening, during the last hour, and in the last quarter of an hour, he heard tiny raps, which encouraged him to persevere, and at the time Mr. Everitt knew

him he enjoyed what he would not have lost for many more nights of waiting. That gentleman in Mr. Everitt's room saw luminous writing which he said would be given to them through Mrs. Everitt's mediumship, and eighteen months afterwards the prediction came to pass. Now at every sitting they had the lights and writing as described by that very extraordinary medium.

Mr. Morse was controlled by his spirit-guide, "Tien-Sien-Tie," and in the trance said he embraced that opportunity with great pleasure, and was glad to meet with one who had followed the plough of Spiritualism for so many years, and through persecution had at last achieved such a distinguished victory. International visits of that kind were of great importance. Each one brought with him his peculiar sphere, natural and spiritual, which could exercise a distinct influence on others when their minds were excited to receive such impressions. Even simple social visits had a profound psychological value, but the one which they were at present honouring was of much more importance. The frivolity to be met with in Spiritualism was sometimes due to the fact that spirits had to talk folly so as to reach the foolish. By improving themselves men would be prepared for the reception of higher teachings.

Mr. Ganney said he had lived some time in Kentucky, and recently had met an old friend from that region, and on asking him as to the state of Spiritualism his friend said that it had been considerably promoted by a book called "The Clock struck One." This was the work of Dr. Watson, and that simple incident showed that the doctor did not keep his light under a bushel. The speaker said there was an outcry against the honesty of mediums, but he thought there was a great want of honesty in English society, for when people got to know the facts of Spiritualism they endeavoured to speak and act as if they knew them not. To such the doctor's example was instructive.

Dr. Sexton said they had heard much from the gentlemen, and now he would be glad to have some remarks from the ladies.

Mrs. Berry acceded to the Chairman's good-humoured appeal, and expressed her pleasure at meeting Dr. Watson. She had attended that meeting to congratulate the doctor on the position he had taken in respect to Spiritualism.

The Chairman then read the resolution, when it was carried with acclamation; and turning to Dr. Watson, Dr. Sexton conveyed to him, in the name of the meeting, the pleasure which it gave them to have the doctor as their guest that evening. He regretted that the visit was so short, but hoped that they would see him in this life yet again. He would be glad to see him at work on the platform of Spiritualism in this country, and he hoped Dr. Watson would be carried in safety to his home in America, and long live to engage in the work which he had assisted and honoured by his co-operation.

Dr. Watson, in reply, said he was at a loss to express himself, he felt so much overcome by the unexpected kindness he had experienced that evening. Few things in the whole course of his life had given him so much pleasure. While in New York Dr. Bond in spirit-life had, through the mediumship of Mr. Mansfield, told him that Judge Edmonds had a parcel of letters of introduction ready for him to deliver when he got to London. He was not aware of this, but when he reached the judge's a few minutes after, he found them, and the only one he delivered was to Mr. Burns. All the others were so scattered about that he could not find time to reach them. A spirit had told him that he would give his experience in London. In America he had expressed his sentiments on Spiritualism openly for many years, and yet it did not stand particularly in his way in the church. They had elected him to an editorial position, and to the annual and general Conferences. His views were known to the Bishop, and yet he was put on the Memphis district. If he were deranged, then the Methodist Church had much to answer for in placing him in a position in which he could do so much harm. When he left the Methodists, the Episcopal Church would not have rejected him. They said, "We don't care for your Spiritualism." Indeed, said the doctor, every Episcopal clergyman in his city were Spiritualists. Spiritualism had caused him to suffer much, but it had raised him much higher towards heaven than all other religious means, which were only the external trappings of that of which spirit-communion was the soul and life.

The meeting broke up very much satisfied with the evening's proceedings. Of all the many happy gatherings which have taken place at the Spiritual Institution, that of Tuesday evening was one of the most memorable.

ORTHODOXY, SPIRITUALISM, AND UNITARIANISM.

To the Editor.—Sir,—In speaking about orthodoxy one encounters at the outset the acknowledged want of a definition of the term. "Orthodoxy is my doxy; heterodoxy is every other person's doxy." This is right enough; but it is inadequate when considering an observation that Mr. Cholmondeley Pennell thought it right to make the other evening at a meeting of Spiritualists, which was to the effect that he was an "Orthodox Spiritualist." That such elements cannot exist in combination it is my purpose to show; orthodoxy and Spiritualism are irreconcilable.

What, then, is orthodoxy? I define it as the religious belief of the majority of the Church as by law established—in short, as the popular creed. Orthodoxy, therefore, alters with locality; sound belief in one country is heresy in another; and any man or body of men holding opinions on religious matters at variance with those of the majority of his countrymen is heterodox. At the time he lived Jesus Christ was a heretic, and because of his nonconformity with the orthodox faith was he hunted down. It is so in all countries; the stronger party, the orthodox, have usually placed themselves in strong antagonism towards heresiarchs, although crucifixion, the arena, burnings, and shootings are now considered unphilosophical modes of converting erring brethren.

The standards of orthodoxy in this country are the "Articles of Religion" and the "Confession" of the Westminster divines, and I shall take the liberty of presenting a few of the dogmas to be found therein, a belief in which is necessary to constitute an orthodox Christian.

Now if Spiritualism has uttered a certain sound upon any one thing it is upon the subject of man's progressing after death, ascending from sphere to sphere in proportion as he becomes purified. But

listen to the "orthodox" faith relative to this: "The souls of the righteous being then (at death) made perfect in holiness are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. These two places for souls separated from their bodies the Scriptures acknowledge none." Hence the next dogma that I quote follows as a logical sequence: "Prayer is not to be made for the dead."

Let me ask "Orthodox Spiritualists" what they think of the following expressions of *Orthodoxy*:—"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will foreordained all the means thereunto. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice." "As for those wicked and ungodly men whom God as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had; and withal gives them over to their own lusts, the temptations of the world, and the power of Satan."

Concerning children and those beyond the gospel sound, the Westminster divines in their compendium of *Orthodoxy* speak with assurance which is refreshing:—"Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word. Others not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come to Christ, and therefore cannot be saved; much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light and the law of that religion they do profess; and to assert and maintain that they may is very pernicious and to be detested."

The God of orthodoxy is a "jealous" god, a god of "vengeance" against those who offend Him; a god of battle—"the Lord is a man of war," unforgiving, except when He has been approached with offerings of blood, and not the blood of the guilty, but of the innocent; a God who consigns to everlasting torment the millions who are so unfortunate as to have been the victims of his selection, or non-selection, "before the world's foundations were laid," or who have been so situated as to be beyond the gospel's call, by which alone they can be brought under a belief in certain dogmas, without which they "must perish everlastingly." This is the God of the orthodox. Spiritualists, choose which god will be yours—the God of nature, the God of wisdom, purity, and love, the loving and beneficent Father who looks with compassion upon his erring children, and in his own time brings all into his fold, who when He punishes does so but to reform and purify—choose, I say, whether this shall be your God, or Him who is worshipped by the "orthodox" of the present day, and a few of whose characteristics I have upon "Christian" authority set forth above.

But Mr. Pennell further desires it to be known that Spiritualists are not necessarily Unitarians, and that he at any rate is a Trinitarian. Let us look into this matter. A Unitarian is one who believes in the unity of the Deity. Up till the time of Constantine, or thereabouts, it may be said that the whole Christian Church was Unitarian. It may not be amiss to examine into the history of Christian Trinitarianism, and I may premise that the idea of a Trinity of persons in the Godhead did not originate during the Christian era, but was peculiar to the ancient Brahmins, and other religions of past ages.

It has been said that the doctrine of the Trinity was invented by Constantine, but this, as I shall show, is an error. The Christian Church had enjoyed a fair share of repose until the time of Constantine; but shortly before the reign of this emperor factions began to be formed, and a desire to improve upon the simplicity of the ideas of the Godhead began to prevail. The priest Arius was the recognised leader of the then "orthodox" party—the Unitarians; Alexandros, and afterwards Athanasius, forming the leaders of the Trinitarians. The *theologium* is not peculiar to any age or country; and so the disputes of the rival Christian factions waxed so hot as to set Europe and Asia Minor in a blaze. Rival councils were assembled, and many expressions of Christian love and charity were hurled at those of the opposition. At this stage Constantine stepped in to interfere. Think of the spectacle! A villain of deep dye, a parricide, an assassin, a tyrant, acting as peacemaker between two disputing bodies of Christians! Despite, however, his moral character, he was a man of undoubted ability; he saw at a glance the frivolous nature of the subject about which the quarrel raged, and in his message to the bellicose Christians, sent through Bishop Osius, he chided them for quarrelling about a matter which he said it was evident they did not comprehend, and told them it was unworthy of them to make a noise about "so trivial a matter." In the history of the Church of Alexandria, Osius, it is said, when delivering the message of the emperor, spoke to the following effect:—"The emperor had but too good reason to tell them that the object of their quarrel was a trifling matter, for if it had been essential, Jesus Christ would have mentioned it. Whatever he had not expressly told them was the work of men and was erroneous. Jesus said he commanded you to love one another; yet you hate each other and stir up strife and discord. These disputes have their origin in pride, yet Christ enjoined humility on you. No one among you can tell whether Jesus was made or begotten, nor does his nature concern you." The faction fight, however, waxed fiercer, Athanasius and Arius being deposed by turn. In course of nature both Arius and Constantine died, and soon after that the Godhead of Christ was established, much in the same way as the infallibility of the Pope has, in our own time, been established; that is to say, it was voted to be sound doctrine, a belief in the Trinity was enjoined, and the Athanasian Creed is recited in certain orthodox churches at the present day.

Spiritualists! be not deceived in respect of the nature of the Godhead. Historically, the dogma of the Christian Trinity is but of yesterday as it were, for the Athanasian Creed was only introduced about the eighth

century; socially, the dogma is offensive in its aggressiveness, for by it non-believers, in what Constantine designated this "trivial" doctrine, are blatantly told that "without doubt they shall perish everlastingly;" logically, the doctrine is not merely beyond, but is contrary to our God-given reason; and, theologically, it is in antagonism to the teachings of the Bible, which throughout declares the unity of God—teachings reiterated by Jesus, who in this is "one" with the Father, even as he prayed that his disciples might be "one" with him. Unitarianism is the logical sequence of Spiritualism, and Spiritualists must be true to their honest convictions, even to the casting off the dogmas of a former faith which embraces polytheism (for that is but a synonym for Trinitarianism), election, reprobation, the atonement, and the eternal punishment in hell-fire of those without the pale.

It was my intention to have said a few words concerning a further observation of Mr. Pennell's to the effect that if he, an alleged Spiritualist, had to choose between Spiritualism and the Bible, he would say, Perish Spiritualism! but I confess that there is so much that is obscure in this sentiment that I cannot at present devote time to try and elucidate its possible meaning.

To conclude, Spiritualists must not be frightened at the hard names which are being hurled at their heads by those who profess the Christian faith, but let them remember that Jesus Christ himself was, by the "orthodox" of his day, denounced as an infidel and a blasphemer. Spiritualists are "infidels" in excellent company; and if it is to be war between them and orthodox non-Spiritualists, then it behoves each one to arm for the struggle, and this, through the abundance of excellent Spiritualistic literature, may now be easily effected. Keep in mind and disseminate sound information concerning the true object of the Spiritualists' worship, and thus leaven the whole lump, so that it may not be said twenty years hence, as it is said at present, "Nearly one-half of Europe worship a Jew, and the remainder worship his mother."—I am, yours, &c.

SARTOR.

Wood Green, London, August 18.

A SPIRITUAL PICNIC.

Yesterday's *Daily Telegraph* contained the following, from a "correspondent":—

"I candidly confess that, up to a recent date, I had not given Spiritualists—*quid* Spiritualists—credit for being a cheerful or convivial people. Though there exist upon the tablets of my memory recollections of certain enjoyable dinners, cosy teas, and charming *petits soupers*, eaten at the mahogany of believers in the modern mystery, yet these were purely exceptional events, oases in the desert of spiritualistic experiences. Generally speaking, the table, instead of groaning under its accumulated bounties, leapt about as if from the absence thereof; and the only adjuncts of the inhospitable mahogany were paper tubes for the spirit-voices, handbells for the spirit-hands, and occasional accordions and musical boxes for the delectation of harmonious ghosts. It was a 'flow of soul' if not always a 'feast of reason;' but, as regarded creature comforts, or any of the ordinary delights of mundane existence, a very Siberian desert. A grave subject of discussion (I am not, I assure you, indulging in a sepulchral pun) at the recent Liverpool Conference was how to feed mediums, and I fancy the preponderating opinion was that fasting was a cardinal virtue in their case—a regimen that had come to be in my mind, perhaps unfairly, associated with seances in general. I was glad, therefore, when I read in the columns of the *Medium* the announcement of the Spiritual picnic or 'demonstration' at the People's Garden, Willesden. Still, I wanted to see Spiritualists enjoy themselves in the 'normal condition.' I sympathised with the avowed object of the gathering that the followers of the new creed should know one another, as surely as the disciples of a common school ought to do. Armed, therefore, with a ticket, I proceeded via the North London Railway, to the scene of action. It was not what we materialistic people should call a fine August day. It was cold and dull, and tried hard to rain; but it was far more in keeping with the character of the meeting than what Father Newman calls the 'garish day' one looks for in mid-August. In the words of the circle the 'conditions were excellent;' and as I journeyed on, reading my *MEDIUM* like a true believer, I marvelled to see, by the evidence of its advertisements, how the new creed had taken hold of a certain section, at all events, of society. Besides a dozen public mediums who paraded their varied attractions at terms ranging from 2s. 6d. to 21s., there were spiritualistic young men who put forward their creed as a qualification for clerkships—perhaps they had no other claim—spiritual lodging-house keepers, and even spiritual undertakers, all pervaded by what we may literally call a common *esprit de corps*.

"In due course we reached the People's Garden, the popular title whereof seemed to have been given on the *lucus a non* principle, for the London folk have not, as yet, affected it largely. Why this should be so one cannot guess, for it is the very ideal of a Cockney Paradise, and is admirably worked by a body of shareholders, most of whom belong to the artisan class, though under very distinguished patronage indeed. When I got to the grounds the Spiritualists were indulging in a merry-go-round during a refreshing drizzle. A temporary rush under cover ensued, and then the weather became more favourable, though the skies preserved their neutral tint. Mrs. Bullock, a suburban medium, who had become entranced, had located herself in a bower, and beckoned people from the audience to receive her 'benediction,' which was given in a remarkable dialect. I thought it was Yorkshire, but a spiritualistic gentleman explained to me that it was 'partly North American Indian.' The Osborne Bellringers next gave a campanological concert, which was exceedingly good of its kind, the small gentleman who played the bass bell working so actively as to suggest the idea that he could not long survive such hard labour in his fleshly condition. These campanologists are said to be big mediums, and occasionally to be floated or otherwise spirited during their performances; but nothing abnormal occurred at the People's Gardens. Then there was dancing on the monster platform, which is, I should think, correctly described as 'the largest in the world.' This was indeed a new phase of Spiritualism; the terpsichorean Spiritualists generally let the tables do their dancing for them, as Eastern potentates hire their dancing-girls. Donkey-races, croquet, and other unspiritual diversions varied the order of proceedings; and as for the one-and-ninopenny teas, I can only say I should think the Garden Com-

mittee did not get much profit out of them, for the Spiritualists regaled themselves in the most material fashion. During the afternoon the arrivals were fast and frequent. All the medium-power of London seemed present; and the only wonder was that we were not all floated bodily away. There was Mrs. Guppy, who in answer to my demand whether she had been 'floated' from Highbury, informed me that she had come far less romantically—'nine in a cab!' There was Mr. Monck, too, a Nonconformist clergyman, who has lately been taking aerial journeys of the Guppy order about Bristol. In fact, the *élite* of the sect were well represented; and during the whole afternoon, despite the dirty-looking day, the fun was fast and furious, and all went merry as the proverbial marriage-bell.

"Part of the programme was an entertainment by a gentleman bearing the delightfully sepulchral name of Dr. Sexton, whose mission in life it is to 'expose' the tricks of Dr. Lynn and Messrs. Maskelyne and Cooke. How those gentlemen are to be 'exposed,' seeing they only claim to deceive you by legerdemain, I cannot comprehend; but they made the Spiritualists very angry by taking their names in vain on the handbills of the Egyptian Hall, and more than insinuating that there was a family likeness between their performances; and, consequently, the conjurers were to be 'exposed;' that is, the public were to have their visit to the 'Temple of Magic' spoilt by being shown beforehand how the tricks were done. Aided by an expert assistant named Ogan, Dr. Sexton soon let us into the mysteries of the cabinet business, which seemed just as easy as making the egg stand on end—when you knew how. It is perfectly true that, after hearing Dr. Sexton's exposition—rather than *exposé*—it is quite easy for any one to frustrate the designs of these clever conjurers, if he wishes to do so. I am not sure that the *exposé* is wise. Illogical people will not see the force of Dr. Sexton's argument, and will possibly think it 'proves too much.' If so much can be done by sleight of hand and ingenious machinery, they will argue perhaps that the Davenport and other mediums are only cleverer conjurers still, or have better machinery. Alas! all my fairyland is paste-board now. I know how the man gets out of the corded box—I could do it myself. I know where the gorilla goes when he seems lost in the magic cabinet. It is all a clever combination of mirrors. The blood-red letters of some dear departed friend are only made with red ink and a quill pen, and the name of the 'dear departed' forged. Well, I suppose I am illogical too. If one set of things is so simple when it is shown to you, why may not all be? I fear the Willesden outing has unsettled my convictions, and shaken my faith in most sublunary things.

"The gathering clearly proved the growth of Spiritualism in London. That such numbers could be got together in the dead season bespeaks a very extensive ramification indeed."

THE SPIRIT OF CHARLES DICKENS WRITING A BOOK.

"A young man in Brattleborough, Vermont, is finishing the story of 'Edwin Drood,' aided by the ghost of Charles Dickens, and a new novel by the same eminent author is promised from the same source. A man who has been to investigate the phenomenon thus reports:—'I came to Brattleborough expecting to find this decidedly posthumous work a bubble which could be easily blown away. After two days' careful and somewhat critical examination, I go away, I confess, a good deal puzzled. I reject in the first place as an impossibility—as every one would do after thoroughly investigating the matter—the theory that this manuscript was written by the young man, Mr. A. He says he has never read the first volume, and I care not whether he has or no, being fully convinced that he is not capable of writing so much as one page of the second volume. This, of course, is no disparagement; for how many men are capable of doing what Dickens left undone? I am driven, then, to accept one of two conclusions: either some man of genius is using this individual as a go-between, in order to place an extraordinary work before the public in an extraordinary way, or the book is, as it professes to be, dictated by Dickens himself from the other world. The one supposition is scarcely more astounding than the other. If there is in Vermont a man, heretofore unheard of, who is able to write as Dickens wrote, he surely has no cause to resort to any such device as this. If, on the other hand, Charles Dickens himself, 'though dead, yet speaketh,' what shall we next expect? It is but fair to say that, with the fullest opportunity for investigation, I found not the least evidence on any hand of fraud, while the name of the 'amanuensis,' were I allowed to give it, would dispel any suggestion of that kind from the minds of every citizen of this place who knows him.' We venture to suggest that it would have been more honest of Charles Dickens to give the finish to his London publisher, but,—to mix two proverbs,—*de mortuis nil disputandum*. Perhaps Shakespeare will some day give us a new play through the spiritual medium. The last message from him was that he had left nothing unsaid in his published works, and that he would indite a new play when the state of the theatres led him to believe that his countrymen wanted one, and could act it.—*Standard*."

A SCEPTIC.—When you can account for your own ignorance and inadvertisencies, you will be able to understand the position of others.

GLASGOW.—Spiritualism is occupying considerable space in the correspondence columns of the *North British Daily Mail*. One writer dwells on the general scope of Spiritualism, defending it against the attack of a previous correspondent. Another writer gives, at great length, his personal experience, in which he was put in successful communion with deceased friends. H. A. Long writes a third letter, the burden of which is to suppose that "Tien-Sien-Tie" is necessarily a bad spirit because he gives utterance to teachings opposed to that correspondent's theological views. This is certainly very conclusive logic; but, notwithstanding its ridiculousness, we thank the writer for so fully giving the radical truths uttered by Mr. Morse and Mr. Burns, as recorded in the *MEDIUM*, which the letter in question reviews. There are many in Scotland who would much more heartily adopt these supposed heretical opinions than H. A. Long's obsolete "Shibboleth," if they only dared speak out, and stand up boldly for what they believe to be truth. Scotland of old was not a nation of cowards, and we see no reason at this day why truth and right should succumb to the sneers of the "unco' guide."

MR. AND MRS. EVERITT AT LIVERPOOL.

Besides the great satisfaction which Mr. Everitt gave as President of the Conference, he, with Mrs. Everitt, bestowed an additional pleasure by a seance held on Friday evening, August 8th, at Mr. A. Lamont's, 85, Islington, and to which we were kindly invited, but the demands on our presence in London would not permit the indulgence which we so much coveted. There were present, besides Mr. and Mrs. Everitt, Dr. Hitchman, Rev. F. W. Monck, Mr. and Miss Shepherd, Mr. Weightman (of Preston), Mrs. Shaw, Mrs. Butterfield, Mr. and Miss Easson, Mr. Chapman, Mr. J. Lamont, Mr. and Mrs. A. Lamont. Mrs. A. Lamont has favoured us with the following report:—"We commenced our seance in the usual way with singing and prayer. The spirits then chose the portions of Scripture to be read. Then we had a conversation carried on by raps in all parts of the room. We then had several kinds of lovely perfumes given to us, and most beautiful spirit-lights, each spirit answering our questions by its own light; the little spirit 'Nippy' came and poked up the table-cloth with his fingers, giving each of the sitters a nip, in the light. Mrs. Everitt now became deeply entranced, and then 'John Watt' came, and we had the pleasure of an intelligent conversation of an hour's length with 'John,' in the audible voice. During this time our other spirit friends were busy touching us all round the circle, and an old friend of ours held a long conversation with me by stroking my face in answer to my questions. To all who felt her soft velvety hands, they were as palpable as ours who are still in the body. 'John' gave us some very useful information. At this stage, Mr. Monck, from Bristol, became entranced, and was lifted into the air, his chair as well. An accordion which Dr. Hitchman had brought was now taken in hand by the spirit 'Sam,' who ordered Mr. Everitt to tie it up firmly with strong cord. The spirit then took it, and played it on each of our shoulders, the cord remaining firmly tied the whole time. At this stage he asked for his medium to be tied in a chair. Three of our circle did so firmly, and we began to sing. In four seconds Mr. Monck stood among us released, and the rope was found under the sofa knotted and twisted in a most curious manner, and in such an intricate way that it will take a person in the flesh half-an-hour to undo it again. The spirit gave us very useful information, and then, after singing the Doxology, the seance ended. It was one of the most wonderful and convincing sittings I ever witnessed, and we all feel deeply indebted to our kind visitors, Mr. and Mrs. Everitt, and Mr. Monck, for allowing us to witness their mediumship, and also for contributing so much to the success of the Conference."

SEANCE WITH REV. F. W. MONCK.

On Tuesday evening, August 12th, a seance was held at 7, Unity Street, College Green, Bristol. Present, Mr. and Mrs. Tommy, Dr. G. S. Thomson, Mr. John Beattie, Mr. R. H. Penny, Mr. Staples, Mr. and Mrs. B——, and the medium, the Rev. F. W. Monck.

After sitting some time a number of knocks were heard, by means of which the circle was re-arranged. Shortly afterwards, the medium, on taking some water from a tumbler which was on the table, found it impossible to set down the glass again on the table, and was invisibly forced to place it on the floor under the table, from which position, some time afterwards it was raised without human agency, and placed in the medium's hand. Up to that moment his hands had been laid on the table, in sight of all present.

Two tambourines, a guitar, and a bell, were now placed on the middle of the table (which measures about five feet from where the medium sat to the opposite end), and we all joined hands round the table. The medium's hands were grasped firmly by Mr. and Mrs. Tommy. All the instruments on the table immediately began to play and float about the room. As they all played at once the noise was perfectly deafening. The bell, after having been rung violently about the room, was placed on Mr. Penny's knees, and he felt what he described as "an influence passing out of it through his legs, and taking away all power of movement while the bell remained." At intervals the table trembled violently, and was raised from the ground two or three times. On the gas being lighted the medium was still firmly held by Mr. and Mrs. Tommy, and his handkerchief had been taken from his pocket and placed round his shoulders. The tambourines were found on the floor in different directions, at a considerable distance from the medium. The guitar had also been removed, and the bell was on Mr. Penny's knees. This is the first occasion on which a manifestation of this kind has occurred through Mr. Monck's mediumship.

By the direct voice it was now ordered that the medium should be securely tied to the chair and placed with the guitar and other instruments in the improvised cabinet, which had been erected at one corner of the room. The members of the circle appointed Mr. Penny, who is a nautical man, to tie the medium. He accordingly tied him: hands, feet, and body to the chair. It will be understood how securely he was tied, seeing there were several intricate knots made by Mr. Penny. The ropes used were about $\frac{3}{4}$ of an inch in diameter, and so tightly were they fastened round the wrists that the blood-vessels on the back of the medium's hands were observed to be much swollen. For the sake of making the test perfect, the medium refused to have the cords slackened a little. All present examined the knots and the tying, and felt convinced it would be next to impossible that the medium could be released without aid. He was now carried into the cabinet, with the guitar and other instruments, and the moment it was closed upon him, and while the gas still burned, a tambourine was beaten and thrown out of the cabinet, in sight of everyone present; and one instrument after another was played in rapid succession, and then the whole of them together, the effect being more powerful than harmonious. This continued for about twenty minutes, during which time all at the table sat with joined hands. The instruments were now floated out of the cabinet and all round the room, sometimes ascending to the ceiling, and at others descending to the floor, on which they were heavily beaten, playing all the time. At intervals some of them rose and touched various members of the circle, a smart blow being occasionally inflicted on their heads. Spirit-lights were now shown. At first they appeared to dart out of the cabinet, but gradually showed themselves in different parts of the room, some being very vivid, and, as Mr. Beattie remarked, closely resembling in appearance electrical discharges in vacuum tubes, in which opinion another scientific man (Dr. Thomson) concurred; others had trails of

luminosity like falling stars. The lights were numerous, and succeeded each other very rapidly; some appeared to stand out like phosphorescent lights, others seemed to shoot up out of the darkness, like diminutive rockets. Their variety and vividness constituted a very remarkable manifestation. All this time the medium was not entranced, and he described the spirits as they severally arrived in the cabinet.

The controlling spirit "Samuel" now said he would untie the medium, when we immediately heard the sound of ropes being pulled, released, and the rope was found placed and tied round the neck of Mr. Penny and two other persons. Soon afterwards the medium was entranced, and "Samuel" (who, when in the earth-life, was a fellow-student with Mr. Monck), gave us his usual welcome greeting in his familiar voice. He discoursed in his wonted philosophical and genial manner, telling us that these manifestations had not been given merely to amuse, nor yet to convince us, because he knew we were already convinced, but they were intended for the confirmation of our faith, and for the benefit of others who would hear of them and be thereby induced to investigate for themselves. He informed us that the medium would not probably be used again in our circle for this kind of physical phenomena, because they were merely of an initial character, the object of the spirits being to use the medium for other manifestations of a high order, with a view to elevate Spiritualism above the low elements by which a portion of it had been surrounded in consequence of the operations of charlatans. Several of us were enlightened as to our respective occupations in the next sphere of being: for example, an artist was told that as he had been attached to his profession by a love of beauty he would find much of his felicity in the contemplation and study of beauty in its higher forms. A physician present, who had been led to his profession by a benevolent desire to alleviate human suffering, would have no sick patients to attend in the superior life, but would find an enlarged sphere for the exercise of his benevolent feelings. The teachings of this spirit were (as they uniformly are) of an elevating kind, such as well-informed, refined, and thoughtful minds cannot fail to highly appreciate. Long as this report is, it is barely a sketch of the manifestations, the details of which would occupy too much of your space, but we all feel confident that there are many good things in store for us, and that they will be of such a character as to fulfil the repeated promises we have received of a time that should soon arrive, when the lower forms of merely physical phenomena shall give place to a higher plane of manifestations, of a character calculated to elevate and bless all who may be prepared to become the recipients of these gifts from the source of all that is good, and true, and elevating to humanity.

7, Unity Street, College Green, Bristol.

GEORGE TOMMY.

THE DIFFUSION OF SPIRITUALISM.

The labours of Spiritualists may be divided into three departments—Investigation, Diffusion, and Application. The first is necessary for one's own information. The second is the process of preaching the gospel to others, to designate which we much rather prefer the term "Diffusion" to the Roman Catholic one, "Propagandism." The application of Spiritualism to the regeneration of individuals and society is not very generally practicable at this stage of the movement, and each man is best able to judge for himself the proper steps to take in reference thereto. Diffusion, though undoubtedly the work of individuals, may be very much promoted by organic effort; and it may be aided by the use of tracts, periodical literature, books, mediums, or speakers. Much success has attended efforts made in connection with the advocacy of Mr. Morse and Mrs. Butterfield, and more particularly in the Liverpool district. When either of these mediums go to Liverpool Mr. Chapman or Mr. J. Lamont excite activity amongst local Spiritualists, and accompany the speaker to the meetings, arrange, take the chair, and otherwise direct the operations. Nor is this work restricted merely to the two mediums just named, but Miss Barlow and others are similarly utilised for the promotion of this work. Other towns avail themselves of the services of Mr. Edward Wood, Mr. Jackson, Mr. Johnson, Mr. John Blackburn, Mrs. Scattergood, and other workers in the cause. Recently Mr. Morse spent a useful time in the Darlington, Bishop Auckland, and Newcastle districts; in some instances his visit being either introduced through the MEDIUM, or by advice from the Spiritual Institution. In some weeks Mr. Morse could devote more time to this work, as he has frequent idle days on his hands. The following letter very well describes the good results which might come from making use of valuable workers on every available occasion:—

"I have the satisfaction to report a favourable introduction of Spiritualism into Southport, on Tuesday evening last. Our friend Morse addressed a highly respectable audience in the Temperance Hall, the subject being 'The Necessity of Spirit.' In judging by the manner in which the address was listened to, and the expression of opinion at the close, another visit would be acceptable to the friends in Southport. I enclose you the excellent report as it appeared in the *Southport News* of the following day.

"I feel more than ever persuaded that Spiritualism could do a great deal to spread the glorious light of truth and immortality, by introducing mediums and lecturers into localities where there are no organisations or meetings held. It has already come to my knowledge that seances are already being arranged in Southport, as the result of the meeting of Tuesday evening.—PILGRIM."

Mrs. Butterfield is also desirous of entering more fully the field of missionary work, for which she is excellently adapted. Societies, and individuals that desire to form societies, should secure Mrs. Butterfield's services for one or two weeks, in any given district, giving her an opportunity to address public or semi-public meetings on Sunday, to address parlour meetings or circles on certain evenings in the week, and perhaps one or two public meetings during the week. If one or more weeks were thus spent in a town or neighbourhood, it would do an immense deal of good, and lead to the formation of permanent institutions. Another thing to recommend this mode of procedure is its inexpensiveness, the moderate demand of these good workers being usually fully realised by the contributions from those who attend the meetings. Mediums and others should take advantage of the MEDIUM to announce their arrangements, so that their friends in any district may be aware of the approaching visit, and take advantage of it, thus saving travelling expenses.

Dr. Sexton, who is experienced in such matters, has determined to accept invitations in the Manchester district, commencing about the 1st of October; which fact, being already widely promulgated, is giving facilities for all who desire to invite him, to make thorough arrangements. We recommend other mediums to do the same, and look well ahead in doing so. It is not necessary that any useful person should wait a day for some committee to call them to action. Let them obey the impulse of the spirit, and march right on to victory. They have the Mediums at their disposal to make known their arrangements, which is read by everybody in the movement. We hope the coming winter will show signs of great activity.

The following letter indicates that Mrs. Butterfield is at work. Mr. Cameron says they intend having another visit from her soon. Private letters state that her services have given great satisfaction:—"We had Mrs. Butterfield, from Darlington, with us on the 14th, speaking in the Town Hall, on this most grand and elevating truth. It was quite a success, seeing that Christian friends did all they could to stop others from going to the hall; but we had a very nice gathering—in fact, about all who had courage enough to think for themselves were present. There was not the least noise, neither the appearance of any having come there but to see and hear for themselves. The idea of Spiritualism among the outsiders here amounted almost to the ridiculous, but that notion, no doubt, was exploded when hearing the Doctor who controls Mrs. Butterfield speak. He spoke on the phenomena of Spiritualism in all their different phases. Speaking with a freedom and a distinctness which none failed to appreciate, and from what I am able to learn it has given every satisfaction. The expenses were nearly met by the proceeds. Mrs. Butterfield stayed over the 15th, and the Spiritualists had a picnic on Leyburn Shawl, a natural elevation, from which, sitting or standing, miles of beautiful scenery on every side may be seen. Our friend, Mrs. Butterfield, you know to be free as nature's self, so that we spent a real day of enjoyment. After tea we had a walk; then we sat down awhile, and had real sound advice from the Doctor, Mrs. Butterfield's spirit-guide, and lots of fun from "Bell," another of her spirit-friends, telling us how they had enjoyed themselves in our company. The coming together has been of very great help to us.—Yours in the bond of truth,
"Ewen Cameron."
"Leyburn, August 16th, 1873."

DR. SEXTON ON HADES.

Camden Rooms were again crowded to the doors on Sunday evening last, to hear Dr. Sexton's oration on Hades. He introduced the subject by stating that in all ages it had been supposed that a part of man does not die, but exists in a condition in accordance with its peculiar constitution after the death of the body. This new state might be compared to waking up after a sleep, in which the person was not changed as regards place, but simply subjected to a different state of perception. Physical life might be compared to a man having three of his senses, but deficient in sight and hearing. Death was the opening up of these higher senses, and a corresponding enlargement of human perception and pleasure. Hades of heaven and hell were typical of those things which were most disagreeable in various climates. Thus the hell of fire and brimstone was clearly a tropical idea, having originated with people who regarded summer heat as the greatest evil; whereas the Norseman's hell was mountains of ice and snow. The word "Hades" was used to signify the grave—an intermediate place in which spirits existed, and where souls waited till reunited with the body at the resurrection. The Greeks regarded it as immediately under the earth; and thus death was considered an evil, or a going down in the scale of being. The corresponding word, found in the Old Testament, was "Sheol." The Jews evidently did not know of the immortal life, and hence this term signified a state from which there was no return, and in which there was an end of all human activity and consciousness. It was translated hell, the grave, or the pit. The term Hades literally meant unseen, covered up, hidden; and not a place of pain. It was, indeed, the unseen world. Hell originally signified, to cover or to hide; thus it was a very appropriate synonym for Hades or Sheol. Heaven meant, heaved up or lifted; hell, covered up or concealed.

The speaker then went into an argument to show that mind was the most certain entity that we are acquainted with; and that, as matter could not be annihilated, neither could mind; nor could mind be transformed into a force, as its essential attribute was consciousness. He then gave an outline of the Hindoo idea of absorption into Nirwana, and the doctrine of Pantheism. Next he reviewed the metempsychosis, or reincarnation theory of various forms. As an argument for these views it had been advanced that on entering a town where we had never been before we felt certain that we had seen the place, though not while in the present body. One objection to the hypothesis that the place had been visited in a previous body, was refuted by the fact that objects and buildings were recognised which had been erected since the visitor came into the present body. The truth was that man, while in sleep, was capable of visiting scenes, the dim recollection of which brought to the mind ideas of an anterior state of existence.

Popular ideas of the dead waiting for their bodies, and the very numerous controversies of the Christian fathers respecting the resurrection, were dwelt upon, and the more ridiculous features of these theories exposed. The so-called orthodox views of hell were denied as being untrue, and the idea of a father who was himself saved agreeing to the damnation of his child, was declared to be unnatural and unworthy of men of the lowest capacity. Spiritualism extinguished the hell of theology, and blotted out the heavens; and, in lieu thereof, established the necessity of a natural condition into which men passed, and in which there was unlimited scope for eternal progress. The speaker concluded with a brilliant peroration upon the logical consistencies and moral lessons in the teachings of Spiritualism in reference to the future life.

The Rev. Dr. Watson, of Memphis, Tennessee, was then introduced to the meeting. The Doctor made a few remarks in reference to his experience as a Spiritualist. By the investigation of facts he was as certain of spiritual existence as he was of his own present individuality. In full daylight, at three o'clock in the afternoon, he had seen the materialized spirit-forms of his former wife, with whom he had lived twenty-six years; and he father of his present wife, who had been a Methodist preacher; and he saw a number of other spirits, some of whom

were also recognised as friends. He insisted on the reality of these facts, and their value as indicating the communion of the departed with those still on earth; which belief had brought upon him so very much opposition from his church, that he had relinquished his connection therewith, and now stood on the wide platform of Spiritualism.

THE LIVERPOOL CONFERENCE.

Amongst other correspondence we have received a long letter from Mr. Morse in respect to our comments on his papers. He feels aggrieved, and we recommend readers to carefully study last week's Medium and judge for themselves. We certainly had no intention of rendering our friend Morse unfairly, yet we think all public utterances challenge the criticism and analysis of the journalist. Mediums often speak much as they are influenced by their surroundings. We print the following extract:—"In the report of the conference, on p. 265, your reporter has made me say directly opposite to what I uttered. I said that Spiritualism gave us more extended and elevated views of the origin of man and of the universe, the location and nature of the spiritual world, and the common destiny and brotherhood of humanity. According to your report, I am made to say that Spiritualism corroborates the Bible teachings on these heads. Spiritualism, being practical and scientific, must ultimately displace all that is fanciful and theoretical, whether contained in the Bible or any other book."

Mr. Gardner, of Newcastle, writes a long letter, for which we cannot find space, as every inch of paper we print over a certain size means so much money to come from somewhere. We did not use the term "eccentric" in a derogatory sense, but rather the reverse, for we fully concurred with all we heard read from Mr. Gardner's paper, and had no sympathy with the way in which it was treated. Mr. Gardner says:—"There was a little conversation on Biblical Spiritualism introduced at last. One said the angels of the Bible were spirits. I believe that; but the question that was proposed for discussion was about the teachings of those angels compared with our teaching. There was a great deal of the ancient teachings of spirits merely the outcome of a semi-barbarous state of the world. It won't do for modern Spiritualists to have such teaching as was once given to the Jews. We don't want spirits to teach us the art of war and the institutions of priestcraft. All that kind of Spiritualism is effete and corrupt, and cannot be revived in this age. But some see a great deal in the New Testament which they would not see if their eyes were open, concerning Spiritualism. The teachings of the New Testament are not so far advanced as to merit our concern much, though they might be greatly in advance of the older book. I don't dispute the inspiration of the Bible, as was maintained by one speaker, but I dispute its worth to us."

Mrs. Butterfield writes to correct what we have reported of her views on organisation. She means to stand by that which is now in operation.

We have in conclusion a word to say for ourselves. As we stated last week, we are not "opposed" to any form of organisation, because our ruling principle is liberty—freedom to all to do as they may be impressed, be it good or bad. Liberty can oppose nothing, it permits all; at the same time it allows us to exercise our privilege to review whatever schemes, ideas, or excuses may be brought forward in connection with organisation, theology, philosophy, or aught else. Jesus said, "Ye shall know the truth, and the truth shall make you free." Christian Spiritualism, national Spiritualism, and the love of respectability would fetter and bind us if they could, but all true spiritual Spiritualists will be free as the spirits.

SPIRITUALISM IN THE COMMERCIAL ROOM.

A gentleman writes, stating that he was in a temperance hotel in Halifax a few evenings ago when the subject of Spiritualism was introduced, and rather unfavourably received. Having heard a few opinions respecting it, our correspondent gave a narrative of facts which had come under his own observation, and which were received with great attention. One gentleman who had very much opposed Spiritualism then gave some of his own experiences. Some years ago he was walking along a road, and, some objects having attracted his attention, he did not observe where he was going, when, all at once a hand was laid so heavily upon his shoulder as to cause him to turn quickly round, but he found no person near him. On making a more extended observation, he found that he stood within a few inches of a well which had been left open and into which he would have tumbled had it not been for this timely warning, which he always associated with the memory of his beloved mother, who was then in spirit-life.

MR. HERNES RETURN TO LONDON.

Mr. Herne has returned to London, and we are proud to see him look so well and happy. He has given great satisfaction during his tour, and has done much good. He travelled down as far as Land's End, near which place he was controlled by a spirit whose language was quite unknown. The spirit was asked its name, and that was also unintelligible, but the hand of Mr. Herne was controlled, and a name was given, which was found to be that of the last woman who spoke the Cornish language. Mr. Herne says the atmosphere of Cornwall is full of influence of the trances kind, not such as produces physical phenomena. Mr. Herne is now ready for work, and we can recommend him with every confidence to the friends of the movement as well as investigators.

The *Religio-Philosophical Journal* reports that "Mrs. Jennie Holmes has recently returned from Europe, and has been holding seances at Pence's Hall, Terra Haute, Ind. She is a most excellent medium for physical manifestations."

Eliza Evans writes: "Shaker ideas are spreading more rapidly now than at any time that I can remember. The Trinity, Atonement, and merits of Jesus, the physical resurrection, Spiritualism as orthodoxy held it, all are going by default, and the new ideas are gaining ground continually; that Jesus was a human being, that Christ is the next sphere outside of Deity, and furnishes Christ for all races and nations of earth, acting through their prophets and prophetesses; and that the same Christ-sphere supplies all the spiritual wants of the universe."

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SPECIAL NOTICE.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced investigators.

THE MEDIUM AND DAYBREAK.

FRIDAY, AUGUST 22, 1873.

THE PICNIC AT WILLESDEN.

As a whole, the meeting at Willesden, on Wednesday, may be looked upon as a decided success. The attendance was more than was expected, seeing that the tickets were little over a week on sale; and no means of publicity were resorted to further than announcement in the spiritual periodicals. The company was representative of all classes; and, taken in the aggregate, might be regarded as highly respectable and influential. Amongst those present we observed the Revs. A. K. MacSorley, Maurice Davies, D.D., Guy Bryan, F. W. Monck; Dr. Sexton, Dr. Richardson (Melbourne); Mr. S. T. Pomeroy (New York), Mrs. Berry and party, Miss Hay, Mrs. Tebb and party, Mr. and Mrs. Guppy and party, Major Phillips (Bollin Hall), Miss Mann, Mr. Enmore Jones and party, Mr. Shorter and party, Mrs. Hopps, Mr. Maltby and party, Mrs. Olive, Mr. Herne, Mr. Ashman, Mr. Cogman, Mrs. Fitzgerald, Mrs. Wiseman, Mrs. Major Anderson and party, Mrs. and Miss Phillips, Mr. Harper, Mr. and Mrs. Everitt and party, Mr. Stokes and party, Mr. Joy, Mr. Morse and party, Mr. and Mrs. Plumpton, Mr. Botting and party, Mr. A. L. Henderson, Miss Hudson (Holloway), Mr. Whitting, Mr. Gadbury, Mrs. Jackson and party, Mr. W. H. Harrison, Mr. Tapp, Mr. G. P. Allan and party, Mr. Jennison, Mr. Stentford, Mr. and Mrs. Cowper, Mr. and Mrs. Byford, Mr. and Mrs. Wood and party, Mr. Henly, Mr. Morell Theobald and party, "Historicus," Mrs. Claxton and party, Mrs. Frushard, Mr. J. Burns and party, Mr. Farmer, Mrs. Rouse, Mr. Wadsworth, Mr. Wotton, Mr. Pilborough (Kingston), Mr. Beales and party (Weybridge), Mr. Davis (Liverpool), Mr. and Mrs. Green (Ashton-under-Lyne), Mr. Sayers (Birmingham), Mr. Blackburn, Mr. Sparey and party, Mr. Brignal, Mr. Weeks, &c., &c.

The weather was dull and windy, with several showers during the afternoon, and a very heavy downfall in the evening while Dr. Sexton's lecture was going on under the tent. Some complained of cold, and others that the air was cooling and bracing; but the appearance of the sky did not tend to lend a cheerful influence to the occasion. The company began to arrive early in the day, and those who had the disposition to enjoy themselves found ample opportunities for doing so. The various sports and pastimes were scarcely so much appreciated as might have been expected. A London gathering is rather a stiff and reserved affair. Everybody walks about expecting someone else to amuse them, rather than fall in pell-mell and make the best of things for themselves. As it was, the rural recreations were indulged in quite heartily; but one of the most agreeable features of the afternoon was to be observed in the facilities afforded for friends to meet once more and obtain new introductions. It was evidently regarded as an occasion on which to see and to be seen. Those who had not mixed with Spiritualists before were agreeably surprised at the good feeling and rationality of the disciples of the new movement. Many were deeply gratified with catching a glimpse or exchanging a few words with those of whom they had read for years. There stood Mrs. Guppy in the midst of a strong staff of friends, recounting to an outer circle of editors and eager listeners the wonderful features of a seance, which we expect to publish next week. About three o'clock the attendance very much increased, and continued to do so up till seven o'clock; till altogether there would be not less than 500 persons present. The Gardens' Committee evidently did all they could to make their visitors comfortable, but it must be confessed that some little delay was experienced in being supplied with tea after the first sitting down, and we would recommend that the committee institute better arrangements for meeting such requirements, if they expect to become truly popular with their patrons. We were led to expect that an excellent tea would be placed within the reach of

all—and so there was evidently plenty of material, but it was indifferently distributed, and served in a slovenly manner. For our own part—and we speak for many others—a few crusts and a casual supply of fluid, which once might have been hot, was all we could obtain. We saw a great deal more activity in the tea department, where there were opportunities for extending business than in attending on those who had paid for their tickets, and therefore might be expected to call for something special, if they could not obtain that to which they were entitled. The gardens committee regret that there should be any occasion for making these remarks, and desire it to be known that they were not directly responsible for the tea arrangements, which were entirely in the hands of the managers of the gardens, who were the conditions were accepted very good-naturedly, and what was wanting in material comforts was amply compensated for by the Royal Osborne Hand-bell Ringers, whose entertainment was given on part of the time, and which—to a certain extent—interfered with the active progress of tea drinking. Who could think of indulging in animal appetites when such ravishing strains were floating so sweetly into the higher consciousness? In short, the campanological entertainments, of which there were two during the day, were a great success, and were ample compensation for the trouble and expense of visiting the grounds. After the first entertainment by the Bell-ringers, Mr. Marcus Wilkinson, Mr. Standing, Mr. S. Gregory (of the Polytechnic), and other gentlemen, kept up a very agreeable entertainment of song and humorous recitations. The 'Gardens' band was also in attendance at an early hour in the centre of the monster platform, and rendered very excellent music, of which but little account was made in the matter of dancing till near nine o'clock at night, when the hall was cleared and a few sets were enjoyed, with which to wind up the day's pleasure.

As the evening approached, there were anxious inquiries as to how admission was to be obtained to Dr. Sexton's lecture, which was expected to come off in a tent at the side of the gardens. This tent had been much larger, but was blown down and damaged, so that in its re-construction the original size had to be considerably modified. This limited the space for reserved seats, all of which were speedily occupied, five pounds' admission money being taken in about as many minutes. Had there been opportunity to double the sum might have been realised, a fact which we regret for the encouragement of those who may think of inviting Dr. Sexton to repeat his lecture in other places.

After the tent was crowded in every part, the people gathered round the open end, and a comparatively good view of the platform was secured by all. The Rev. F. W. Monck was called to the chair, and introduced Dr. Sexton with a lengthy speech, in which he regarded Spiritualism and Christianity as the two eyes of humanity, and referred to the derogatory position from which was desirable that Spiritualism should be raised. The object of the evening's lecture and experiments, he said, was to show what the tricks of conjurers really were, that the public might judge whether they might be mistaken for spiritual manifestations. Dr. Monck dwelt largely upon his theological beliefs, a course to which many have taken exception. The subject had nothing to do with theology, said one. We do not want man's opinions on theology, say another, but the facts of Spiritualism. We notice these little matters here that we may sprinkle a little oil on the troubled waters. Experienced Spiritualists must remember that Mr. Monck has been much longer a preacher than a Spiritualist, and that the power of habit is one of the strongest that can influence the human mind. It is true that there is much in Spiritualism to reform and progress, and we welcome Mr. Monck amongst us to aid in that ever-necessary work.

Dr. Sexton's lecture, though delivered amidst very unpropitious surroundings, was a genuine success, and what many had come purposely to listen to. It presented a clear statement of the grounds of difference between tricks and mediumship; and though it was lengthy, every word was listened to with eager attention. We feared that the audience might be impatient to witness the experiments, and hence would consider a lecture an indication. Not so. The Doctor's matter is so well chosen, never departing from the subject, and so pointedly uttered that his hearers naturally regarded it as the right thing in the right place.

Mr. Ogan's performance commenced with Dr. Lynn's feat of reading the names on slips of paper, written by the audience. For the details of this process we must refer the reader to Dr. Sexton's published oration on "Spirit-Mediums and Conjurers." Mr. Ogan does his work most admirably. He has not the affected air of a professional, but rather assumes that playful familiar style of operation which looks as if he were making a joke of the whole thing, and yet it is so well done that the audience is perfectly captivated.

The writing of figures on the bit of paper in a gentleman's pocket was a great success; but when Mr. Ogan came to read the names,—"and take care that they are the names of those that are dead," he cautiously added—the fun was irresistible.—"My power of second sight is not good to-night, so do write plainly. No! don't let me touch the paper; I might change it. Double it up as small as you can. I can see through an ordinary thickness of paper. You are not my confederate, are you?" are specimens of the badinage with which he ridiculed the "mighty thaumaturgist." When reading the names, he went to the side of the cabinet, in which he said was a person who could give him the desired information. "Oh, it's a lord, again! We are in grand company to-night." "No," replied the gentleman holding the paper, "you are wrong." "Now, Jim, tight in your hand, that I may read it again." "Oh, it is addressing his supposed invisible helper, 'what is it?'" "Oh, it is 'Louis,' not 'Lord'—Louis Napoleon." "Right," said the

gentleman with the paper; and "Who wrote it?" asked Mr. Ogan. "I did," shouted a gentleman. "Now, next; ah! it's a lady's name—a famous lady—Mary Ann. Now, let us take two at once. The one in your hand begins with a B, and yours with a C." "Yes." "The first is an author—wrote a deal." "Yes." "Oh, it is Burns." "Right." How wonderful! everybody thought.

Then came the blood-writing on the arm. Dr. Sexton said he did it with a quill and red ink before he left home. A gentleman took charge of a pellet, and on opening it at the moment the arm was bared, the same name appeared on both—"Burns." The thing looked so mystical that Dr. Sexton had to make repeated explanations before the audience was satisfied something "uncanny" had not taken place.

Then came the rope tricks, which were equally successful, every feature being thoroughly explained by Dr. Sexton as it was shown to the people. The stocks and box tricks passed off with *éclat*, the persons locked in getting out in a very short space of time.

The concluding performance was the Maskelyne and Cooke cabinet, in which a man could be rendered invisible. In this and other portions of the entertainment Mr. George Sexton took part. Mr. Ogan and he were shut in, but when the door was opened a mad gorilla was found, who had eaten Mr. Sexton, who could nowhere be found. The mirror was shown which accounted for this wonderful result. Dr. Sexton contended that the entertainment then given was much more satisfactory than that of the conjurers, as it mystified the audience and then set their minds at rest as to the way in which the results were produced.

We might dwell on this part of the day's proceedings much longer, but space forbids. The working of the apparatus and the effect of the lecture more than exceeded our expectations, and we hope to see it repeated in various parts of the country many times during the winter.

The picnic was an interesting experiment, and opens up a new feature in the progress of Spiritualism, which may be improved upon to great advantage in the future. As we were not on the committee we are free to express our thanks to Mr. Maynard, Mr. White, and the Marylebone friends for their enterprise. The whole body of Spiritualists may also be included for so readily coming forward, and the fact that they did so shows that there is a very perfect condition of organic unity amongst London Spiritualists when an occasion presents itself worthy of its manifestation.

LIST OF LECTURERS ON SPIRITUALISM.

BARLOW, Miss (Trance), care of Mr. Robert Barlow, Rhodes, near Manchester.
 BURNS, J., 15, Southampton Row, London, W.C.
 BUTTERFIELD, Mrs. (Inspirational), 1, Ridsdale Street, Darlington.
 COGMAN, W., 15, St. Peter's Road, Mile End, London, E.
 EGERTON, A. F. (Trance), 22, Martensen Street, Wavertree Road, Liverpool.
 EVERITT, THOMAS, Holder's Hill, Hendon, Middlesex.
 HARPER, R., 5, South Street, Finsbury, London, E.C.
 HAY, Miss, 15, Albert Street, Regent's Park, N.W.
 MONCK, Rev. F. W., 17, Trafalgar Road, London, S.E.
 MORSE, J. J. (Trance), 15, Southampton Row, London, W.C.
 MULFORD, PRENTICE, 15, Southampton Row, London, W.C.
 SEXTON, Dr., 17, Trafalgar Road, London, S.E.
 WALLACE, W. (Missionary), 105, Islip Street, Kentish Town, London, N.W.
 WATSON, AARON, 64, Regent Road, Salford, Manchester.
 WILSON, A. D., 3, Horn Street, Pellon Lane, Halifax.

Other speakers and mediums may have their names in this list.

The withering leaves from tree to tree
 Go fluttering one by one,
 Foretell to man his destiny—
 Alas! Thy will be done.

But brighter worlds appear on high
 When earth's short race is run,
 And friendly greetings from the sky
 Echo, Thy will is done.

T. L.

REV. F. W. MONCK AT CAVENDISH ROOMS.

The week before last we published a paragraph intimating that a reverend gentleman possessed of extraordinary mediumistic powers would speak at Cavendish Rooms on Sunday evening last. Owing to some misunderstanding the event had to be postponed a week, and now we have the pleasure of announcing that Mr. Monck—the gentleman in question—will speak on Sunday evening next. In a letter, he says he thinks his topic will be: "How I became a Christian Spiritualist," but as he very frequently is imposed to relinquish his proposed subject and adopt a new text and new treatment when he is in the pulpit, he is not at all certain as to what his subject may be on Sunday evening. Whatever be the arrangements in that respect, from what we heard at Liverpool, and from rumour, we expect a discourse of a very remarkable kind, and we hope there will be a full hall to hear it.

MR. MORSE'S TOUR IN SCOTLAND.

Mr. Morse came to London a few days ago, and expected to remain with us for two or three weeks, and we were about to announce the fact, that his London friends might take advantage of his presence amongst them, when we were requested to state that Mr. and Mrs. Morse would leave London for Glasgow on Tuesday next. Mr. Morse will remain there at least two weeks, and in the trance state will deliver a series of addresses in one of the public halls. His address, when in Scotland, will be—Care of Mr. J. Bowman, 65, Jamaica Street, Glasgow. We hope this announcement will enable Spiritualists in various parts of Scotland to invite Mr. Morse to their localities to hear one or more of his admirable addresses.

Mrs. HUDSON desires us to intimate that she will discontinue giving seances and mediumistic consultations till further announcement.

A SEANCE WITH MR. FEGAN-EGERTON.

To the Editor.—Dear Sir,—I was present last evening at a seance with this medium at 6, Stafford Street, and the result was very satisfactory to all present. After a communication from a relative had been given to Mr. Weeks (who is at present on a visit here), "Jack Todd" put in an appearance, and at once commenced to manipulate the tubes. At first the power was rather weak, but it gradually increased, and in about a quarter of an hour we heard one of the tubes rattling upon the chandelier, and then upon the ceiling. We were then saluted by the spirit in his deep bass voice, and several of the sitters were almost simultaneously touched with his hands; and at my special request my hair was ruffled very palpably. I distinctly felt two hands upon my head, and that, of course, while one of the medium's hands was held by me on one side, and the other by Mr. Shepherd, who sat on the medium's right, all the others in the room joining hands likewise. It is almost superfluous to add that, for my part, I never loosed the latter's hand during the whole seance, and Mr. Shepherd was equally positive at the close of the seance that he had not loosed the medium's right hand. After a little conversation and one or two messages of a private nature had been communicated by "Jack," we were greeted by another voice totally different from the last; and, upon inquiry, we learned that this was the Yankee, who is known by the name of "Silas Wade." There was no mistaking the Yankee origin of this spirit. I pass over some of the more general manifestations, including the perfume, which was exceedingly powerful and very refreshing after sitting in a closed room on a hot night, and will come at once to the closing part of the seance. After singing a hymn we heard the tubes and ring being manipulated, and, almost immediately after, the ring was placed upon Mr. Shepherd's arm, and at the same time the medium's chair was taken from under him and threaded by the back upon my arm; also, at the same time, something heavy was placed upon the table. These things were done so quickly that they appeared to happen simultaneously. Upon a light being struck, we found a chair upon the table, the ring upon Mr. Shepherd's arm, and a chair on mine. At the request of Mr. Shepherd, the ring was soon afterwards taken off his arm without his having loosed Mr. Egerton's hand. Twice during the evening Mr. Egerton was levitated to a considerable height, Mr. Shepherd and myself being obliged to rise out of our chairs in order to follow him. These, Mr. Editor, are only a few of the manifestations which took place. I have attended many circles and seances all over the country, but, than this, I never attended a more satisfactory one. This, I may say, was the opinion generally expressed by those present.

I regret, however, to add that a mishap occurred while Mr. Egerton was floating about, and that was, that either the chair which had been placed on the table, and which was then carried up, or Mr. Egerton's boots, came in contact with Mr. Shepherd's forehead, and cut it rather severely. The power was by this time nearly exhausted, and that, I presume, was the cause of the accident.—I am, Sir, yours truly,
 Liverpool, August 12th, 1873.

W. MEREDITH.

MR. EGERTON AT SOUTH LONDON SOCIETY.

Mr. Weeks sends us a letter excusing himself for reporting a seance at his own house, by stating that he expected abler pens to take up the matter. He observes:—

"I can express my own convictions as to the genuineness of the ring test on a lady's arm, while holding the medium's hand all the time, Mr. Egerton's other hand being held by a sceptical lady who is now thoroughly convinced of the reality of these phenomena. The perfumes during the seance were very powerful, and a chimney ornament, which was brought through locked doors, was a very convincing manifestation. Mr. Egerton promises to be a useful instrument for physical and intellectual controls. He is unassuming in his manner, and his great desire is to sacrifice personal interest that humanity may be benefited."

A very interesting account has been received of a most extraordinary seance at Mr. Guppy's, which we hope to print in our next issue.

MR. WILLIAMS desires it to be announced that he will give no seances in London all next week.

THE Campanological Physical Mediums will give a special seance for the benefit of Mr. Cogman's Institution, on Thursday evening, the 28th instant, at the Spiritual Institution 15, Southampton Row, W.C., to commence at 8 o'clock. Tickets 2s. 6d., may be had at 15, Southampton Row, and 15, St. Peter's Road, Mile End.

LUNACY LAW REFORM.—Mrs. Lowe writes to a contemporary stating that all connection between the Lunacy Law Reform Association and Mr. Burns's Spiritual Institution is at an end. This is rather a paradoxical statement, seeing that no connection of the kind ever existed. Mr. Burns very kindly placed his rooms and other agencies at Mrs. Lowe's disposal, the only thanks being this public insult. In reporting the meeting at the Spiritual Institution, at which the Lunacy Law Reform Association was formed, Mrs. Lowe introduced a long account of a lunacy case which had nothing whatever to do with the meeting; and, thus abridged, Mrs. Lowe's letter appeared in every respect as she wrote it. If our readers will turn to that number of the MEDIUM they will find that we could not, in justice to the cause, allow our limited space to be occupied by matters so foreign to the subject, and interfering with the prior claims of our numerous clients.

BIRMINGHAM.—Spiritualism looks up here, notwithstanding the fine summer weather, which generally has the effect of dissipating associations and suspending their work. The Spiritualists found the very stringent rules of the Psychological Society too much to endure, and placed the matter in the hands of a few gentlemen, who have instituted circles and elicited very remarkable phenomena. A successful season is expected as soon as the more formal operations of the friends of Spiritualism are again resumed. Mr. William Jones would like to see a society in Birmingham, to which the payment of a shilling per quarter would constitute membership; and those who could pay more might do so for the good of the cause. He asks whether it is not best to be passive at the spirit-circle. Certainly it is. Any form of excitement or inharmonious, whether organic or mental, is sure very much to disturb the conditions, and seriously modify the phenomena. We shall be glad to hear from our correspondent again.

SEANCES WITH MR. WILLIAMS.

A PRIVATE SEANCE.

On Friday evening we were present at a private seance with Mr. Williams in his own rooms, when the manifestations were of a decided and satisfactory kind. We asked "Peter" if he knew that the *Daily Telegraph* had said he had a "lugubrious voice." His reply was, "Ah, I'll remember him. I'll make him look *grievous* next time I meet him at a seance." This threat was expressed more in the spirit of humour than revenge, and the phrase "look grievous" for "lugubrious" "Peter" said he would include in his new "vocabulary" (vocabulary) when it is published. "Peter" evidently knows a great deal more about the significance and use of words than he leads his hearers to believe, and contents himself with making comical blunders in the pronunciation of words for the amusement of sitters.

"John King" afterwards showed his light in a very superior manner, holding it up to his face so that the features were distinctly visible. Mrs. Perrin and Mrs. Burns corroborated each other in a remarkable manner as to the presence of the spirits, and their progress in performing the manifestations.

A PUBLIC SEANCE.

On Saturday evening Mr. Williams's seance rooms were crowded. The circle round the table was full, in addition to which an outer circle extended halfway round the room. Mr. Williams's arrangements are now so admirable, and the test conditions instituted so perfect, that thorough satisfaction was given, though several parties were present who had never been at a seance before. Dr. Watson sat on Mr. Williams's left, and had the ring test. "John King" with his tube repeatedly touched the face of a gentleman, who caught it in his teeth, and merited a sharp reprimand from "John" for thus interfering with his tube. "Peter" took a bunch of lavender from Mrs. Phillips's girdle. The musical box was started, wound up, and carried round the room by the spirits. Brilliant lights were seen, and altogether a very good seance was experienced. The cabinet seance was equally successful. "John King" showed himself repeatedly, and his light shone with great brilliancy. Though we sat at a distance from the cabinet, and at the further circumference of the circle which extended into the front room, yet we saw everything very distinctly. A rumour had been circulated that a gentleman gave it as his opinion that the spirit-light was a composition of phosphorus and oil, which became too hot in the spirit's hands, and he had to return to the sphere of the medium to cool it. It was not understood by this statement that the spirit-light was an imposition, but that the phosphorus and oil were obtained by the spirit from the bodies of the medium and sitters. Though this matter had not been mentioned to "John King" in any way, yet he alluded to it in the following manner: Addressing Mr. Burns, he said, "James, the light does not get hot and burn my hands. That idea is not correct." Mr. Burns asked, "Is its composition as stated, that of phosphorus and oil?" "Yes," "John" replied; "it is of that nature." "Could it be imitated by art?" "Yes, it could to a certain extent." "I suppose you obtain the elements from the medium and the circle?" "Yes, we do." "Do you add anything to it to make it of the consistency which it appears to be?" "Yes, we also add elements obtained from our own sphere."

LIVERPOOL.

Mr. Editor.—Dear Sir,—Our time having been taken up with the affairs of the conference has been the cause of our reports of progress being so few of late, but we think that work done ought to be made manifest to all the world, not for the sake of making ourselves known, but to speed the advancement of our glorious cause that others may be stimulated thereby, and encouraged in other parts of the vineyard of industry and labour.

SUNDAY SERVICES.

Last Sunday but one we had upon our platform at the Islington Assembly Rooms, Mrs. Lucas, of Keighley, Yorkshire, who in the afternoon was entranced by different spirits, and spoke chiefly in poetical language. Several spirits gave their names and occupations when on earth, and spoke of the heavenly spheres.

In the evening Mr. Hickling, of this town, along with Mrs. Lucas, occupied the same platform, and each were entranced, and conversed with each other, Mr. Hickling in an unknown tongue. Mr. Dinsdale, who had read a portion of Scripture referring to the gift of tongues, said Mr. Hickling was endowed with every phase of mediumship, including the "gift of tongues." Mr. Hickling was entranced by a foreign spirit, who caused the medium to weep while speaking. Mrs. Lucas, in her entranced state, said the spirit who had controlled the medium was an Indian chief; she described his appearance, and said he had been speaking of the awful sufferings his tribe had been put to by the white man. The two spirits held a conversation—one in a foreign tongue, Mrs. Lucas in English. The two spirits seemed to understand each other, though they used different languages. This was very convincing to the audience. Mr. Hickling also sang in a foreign language.

On Sunday last, Mrs. Butterfield, controlled by her spirit-guide, delivered in the afternoon a most eloquent address based upon "Let all thy works praise thee, O God."

In the evening, Mr. T. Everitt, the president of the conference, read a most interesting paper upon his "Eighteen years' experience of Spiritualism," and gave some most wonderful accounts of Mrs. Everitt's mediumship; he spoke of the great number who had visited their circle, which was always begun by reading a portion of Scripture chosen by the spirits, and prayer, and said their success had been due to a strict observance of these rules, and to a serious state of the minds of the sitters. There was a large and full audience to hear him.

MR. AND MRS. EVERITT'S SEANCES.

We have had the privilege of experiencing some of the most delightful seances under Mrs. Everitt's mediumship that it has ever fallen to our lot to enjoy, one at Mr. A. Lamont's, of which no doubt others will give an account. I will relate one held at my own house on the Saturday night, eight persons being present—Mr. and Mrs. Everitt,

Mrs. Lucas, Mrs. Blades, Mr. Charlton, Mr. Chatham, Mr. Meredith, and myself. We had the materialised hand, beautiful spirit-lights, which floated in the room, over our heads, and around the table, flickering as we sang, and answering questions by their motion, and when we sang "Beautiful Star" the light, in the shape of a star, floated gracefully over our heads, then fell to the table, and rose again, while rich perfumes were wafted in every face, and were enjoyed the whole of the evening. Mrs. Everitt was then entranced, and a spirit came and took up the tube, and touched the ceiling with it, and then spoke to us in a clear, soft voice, the accent being not at all like that of the medium; this spirit seemed possessed of much intelligence, and asked us to propound questions. It said Mrs. Lucas was well known in the spirit-world, and had a great many of her spirit-friends present with her. The direct voice held a conference with us for about an hour. Mrs. Blades, my niece, who had never been at a spirit-circle before, manifested signs of fear, but the spirit, addressing her, said, "You need not fear; I have not come to harm you, but to convince you that we live and have our being after our mortal bodies are dead." Mrs. Blades became calmer, and appeared to enjoy the rest of the evening. The spirit "John Watt" then released his medium from the trance, but still continued in conversation with us. I sat near to the medium and conversed with her while the voice was speaking. The medium was also laughing at the same time that the voice was speaking; and at other times the medium and the spirit held fraternal conversation, and jocularly talked to each other. The spirit in the direct voice spoke in high terms of the success of the conference, which he said he had attended. Some of the sitters expressed the joy and satisfaction they felt, and said they never expected to see and feel what they had that evening on this side the grave.

An incidental phenomenon which occurred to Mrs. Everitt while her husband and I were walking with her through the public museum, William Brown Street, may be interesting to some of your readers. While walking through one of the compartments of Mr. Mayer's magnificent collection of antiquities, Mrs. Everitt's attention was attracted to a figure which she supposed was of waxwork from the style of its dress. This form was sitting in a very ancient oak chair, and appeared to be an elderly gentleman dressed in blue velvet breeches, white stockings, a ruffle round his neck, or a ruff-necked coat, with bright buttons. Wishing to have a nearer sight of the figure, she walked towards it, but two persons at the same time walked close up to the chair, and intercepted her view, and Mrs. Everitt lost sight of the form. Mrs. Everitt called our attention to the curious circumstance, and we went to examine the chair, and found a paper stuck upon it containing the following:—"Arm-chair constructed from beams of oak from the old bowling-green house," Mount Pleasant, in which William Roscoe, the historian and poet, was born, 8th of March, 1753. We made the circumstance known to one of the attendants, who said he believed the person to whom the chair belonged wore the same style of dress when he lived as the lady had described. Is this a psychological test, that the spirit of the above-named gentleman is at times attracted to, and sits in this favourite chair, looking on, and taking an interest in the minds of the great numbers of visitors who attend daily to view the large and extensive collection of the works of nature and art which the town of Liverpool so richly possesses? We think it is.—Yours in truth, JOHN CHAPMAN.

ANATOMY OF SPIRIT.

During the past week, Dr. William Hitchman, of Liverpool (who, by the way, has been recently elected a Fellow of the Royal Society of Arezzo, as a complimentary acknowledgment, by that learned body, of his numerous contributions to spiritual philosophy), was engaged in demonstrating to a select party of lawyers, parsons, and doctors the "Anatomy of Spirit," or a dissection of the living soul, from Hindoo legislators, and erudite authors in the Sanscrit language 1,200 years B.C.—ancient Spiritualists, as he called them. He showed the operation of intermediate agencies between God and man—their wonderful knowledge of the immaterial nature of spirit, in form of imagination, will, memory, intelligence, conscience, religiosity, personality, in a word *Ego*, none of which, he proved by chemical analysis, are the exclusive product of ganglionic brain-cells, or the physical basis of life, now called protoplasm. With regard to the vital power of germinal framework, scientific considerations led him to conclude (and he had been familiar with table-turning and spirit-rapping, &c., since 1853) that the immaterial part of human nature, so far from being a result of chemico-physical forces, or certain material changes induced in molecules, must now be viewed, thanks to the labours of modern Spiritualists, as the power of God which influences the atomic particles of tangible substances, causing them to yield, move, and take up new positions, irrespective of space and distance, or walls of brass, iron, and stone. He demonstrated the anatomical unit of bodily organisation, the elementary part or "cell,"—millions of which, he said, are combined to form every tissue and organ of man and animals; and all that even the most bigoted materialist knew of protoplasm amounts to nothing more than this, viz., however much organisms, throughout nature, may seem to vary, in respect of character, properties, and composition, in the formed material, the atheist himself owed his existence to a clear, transparent, structureless nucleus; a mechanism that, but for the living, deathless spirit, would never have conceived or known an idea, nor yet have possessed the faculty of expressing it! The Doctor concluded by observing that "the apostle of Modern Spiritualism, Professor Sexton, he hoped and believed, would throw brighter light on the soul of America than Professor Tyndall had done, since the latter eminent philosopher in physics sought to prove that the records of the human spirit were written upon a material tablet, which is no more constant than a drop of water, at a given point, in the Atlantic Ocean—whereas, demonstratively, man is a spiritual being, having life in the body or out of it."—G. W. L., Professor of Languages, one who was present.

[The publication of this has been somewhat delayed.—Ed. M.]

THE REV. F. W. MONCK will accept calls to lecture on Spiritualism addressed to care of Dr. Sexton, 17, Trafalgar Road, London, S.E. Applications should be made at once, that a tour may be arranged for Mr. Monck.

A SEANCE WITH MR. FEGAN-EGERTON IN LIVERPOOL.

To the Editor.—Dear Sir,—On Wednesday evening, May 21st, a seance was held at 6, Stafford Street, at which thirty persons were present, including Mr. Lamont, Mr. Meredith, Mr. Banks, Mr. Mayle, Miss Shepherd, Mrs. Butterfield, myself, and the medium (Mr. Egerton). The seance was opened with singing; afterwards the table was levitated to the height of about two feet, in the full gaslight. Questions were answered, sometimes by tilting of the table and by raps; some of the questions were answered by the table being raised bodily off the floor. As soon as the light was extinguished the sitters round the table joined hands, and those who were not at the table formed an outside circle, and they also joined hands. This was done, of course, for the purpose of preventing the possibility of the manifestations being interfered with or simulated by anyone in the room; and I may add that Mr. Egerton always insists upon this rule being observed. We were therefore under test conditions, and the result was consequently all the more satisfactory. Very soon the spirit "Jack Todd" made his presence felt by rapping some of the sitters rather sharply with the cardboard tubes which he uses when speaking to us in the direct voice. These tubes were carried about the room once up as high as the ceiling, and rapped there: then "Jack" spoke to us in the direct voice, as distinctly as any human being could. He spoke in a very deep bass voice. We got numerous questions answered through the tube. We were told to sing, and "Jack" joined in the harmony with his deep bass voice. Whilst "Jack" was speaking through the tube the medium was holding conversation with those around him. One of the most remarkable events of the evening was the darting about of the tube, first the voice being heard in one part of the room and then in a distant part, almost simultaneously. Some of the outside circle were, at their request, touched with the tubes, and Mrs. Butterfield had the guitar placed in her hand while sitting outside the circle, and it was afterwards taken away by "Jack." This latter manifestation was done by request, the outside circle being for the time broken. The tambourine and guitar were afterwards played upon and carried high above our heads, and there played. Miss Shepherd, who sat just in front of me, at the inner circle, was suddenly raised upon the table. Afterwards, Mr. Egerton, the medium, was raised perpendicularly and placed standing on the table, and afterwards taken gradually and quietly off and placed in his chair, the sitters upon each side holding his hands tightly the whole time. Subsequently Mrs. Butterfield joined the inner circle, and was raised off the floor in her chair to the height of about eighteen inches. After a few more questions were answered by the direct voice, a hymn was sung, and the seance, which proved a most pleasing and satisfactory one, was brought to a close. But before the company separated the table was raised bodily off the floor *without human contact*, the sitters holding their hands in a circle over the table, but about six inches off its surface.—Yours fraternally, JOHN CHAPMAN.

MR. HERNE'S TOUR.

MR. HERNE AT MERTHYR TYDVIL.

Dear Sir,—On Monday last Mr. Herne arrived here from Llanelly, after a most successful stay there. Each circle was to consist of eight persons besides the medium, a wise arrangement to prevent overcrowding. The first and second sittings, I am informed, were attended with very ordinary results.

On Thursday night we had the good fortune to secure the services of Mr. Herne again, who would have left in the morning but for us. The circle was summoned at eight o'clock, so we commenced at half-past prompt. The third seance was thought very good, but the testimony of all present, including Mr. Herne himself, is that the last was superior to anything that has taken place in Wales. We had the large musical-box wound up and carried through the air, a tambourine striking us on our heads all round, a little bell jingling above our heads, and the scraping of an old fiddle simultaneously; so there must have been four or five spirits present to have done all these things at the same time.

All at once a voice shouted out, "My chair is taken from me." "And so is mine," said another. "There goes mine," cried a third. "And mine has just been taken from me," I said. "The medium's chair is going from him," shouted another. "They are all being piled one on top of another on my head and shoulders," said one. "Quick, bring a light." "I can't find the gas," exclaimed the one in charge of the light. When a light was procured we found that there were four chairs carefully and scientifically piled upon the head and shoulders of one of the circle, in such a manner as not to fall, and amidst them all was the gas pendant suspended from the ceiling quite carefully entwined, and when we came to the last chair we found that it could not be taken off without unfastening the hands of that person and the medium; also a brass ring had been passed on their arms as well as the chair; so that the chair and ring had been put on their arms without separating their hands. We rearranged ourselves, and had scarcely put out the lights when a voice was addressed to me. "What do you think of that, old fellow? You will please speak the truth this time. Will you?" I said I would. "Mind you do, then," it responded. I asked if it would please touch us all round. It said jocularly, "Yes, I will; and you especially. I owe you a couple." And when it came round to me it struck me very much harder than anyone else. "There, old fellow, how do you like that?" Then the musical-box was wound again, and a finger was heard to scrape the teeth of the comb. A musical person present asked if it could play other tunes than those for which it was adapted or made to play. It answered by playing several tunes which it never played before, and changed the tune often, and on being asked by the same person to play "expressio," "largo," "larghetto," "staccato," and various other terms understood by musicians, it readily complied, to the entire satisfaction of all present. A lady asked if it would please touch her. It instantly took off her cap. "Oh, don't do that," she said. It responded, "You should not be ashamed of your grey hairs. It shows you are nearer heaven." It then took some half-a-dozen hairpins, and threw them to several parts of the circle. "John King" then said, "We must see about going." "Where are you going?" I asked. "We have to be at the gates of heaven in a very short time," he responded; "so good night to all," calling us

every one by name, and just then "Katey" was heard to whisper to all around, "Good night!" Thus was passed one of the best seances that it has been the good fortune of anyone in Wales to witness.

A vote of thanks was accorded to Mr. Herne for thus edifying us, who spoke a few appropriate words, and we separated, but not before organising a circle of our own, to meet weekly, when I hope we shall have something to report to you at some future time.

J. P. P.

[When Messrs. Herne and Williams visited Merthyr some time ago, much confusion and dissatisfaction resulted from overcrowding of seances, which caused us to offer a few practical comments, which were taken in good part, as they were intended, and have led to most scientific practice on the occasion of Mr. Herne's visit. Mr. Hulbert writes:—

"I am pleased with Mr. Herne's visit. In a pecuniary sense it was not a success, because I did not try to make it so; but I am ready again to make a sacrifice in the cause of truth and progress.

"The purpose for which Mr. Herne was engaged has been more than realised, the manifestations being of an astounding character, of which you have been informed, and that in presence of intelligent, reflective men, who can exert an influence on their fellows without being chargeable with silly credulity."

These grand sentiments of Mr. Hulbert cannot be too much applauded. By spending a pound or two the credit of Spiritualism, the medium, and the investigators themselves has been augmented, whereas, if the object had been to make money merely, the whole would have been spoiled for a few shillings' gain. The gentleman who was dissatisfied with the last visit now favours us with a highly commendatory report. This is a lesson to all mediums and investigators.]

MR. HERNE IN DORSETSHIRE.

DEAR MR. BURNS,—Will you kindly allow me, through the medium of your interesting little weekly, to record *pro bono publico* a few facts in connection with Mr. Herne's visit to my house, where his mediumistic powers were most thoroughly tested in two seances in which only members of my own family were present? In spite of all they had heard and read on the subject during many years of fireside investigation, they still remained unconvinced—the evidence of the senses being wanting. Now, through the mediumship of Mr. Herne, they are convinced beyond the possibility of a doubt, not only that the dead live, but that they can and do communicate. Numerous and varied were the manifestations with which our spirit-friends favoured us on those ever-memorable evenings. To record these in detail would occupy too much of your space, but we think it due to the medium and to those interested to state that all were perfectly satisfied, having arrived at a truth they had so long been seeking after; indeed it seems as though "John," "Peter," and "Katey" had combined to leave nothing unsaid or undone that could tend to so desirable an issue. We had the spirit-voices and touches, the ring test, two rings being placed on my wife's arm while she held Mr. Herne's hand high up as they could reach. We had direct writing, a concert of music, musical-box and guitar floating and playing at the time, harmonium, triangles, and bell also playing. We were told three things which were wholly unknown to the party, but which, after inquiry, were confirmed; questions were answered by "the voices," and instruction given in an important business. Many more interesting particulars might be added, but enough, I think, has been said to induce those anxious to enjoy the like privilege to engage the services of Mr. Herne, and with him, in the secret quiet of their own family, to realise, as we have done, the blessed promise, "Seek, and you shall find; knock, and it shall be opened unto you."—I am, dear Mr. Burns, yours truly, R. YOUNG.

The Hive, Sturminster-Newton, Dorset.

JACK'S LANTERN.—Spirit-photographs cannot be obtained by any art or form of manipulation that we are aware of, other than by having a mediumistic operator, and, it may be, the assistance of congenial sitters. Mr. Hudson first got spirit-photographs in the presence of Mrs. Guppy, whose mediumship is so well recognised. Mr. Beattie obtained his results in presence of a small circle of mediumistic persons. To develop this form of mediumship, we would recommend that a circle be formed, communication with the spirits obtained, and their suggestions followed. We do not see why spirit-photographs, being a possibility in one or two instances, should not be as universal as the other phenomena. When Mr. Wallace was in Edinburgh, Mr. McCraw obtained photographs of spirits so distinct as to be capable of recognition, but they gradually faded out, and in a few days were no longer to be seen.

JARROW-ON-TYNE.—For some time Spiritualism has been making considerable progress in the districts north of Newcastle, and no better indication could be desired than that the Rev. John Kelly, of Hebburn Quay, has published a series of lectures, entitled "Spiritualism in the Light of God's Word," which has received a review extending over a column and a half in the *Jarrow Guardian* of the 9th instant. Of course the review utterly annihilates Spiritualism, and endeavours to prove it to be everything that is ignoble, scripturally, intellectually, and scientifically. To this effort no Spiritualist can have the slightest objection, but must rather feel pleased that the subject is demanding such a large share of public attention. Spiritualists know that spirit-communication is a fact. They are certain of the existence of departed friends in the spirit-world, and that these friends can manifest themselves to those left behind. The watchful love, care, and guidance of those near and dear are still maintained and manifested; and, when such is the case, who cares a straw whether some local reverend, like a miniature Pope, raises his feeble voice to anathematise them or not? While Spiritualists claim that the Jewish bible, as well as all ancient religious books, give records of manifestations similar to those observed in the present day, they do not permit their thoughts or actions for a moment to be enslaved by statements in such books, or by dogmatic opinions entertained by modern priests respecting those books or their teachings. We think when they see the rapid spread of Spiritualism its opponents must feel somewhat disheartened that their fulminations take so little effect.

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Chapter XI: DUTIES AND OBLIGATIONS OF MAN TO GOD AND TO HIMSELF—Man can do nothing for God—To serve God is to obey Law—Man acts for his own sake, not God's—The Nature and Efficacy of Prayer—Respective Merits of Faith and Knowledge—Intelligent Action is True Religion—True Holiness is Obedience to Law.

Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason *versus* Superstition—The Ultimate Triumph of Knowledge.

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KINGSTON-ON-THAMES.—Mr. Champernowne reports progress of a very encouraging kind from the circle he attends.

BURY.—A correspondent says: "The churches are kicking fearfully in this neighbourhood at Spiritualism."

"A Swedenborgian" recommends to Mr. W. Avery the perusal of a work entitled, "The Plenary Inspiration of the Scriptures Attested," published by J. Spiers, 36, Bloomsbury Street, London.

GANTHORPE.—We intend opening a Spiritualists' meeting-room at Ossett, near the railway station, on Saturday the 30th inst., with a tea, tickets 9d. each; and on Sunday the 31st two addresses will be given under spirit-influence.—J. KITSON.

MR. RIJO, of the Hague, sends us the various sections of his work on Spiritualism, in the Dutch language, and says they intend starting a periodical on our model. Mr. Williams visits Holland again in October.

MR. JUND deprecates the number of anonymous correspondents who give their experiences at seances. It is indeed sad to think that so many of our countrymen are slaves, but more deplorable still is the position of those who dare not look at the matter at all. One use of Spiritualism is to increase the manliness of the individual and the nation.

AS A CONTRAST a correspondent calls attention to the papal reply to the hundred deputies of the French Assembly, in which the Pope says, "the Virgin Mary is re-establishing a kingdom for herself in France; the pilgrimages are a spectacle worthy of angels and of men," and the speech of Mr. Gladstone at the dinner of the British Medical Association.

SOUTH LONDON SOCIETY.—Mr. Weeks informs us that this association will again meet in September, when he hopes to receive many applications for tickets of membership. He has a room capable of holding sixty persons, in which he is desirous of holding seances, and giving lectures on Spiritualism. Apply to Mr. Weeks, 24, Stamford Street, Blackfriars Road.

ORILLIA, CANADA.—Mr. Sparey, writing from this place, which is ninety miles north of Toronto, says: "I have not met with a Spiritualist in Canada, and Spiritualism is never noticed by the Press except in ridicule. One exception only I have noted, and that was when Mr. Peebles lectured in Toronto last fall. Then one of the city papers gave a very fair account of it."

CHURWELL.—This information came to hand too late for Liverpool Conference:—"We have twelve subscribing members, and two trance-speaking mediums at our circle. We think we silenced much opposition through a liberal distribution of the MEDIUM AND DAYBREAK, and other spiritual works, so that our opinion is that our future prospects are somewhat clearer from annoyance than heretofore.—ELIJAH STOCKS, President."

WE OBSERVE, from the *English Mechanic*, that Mr. James Gillingham, the celebrated surgical mechanician of Chard, has just invented a chair which answers the purpose of a perambulator out of doors, a wheeling chair indoors, and a chair in which patients may be comfortably carried upstairs. Like all Mr. Gillingham's efforts it is simple as it is successful, and will be a great boon to those who require such aids, and also to the managers of hospitals.

MR. EDWARD WOOD recently visited Oldham, when his trance addresses gave great satisfaction. One of the addresses has been reported in a local paper, and we hope to find space for it next week. In the evening the audience manifested considerable opposition and silliness in the questions proposed. Mr. Wood's trance speaking appears to be very good, and our Oldham friends show an intelligent appreciation of the fact, which might with propriety be imitated in other places.

DR. SEXTON'S PORTRAIT.—We have received from Mr. J. Sunderland, 67, Bull Street, Birmingham, photographic specimens, being portraits of Dr. Sexton in several positions and styles. The expression in each case is highly characteristic, and conveys a vivid idea of the sitter. As examples of photographic art, nothing better could be desired. We have also seen a large photograph for framing, by Mr. Bowman, 65, Jamaica Street, Glasgow, which Dr. Sexton's admirers will be very pleased to hang on their walls.

BUDA-PEST.—Good news from afar are daily being received as to the growth of Spiritualism. A new German publication has just been issued, entitled "Reflections on the Spirit-World," produced by the Society of United Spiritual Inquirers, presided over by Dr. Adolf Grünhut. The first number contains some diagrams on occult topics, and the subject matter seems to allow great scope for idea. The pamphlet is about the size of the *Spiritual Magazine*, though not so thick, and all readers of German would do well to judge of it for themselves.

NEW ZEALAND.—Mr. John Logan, of Dunedin, who is a deacon of the Knox Presbyterian Church, has been brought before the Presbytery charged with entertaining views "contrary to the belief of the Church and Christianity generally," and having given Mr. Peebles and Dr. Dunn "public and private countenance." Mr. Logan said he did not believe in everything that these gentlemen taught, but retained to himself the liberty of going to hear what speaker he pleased. Mr. Logan has appealed to the synod.

PHIL. H. FURNEY.—Are you not rather rash in thinking we are not "straightforward," because we cannot give space to your questions the very week you desire it? You must remember that the amount of printed matter which the MEDIUM can contain is strictly limited. We do not see how you can find fault with Spiritualists because you are not convinced of the truth of Spiritualism. We do not desire you to think at all about the matter, as your convictions on that and on other subjects is strictly your own business, and not ours. Surely you could not desire a nearer approach to "freethought" than that.

EDITORIAL SAPIENCE.—A friend sent the following note to the editor of the *Weekly Dispatch*:—"Sir,—Be pleased to give me your opinion if the phenomena brought home to the senses of unprejudiced investigators of modern Spiritualism be facts.—Yours, ZETA." Here is the reply: "ZETA.—We know nothing of the phenomena you mention. The only manifestations of Spiritualism we believe in may be witnessed any day outside or inside a gin-shop.—We hope the editorial 'dispatch' of 'gin' occurs only 'weekly,' and not more frequently."

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

SUNDAY, AUGUST 24. Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Rev. W. F. Monck on "How I became a Christian Spiritualist."

WEDNESDAY, AUGUST 27. Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

THURSDAY, AUGUST 28. Campanological Mediums, at 8. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, AUGUST 23. Mr. Williams. See advt.

SUNDAY, AUGUST 24. at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, AUGUST 25. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

TUESDAY, AUGUST 26. Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

WEDNESDAY, AUGUST 27. Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.

THURSDAY, AUGUST 28. Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, AUGUST 24, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Bair's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Large Room, above Hinde Brothers' Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

ROCHDALE, River Street Hall, afternoon and evening.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

MONDAY, AUGUST 25, HULL, 42, New King Street, at 7.30.

TUESDAY, AUGUST 26, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, AUGUST 27, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END. at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Developing Circle at 7.30. p.m. Mr. George Butterfield, Developing Medium.

THURSDAY, AUGUST 28, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

FRIDAY, AUGUST 29, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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N.B.—Mr. Williams will be away from London all next week.

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