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CHRISTIAN SPIRITUALISM.

By THE REV. F. W. MONCK, F.A.S.,

An Oration delivered at the Cavendish Rooms, London, on Sunday Evening, August 24, 1873.

Mr. MONCK said that he had felt it his duty to accede to a request of his friend and brother, Mr. Burns, and do himself the honour of appearing before the present audience. With the exception of his having said a few words at Liverpool some time ago, this was the first time he had appeared before an audience of Spiritualists. He felt it to be a matter of duty to say at the outset that he was a Christian Spiritualist. He had understood that they were all charitable Spiritualists, and indeed he believed that they could not be Spiritualists unless they were charitable, for Spiritualism taught that all men, including those who had gone beyond the river and those who were now in the flesh, were children of one great family, and that God was the Father of them all. If it were true, as Spiritualism taught, that there was one great brotherhood which exerted its influence all over the world, and which would one day be more thoroughly and delightfully developed, then those who believed that they were in advance of their age in that respect ought to stretch out their hands now to all who differed from them on religious questions, and say, "We are brethren, because we have one Father, and in this matter we have one faith." He said this much because there were some persons who did not believe in Spiritualism being linked with religion. He believed in that union from the bottom of his heart, and he looked upon Spiritualism and Christianity as the two great levers which were to move the world from its present state of abasement and prejudice and slavery and evil, and heave it up to God's own bosom, that it might again be clasped in the fatherly arms and sunned by the fatherly smile. He hoped that in stating that he was a Christian Spiritualist he had not wounded anyone's feelings. He must speak out his convictions, and rather than be untrue to them he would prefer that the whole world should rise and crush him. He claimed the right of private judgment; but while he did so he wished it to be distinctly understood that he would contend for the same right for others as earnestly as for himself. He came to this meeting feeling that he was about to do a very important thing, for he was about to cut himself loose publicly, as he had already done privately, from all his old associations. This was a hard thing to do, and he should not be human if he did not feel it keenly and deeply. At the same time he felt there was such a thing as loyalty to conscience, and he who was without this would not be a true man. After these introductory remarks Mr. Monck said,—I shall now say a few words to you about my experience, but only a few. Our brother Burns requested me to speak upon that subject. I do not feel at all fit for it, for I seem to have forgotten all my spiritual history for the moment. From my very childhood I was a subject of very strange influences, and I remember that when I was quite a child my friends were very much concerned as to the state of my mind. They certainly thought that I must have lost my senses, because I saw things which they saw not, and heard things which they did not hear, and I had strange apparitions at night. I was frequently frightened very much, and called them up at the dead of night. At last they got two or three doctors to attend me. Those doctors treated me as if I were really very seriously ill in body if not in mind, and they used to watch me, and I could not make it out at all. But I began to understand after a time that they thought I was more a fit subject for a strait-waistcoat than anything else. I felt that I was perfectly sensible, and could reason as well as most boys could. Everything was clear to my mind; but one thing was clearer than anything else, and that was that I was haunted. It troubled me very much, and at last as I grew up I felt the manifestations increasing. Things began to float in the air before me, and I thought I was lifted up, and though they said it was not so, still, like one of old, I was obliged to stamp my foot and say, "Yet it is so, after all." By and by I was united in marriage with an estimable woman, and I found that she heard things that I heard, and sometimes saw

what I saw. Well, this confirmed me in my belief that I really must be haunted. I could not see any use in it, or any good to be derived from it, and it was always a great trial to me, till by and by I went to Bristol; and in Bristol a new life seemed to open up before me. A gentleman who had known me from my childhood, and to whose house I had been sent when my friends thought that my mind was affected, and that, perhaps, a little quiet and change of air would do me good, came to Bristol and resided with me for a short time. I should say that from my very childhood I have been coward enough to burn a light at night. I could not possibly sleep in the dark because of the things I heard and saw. It was rather a strange thing to hear footfalls all round one's bedstead, and see lights springing up and burning very brilliantly, sometimes with all the colours of the rainbow. When this friend came, he said, "What is all this noise about?" I said I thought it must be the spirits. He said, "Why don't you talk to them?" I said, "I have done so frequently, but they seem very reticent, and they will not answer." He said, "I have heard up in London that they say, 'Now, my good spirit (if you are a spirit), will you please to knock one whenever I come to that letter in the alphabet which you wish me to understand is the right letter of the word you wish to communicate.' I did so, and the first communication was about a friend at a distance who was seriously ill of a very peculiar malady, which no one could have dreamt of. We wrote up the next day to ask whether it was so, and I found that she really was suffering in that way, and had only commenced to suffer on that day. After that the phenomena flowed in upon me like a hailstorm. They made me perfectly wretched because I could not understand what they meant. Think of spirits moving one's iron bedstead about, and pitching chairs over the room, and waking up all in the house by beating half-a-dozen doors at a time. Why, I could not have done that. Noises were heard at various doors, and people in the house began to get frightened. At last I asked several to come to share my bedroom with me—I cannot say to sleep there, because we could not sleep till four o'clock in the morning, and most of them had to get up soon after that. We had some of the most extraordinary spiritual manifestations that I have ever heard or read of. I will not enter into particulars, for I do not think this is the time or the place; but at some future time it is probable I may enter fully into these things before this audience. But the manifestations were very trivial, and my friends began to hear of them, and they became very vexed about them. They thought that for a minister to have these extraordinary things happening in his presence must lead people to say that he must be an impostor and deceiver, and they really rallied me in such a way that I felt a desire to wash my hands of the whole thing, and I asked God to take it all away. But God did not see fit to do so, but He sent even more of these manifestations. Then I wrote to Mr. Young, at Swindon, and if ever I had reason to be thankful to any man on the face of God's earth, I had reason to be thankful to the Rev. F. R. Young, of Swindon, for the kindly interest he took in me, and for the earnest and loving manner in which he tried to convince me that Spiritualism was from God, and that it was possible to get rid of all these trivial manifestations and arrive at higher manifestations and enjoy the whole thing. For some months he kept writing to me, and at last I felt it my duty to come here and say, "I am a Christian Spiritualist." I did so some few weeks ago, after hearing a lecture by Dr. Sexton, in Mr. Young's church, at Swindon. That lecture was the last feather that broke the camel's back, and I rose up in the face of all the people and said that I was a Spiritualist.

Spiritualism has had a holy and elevating influence on my mind. I was depressed, and it made me cheerful, because it told me that from out the gates of pearl there came not only streams of light but streams of blessed ones who knew me and sympathised with me in my earth-sorrows, and were able to pour the oil and balm and wine of their consolations into my heart, because I felt that those whom I had lost were not lost, but simply gone a little way before, and were able to retrace their steps and bend over me in the night season. As the dew stood on my face, and when my heart beat with anguish as I bent over

the clay-cold corpse of one who was dearer to me than life, I saw those spiritual ones coming back to me, a shining band from the happy land, and singing of light and joy and peace in this world, and a more radiant day that should never have an end in the next. Then my heart gave a great leap, and I said, "Thank God for Spiritualism!" and though previously the trivial manifestations had troubled me, I felt that I could bow down and lay prostrate before the Great Spirit, and say, "I bless Thee with every power and every faculty and every passion of my nature that Thou hast opened heaven thus to me, and my eyes are filled with this radiant glory, and my heart with this unspeakable bliss." It seems to me that it is but a foretaste of heaven to be able to say that I am a Christian Spiritualist.

The speaker went on to state that Spiritualism had led him to read the Bible with greater interest, and to throw aside the toils and prejudices which had been begotten by a sectarian education. It had also enabled him to understand the character of God as he had never understood it before, and to address to God those words, "Our Father, who art in heaven, hallowed be thy name," with a depth of feeling and a wealth of meaning and significance which were new to him. When the scales fell from his eyes, and his heart opened to all the beautiful fatherhood of God, the experience was like heaven on earth, and ever since then it had been delightful to think of God as his father. He wished he had a thousand tongues, like trumpet-voices, that he might declare the blessings of Spiritualism in the midst of his fellows. It seemed to him to be a reflection of heaven itself. Before this banner was held forth from the jasper walls by holy spirit-hands, and before this divine light was shed from the central sun of the universe upon the eyes of men of the present age, this world and heaven seemed sundered. They seemed to be walking in two different ways. But when the light shone down, and the wanting link was supplied, then angels were able to shake hands with mortals, and to speak of the common end of the race and the glory of its God. He was reminded of a beautiful painting by Guido in one of the magnificent and stately palaces of Rome. The artist painted an aurora on the ceiling, but when people came in to look at it they frequently made their necks ache in consequence of having to throw back their heads to see the painting. The owner of the palace, therefore, made up his mind that the people should be able to see the picture by looking down. He placed a large mirror on the ground, and in the surface of that mirror they were able to see the beauty that was depicted above. And so Christian Spiritualism seemed to him to be a mirror which holy angels had placed at God's bidding before men's very eyes on the bosom of mother earth, telling us to look into it and there see the heart of God, and the kindness, and the love, and the goodness of the angels by whom we were continually surrounded.

Spiritualism had given him new light on the great doctrine of the immortality of man's soul. He believed that if Christian people could be induced to look upon Spiritualism as the handmaid of religion, and not its enemy, they would be able to convince men far more than they did now that they must live on for ever in another world. Spiritualism had taught him also that the law of the universe was eternal progress. We read this in the word of God if we would but understand it aright. "They that turn many to righteousness shall shine as the stars of the firmament for ever and ever." What did this mean, except that the law of eternal progress applied to all good people? He believed that it also applied to those who were not what we called "good," but whom he should simply call "unprogressed," and that in this world and in the next men would have a chance of rising higher, and higher, and higher. Those persons who realised these things ought not to be selfish, and far less should the Christian Spiritualist. They ought not to eat their morsel alone, but should ask others to come to this divine feast in order that they might be satisfied with the rich and substantial things with which God had spread the board. I feel, continued Mr. Monck, that if ever there was room and opportunity for evangelising the world it is now, and if ever there was a people who have better opportunities than others it is Christian Spiritualists, and Spiritualists generally, in the present day. Now, it is for us to ask ourselves the question, Shall we be inactive, or shall we be earnest and devoted in this great work? Shall we sit still and see our fellow immortals living in darkness and ignorance of these great truths, or shall we go forth to them with this spiritual bread of life and say, "My hungry brothers, eat and be satisfied?" Shall we see them dying of spiritual thirst and hold back the cup which has quenched our thirst and gladdened our hearts, and, as it were, renewed our being? I think that we are incapable of this, and your presence here to-night, and your many labours of love as Spiritualists in London, prove the contrary. But cannot we do more? Cannot we try to elevate Spiritualism? Cannot we try to eliminate those things which call forth the sneers and the mockery of the world? Cannot we so arrange that when we sit down at our seances we may avoid those influences which are calculated to draw down inferior spirits? Now, I told you just now how troubled I was when these manifestations first came to me, by the inferior spirits coming and doing some very extraordinary and very foolish things. I found out at last that it was largely to be attributed to the state of mind of those who sat with me. We had people who were not exactly religious people, perhaps not highly moral people. Perhaps one or two of them were not all they should be, and the result was that, like magnets, they drew down inferior spirits. I found this to be the case, and I found that one good spirit in particular had attached itself to me. When I found that this spirit could be trusted, and that his judgment was good, I was guided by his advice. He said: "Be extremely careful that you do not have any people to sit with you at any seance you may hold unless you know them to be good moral people." I have attended to this ever since, and the result has been that the manifestations have been of the highest order, and they have been very pure and very good, and they have lifted our minds and our hearts far above anything coarse or evil. Well, now, cannot we do something of this kind? We want to lay hold of the Christian churches. We want to draw them into the arena where we are fighting. We are but a few, I suppose, all over the country, but we are capable of doing great things if we will but make up our minds to do all we can do in the right spirit and in the right way. Let us set to work, then, and let us sow broadcast by our conversation, and especially by our consistent example as Spiritualists, those grand truths which have taken such deep root in our own natures, and which are daily bringing forth

such blessed fruit for our own satisfaction. I think that we may lend books about, and do a very great deal in this way—those high-toned religious books which are pouring forth from the press and swelling the magnificent literature of Spiritualism in the present day. There are some who cannot afford to buy these books, and if they could afford to buy them they would not. They have not curiosity enough. But if you will induce some of these to come to your seances only once or twice, you will arouse their curiosity, although they may see only some of the inferior phenomena of Spiritualism. Perhaps those very inferior phenomena have a purpose to answer. I do not mean the gross manifestations, but the inferior and somewhat trivial manifestations. They have a purpose, I have no doubt, in the great economy of Spiritualism. People would not, perhaps, listen to other things. If they saw a man in a state of trance, "Ah," they might say, "he is shamming; there is no reality in that." But when they see the tables moving about they are bound to decide that it must be the result of a power outside the people who are gathered, and so they are led to investigate into the matter themselves. Well, just let us try to bring some of our particular friends who do not happen to be Spiritualists to our meetings, and let us see that these seances are as pure and as consistent as they possibly can be. And then let us lend them some of those books which speak so beautifully of spiritual communion. I believe that a very great deal of good might be done in this way. I wish I could meet with about a thousand Christian men—those, I mean, who are members of Christian churches; I do not believe that they are the only Christians, you know. A great many people really are better Christians than some of the members of churches, but still I wish I could meet with about a thousand of them who would endeavour to form a fund for the purchase of suitable books to lend among the professors of Christianity. I would add my mite. We do not want to force the thing down people's throats, for that would not do. You know what human nature is. Just try to force a man to do a thing, and he will stand at once on the defensive and ask you what you mean; but if you just endeavour to persuade him, and use proper arguments and means, the result will be that he will at last come down from his high-toned pride, and perhaps listen to you with pleasure, and receive the truths which before he was prepared almost to anathematise.

Well, I feel there is a work to be done among the Christian churches, and that this work is slowly going on independently of the exertions to which I have alluded, and which I invite you to put forth. I know that—that there are some men who stand up and preach orthodox doctrines in their pulpits, all over the land, every Sunday, who yet believe in the doctrines taught by Spiritualism, and are afraid to proclaim their faith to the world. I was one of them, but, thank God, I am not now, and I don't mean to be again. But I know of meetings which have been held in different parts, and which I have attended myself, where Christian clergymen and ministers have expressed their faith in Spiritualism, and yet they have been held back because they knew how bigotted their congregations were; and really, when a man's bread depends upon a congregation of bigots, it is rather a hard thing to ask him, for the sake even of principle, to throw away the bread, not of himself alone, but as it too frequently happens, of his wife and his dear little children. Still, there are high-principled men who would do even this if they saw their way clearly, and I think we may help them by our words, and by lending them tracts and books.

Now, down in Bristol, just at present, there is a great enquiry after Spiritualism, in consequence of my having done such a dreadful thing as to be honest to my convictions of duty; and I have received letters from one and another who have formed circles, and who wish me to attend them. I cannot do that, but I will render them every assistance in my power. I think if we would all try to do that we should have a great many more circles than we have, and a great deal of good would be done. I believe that every man has influence, and that his influence is strong if the man is earnest. And who should be earnest if the Christian Spiritualist is not? If the man who has rejoiced in the loving converse of spirits is not earnest, I say, who should be earnest in proclaiming truths which are calculated to solace humanity in all its trials and all its woes? What is more beautiful than for yon mother to feel that when her little babe, who has hung on her bosom for sustenance, and whom she has folded to her motherly heart for months and perhaps for years, is caught away, it is tended by the sweet spirits who watch over little children? What can be more beautiful than for the mother to feel, as she consigns it to the dust, "There lies *not* my darling, but she is yonder. With angel spirits she rests yonder, cared for by some dear motherly spirit. She is better off than even in my fond arms?" And for the Christian husband to feel, as he bends over his dead wife, that he is not looking at the corpse of one who will never more be seen by him, but that he is merely looking upon that which she has thrown off, and that she is now happy in the presence of those whom she loved on earth, and who are gone to the land of eternal progress? Well, I believe these truths are calculated to solace and comfort humanity, and it is for us to do our utmost to spread the glad tidings.

It seems to me that humanity is like a ship out on the tossing sea. There are the waves on every hand, and the ship is waterlogged. She is on the stormy main, and there is no hope for her, and we are on the shore. What shall we do? Shall we sit down and say, "If they can be saved, let them be saved," or shall we rouse ourselves and say, like some of those grand lifeboat men who are found at all parts of our iron-bound coast, "We will leap into the boat; we will hasten to the rescue"? I think every generous heart will feel that this is its most important and its bounden duty. Well, then, let us by all means in our power man the lifeboat, bend to the oar, push over the surf, and, if possible, rescue the crew of humanity from the sinking ship wherein it is now imperilled. There are many Spiritualists, I think, who are not true to their colours. They do not admit that they are Spiritualists, but they just keep the secret to themselves which they should publish abroad. I do not esteem a man who does not care to publish his convictions, and I would urge all who may be here to-night, and who are keeping their sentiments to themselves—I hope it is not egotism—just to imitate my example and the example of some few others who have dared to come out, and to be on the side of truth rather than on the side of gilded error. I wish that all who may believe in Spiritualism, and who may be holding back for certain considerations which they do not care to speak about, would make up their minds once for all to come out and swell the

ranks of an army which I believe is destined to fill the whole world with the fame of its deeds and its heroism. Certainly, those who are Spiritualists won't think of beating a retreat, but it would be a great encouragement to them if the others would come forward and say, "We, too, believe in these things, and, believing in them, we will throw our energies into the same cause, and, sink or swim, we will go with you."

I have just said a few simple words to you. I feel that I am not under influence at all to-night, or probably I should have spoken too fast for you to understand me; but I have spoken in fear and trembling. I do not know why. I know I have done my duty, and I ask you to believe that this Spiritualism comes from God, and bears God's light to a darkened world. I believe it is the hand of the eternal God on the tiller, guiding us amongst the quicksands and the dangers of a lee shore, and bringing us into the haven of an eternal rest. I believe all this, and I will try to publish all this at any cost to myself, and I believe those of you who feel like-minded will do the same; and if I may have induced anyone here to-night to just follow my example, I shall only be too thankful, and shall be glad to know that I have thus been the means of throwing a little mite into the great treasury of humanity towards enriching it for time and for all eternity.

EXPERIMENTS IN PHOTOGRAPHY CONTROLLED BY INVISIBLE BEINGS.

From the "British Journal of Photography," August 22.

I have to describe some experiments involving principles so complicated and new in their character that I am puzzled to see my way through what I am so anxious to do clearly, in order that there can be no mistake as to the true nature of the manifestations. I must therefore preface my description with the statement of a few facts.

Light in all its conditions is invisible, and, whether simple or compound, it possesses the power of rendering objects, but not itself, visible. If, for instance, what are called the invisible or ultra rays of the spectrum are made to fall upon certain substances, and by their impact have the period of their wave motion either heightened or lowered, they will render such substances the objects of vision. In every case of vision it is some thing or substance that is visible, and not the light alone which is so.

Farther: if vision depend upon the receiving textures of the mind being attuned to, or in harmony with, movements of a given exaltation, it is then plain that in some cases individuals will see some substances to be luminous which to others may be completely invisible. In the usual way of experimenting upon the nature of light we generally shut out all light but that which we are working upon, and by the use of a most beautiful and complicated set of instruments we gain all the knowledge possible of its nature. That knowledge has taught us that invisibility and intangibility under ordinary circumstances are no proof of non-existence. Still farther: that knowledge has taught us that if luminous masses are visible only to one or more in a company, and at the same time the said luminosity produces chemical action and heat, it is not the ultra rays condensed that alone produce such effect, but it all depends upon substance, or substances, being so formed, condensed, or otherwise placed to receive the impact of certain rays in order to produce a given result.

The above remarks will prepare the reader's mind for my description.

I have for about six weeks, along with the same gentleman and under the same conditions, been conducting another series of the same kind of experiments as were described in *The British Journal of Photography* last year. This time we have had results which, by bearing repetition, confirm all I then wrote about the question; and we find that not only chemical action is evolved but likewise heat. This time, as before, the failures far exceeded the successes; but, to take up as little of your space as possible, I will only make you acquainted with the most interesting of the results.

The first experiment was, as you see, on one plate, taking three exposures. There were two what are called "mediums" present. One of them sat with his back to the camera facing the background; the other opposite to him looking towards the camera. In every case, as soon as I got the plate sensitised and put in the camera, I took my seat by the mediums, leaving Dr. Thompson to uncup the lens when required to do so. The medium next the background became entranced, and then by his influence he caused the other to pass into some strange spiritual condition. That condition, as will be seen, had a most marvellous influence over his power of vision. The exposures were about two minutes. As soon as the lens was uncapped he used these words:—"I see a pale light all over; I can hardly see through it." In the second, he said:—"Now I see a luminous figure leaning to one side." In the third:—"I again see the figure." On development I found the first fogged; the second two contained white luminous figures, as minutely stated.

Another week after, but the fourth manifestation, before the lens was uncapped and during the exposure he described "a light like purple crystal rising from the centre of the table—so very bright! It rises higher and expands at the top." In the fifth he saw "the same light with a pear-shaped top." In the sixth he said:—"It now is trying to form a crown, throwing out spear-shaped points—and so bright! I can hardly look." On development I was astonished to find it so, exactly as stated.

In a week after, and on the seventh manifestation, he described "a light behind him coming from the floor." In the eighth, he said:—"It rose up and over another person's arms, coming from his own boot." In the ninth, he said:—"There is the same light, but now another column comes up through the table, and it is hot to my hands." Then he, as if lightning had been shot into his eyes, exclaimed with great impulse:—"What a bright light up there! Can you not see it?" pointing to it with his hand. You will see by the enclosed what came on the plate when developed—how exactly it answers to the description.

On our next evening we had most strange experiences; but as I record here nothing but photographic facts, that they may be embalmed in your columns for future resurrection, I leave all out which would be considered offensive in strictly scientific pages.

After many failures I had prepared the last plate for the evening, and it was then 7.45. As soon as all was ready, one medium said he saw on the background a black figure, old, and putting out his hand;

the other medium saw a light figure—each stating their exact position. On developing this plate there came out, but rather faint, the figures as described. I could not get them to print; I therefore made a transparency, and from it a negative, in order to get printing power. You will see how strange the result is. The black figure evidently belongs to the sixteenth century, is in mail, with long hair. The light figure is indefinite; in fact the result is a negative picture to look at.

The next and last, although most singular, can be described shortly. On one exposure (the eleventh) a star or jet of light is seen; in the next it enlarges; in the next it is described as a large sun, a little transparent, and, on a hand being held in it, it was found hot like the steam from a kettle. The fourth of this set was described as a beautiful sun, transparent in the centre, and a head similar to the one on a shilling being in it. On the development the descriptions were found to be perfectly correct.

I enclose you illustrations* of the above experiments; you can see for yourself how curious they are.

Allow me a little more space to say in so many words that the experiments above described refuse to be placed in any category of known phenomena. It is suggested by Dr. Thompson to get some of the disulphate of quinine and try if the luminosity can be made visible to all.

But I cannot ask you for more space now, as I will have shortly to request you to grant me room to explain other experiments, and to say something on their philosophy. I see no escape from the spiritual theory.

JOHN BEATTIE.

THE LATE DR. GUTHRIE A SPIRITUALIST.

To the Editor of the Medium and Daybreak.

SIR,—Unlike what is well known to be the case in reference to certain other matters, it is unquestionably true that the number of genuine Spiritualists in this country is greatly in excess of that of professing ones. If the corner-stone of Spiritualism consist in the fact that the spirit-beings of the Hereafter can and do communicate with the men and women of the Here, then, I hold, all persons are Spiritualists, with the exception of the comparatively small handful who believe in nothing they do not at present see, and accept nothing they cannot, in the fulness of their knowledge and the beauty of their humility, rightly understand and fully explain.

I am constantly coming across persons who are true Spiritualists, albeit they know nothing of what is called "modern Spiritualism," and do not avail themselves of the accessible and fruitful sources of consolation and help of which it speaks. It would be easy to show, too, from the writings of some of our most popular and able authors, that although not representing themselves to be such, they really were, or are, Spiritualists in the truest and highest sense.

Here, for instance, is an extract taken from the 1872 volume of the *Sunday Magazine*, page 103, from which it will be seen that the writer of it, the late Rev. Dr. Guthrie, was in reality a Spiritualist. In describing a visit which he paid to the lonely cottage of an aged and helpless woman in his first parish, this eloquent divine says:—"Though believing, not only with theologians, but with such men—the bravest of the brave—as Garry, and Franklin, and Kane, in what is called a 'particular providence,' we are slow in setting down events as 'proving that doctrine.' Still, a number of circumstances have occurred in the course of our life it would be otherwise difficult to explain; and among these we find a place for what happened in the visit we have referred to. Though other duties called us elsewhere that day, a strong inclination to visit her took possession of us. Yielding at length to that impulse, we turned our steps to the dell where she lived, and on our way met a friend, with whom we lingered for some time, conversing on a topic of deep interest to us both. All of a sudden we felt as if someone was tugging at our coat, and resumed our walk, wondering the while how we were so strongly drawn that day to the old woman's cottage. The mystery was explained, or seemed so, when we got there, and had opened the door." The doctor then proceeds to state that a short while before he reached the cottage, the fire, made of the outer covering of flax, had become top-heavy, and, throwing itself beyond the hearthstone forward on the floor, surrounded the poor woman with a circle of flames. Her daughter being out at work during the day, the humble cottager, whose lower extremities were perfectly powerless, was all alone. "A more dreadful predicament to be in," the doctor continues, "it were not easy to imagine. She could not rise, nor even move a foot, and it was vain to cry, as none were near to help. So there she sat, pale and speechless, with her eyes, like a bird the serpent fascinates, fixed on the fire, that, steadily advancing, crawled nearer and nearer, and in a few moments more had reached her clothes, and, enveloping her helpless form in flames, had burned her to a cinder. Such was the spectacle that met our astonished eyes! Another minute and we had been too late to take the floor at one leap, and seizing her, chair and all, place her out of danger, and, with her, praise Him who, in sending us at the nick of time to pluck her from the jaws of death, was 'a very present help in the time of trouble.'"

Very likely some who read this may say, as they do of all things of the kind, that the doctor simply laboured under a hallucination in imagining that he was irresistibly influenced, and his coat-tail pulled to visit the invalid's cottage that particular day. Regarding such individuals as at present wilfully and wantonly beyond the pale of reason, I have not a word to say to them.

Others, however, may see nothing but good ground for ridicule and amusement in Dr. Guthrie's assertion that he "felt as if someone was tugging at his coat." "The idea of a spirit in bliss doing anything so ridiculous and ill-mannered as to pull the coat-tails of such an estimable and spiritual-minded gentleman as Dr. Guthrie is really too much like a good joke to be entertained for a moment as anything else. An" moreover, if the spirit wanted to send him to rescue the poor woman from the jaws of a terrible death, could it not have made known its wish or given its command in a more dignified and spirit-like particulars than by pulling his coat-tails, as if it were some ill-bred district-naughty urchin?" This is the high-sounding style in which power to

* The singular specimens accompanying this article are in our possession, and can be seen by any person on application.—Eds. B. J. P.

AUGUST 29, 1873.

criticisms dogmatic with reference to the (to them) seeming foolishness of some spirits moving articles of furniture at seances, and communicating by means of a table. What we have to do with is facts, and not the *modus operandi* employed; and perhaps when we possess more of the former, we may not only get to comprehend the latter better, but even be enabled to enjoy—as, indeed, some mediums do already—a more direct means of inter-communication. Let us cultivate facts first; reasons and explanations will come afterwards. It is so all the world over.

But a third class may be ready with the observation that if spirits always appeared for as great purposes as that which the one who visited Dr. Guthrie had in view, they would be disposed to have greater faith in modern Spiritualism. Precisely; but there are good and bad spirits, just as there are good and bad men; wise and foolish spirits, just as there are wise and foolish men. And the good and wise among their number are appearing at our seances nightly—almost, in fact, whenever and wherever their presence is desired—rendering service on behalf of man, the fact of which no sane man can doubt, and the great advantage of which no sensible person can question. If anyone be in ignorance of such things, they have themselves to blame, and are themselves the losers.

A fourth class—and that, I know, a pretty numerous one—are ever ready with the objection, or rather with an expression of the fear, that all this spiritualistic phenomena may really be the work of wicked spirits. Well, if it be—that is, if evil spirits are benevolent, anxious to assist man, and are believers in, and advocates of, the truth—then I admit that the spirits who often communicate with man are wicked ones; and I further contend that in that case there would be no difference between the character and work of evil and good spirits, for both would seem to be equally sympathetic, truth-loving, and kind. But “by their fruits ye shall know them” holds true here, as elsewhere. The spirit that visited Dr. Guthrie did a good work; therefore it was a good spirit. The spirit that lately painlessly relieved a friend of mine of sore pain did a good work; therefore it was a good spirit. This kind of reasoning, I own, may not always be infallible, any more than anything or anyone in this world is infallible, but I contend that it is the only kind of reasoning upon which we can depend respecting Spiritualism or anything else.—I am, Sir, yours truly,

WILLIAM FERGUSON.

Birmingham, August 26, 1873.

ITEMS OF TRAVEL DURING A THREE MONTHS' TOUR.

To the Editor.—Dear Sir,—As I have just returned from a tour extending over three months, during which I have been hard at work, I thought it just possible that yourself, your readers, and my many friends would like to hear where we (i.e., my spirit-guides and I) have been, and what has been seen and done.

On Saturday, May the 10th, I bade adieu to my wife and little one, the two combined being my best and biggest half, and started for Sturminster-Newton, Dorsetshire. I remained under the hospitable roof-tree of Mr. R. Young, the Hive, for a fortnight, holding many private meetings at his house; my guides startling not a little, by their teachings, the good folks who came to our meetings. If any of my readers ever pass through the above town, and call on Mr. Young, they will find him a genial, honest man, and a thorough Spiritualist and humanitarian. Indeed, the county is well worth visiting for its scenery, which is exceedingly pretty thereabouts. One little anecdote is worth relating as illustrative of the sectarian bias in small towns against all that is spiritualistic. Certain of the “unco’ gude” could not conceive how it was that God permitted me to exist, as I was such an infidel. After I left the town, a person, I believe a German, was taken ill and passed on; in accordance with custom the church bell rang for him, and in less than an hour it was spread through the town that the Lord had stricken me down as a punishment and a warning. Unfortunately for their hopes, I am still alive and kicking.

My next journey was to South Wales, to the town of Llanelly, to pronounce which name rightly please fill your mouth with a hot potato; this is an infallible recipe. I tarried with Mr. J. F. Young, who is the soul of the movement in that district. I found him earnest, sincere, and mediumistic, one whom to know is to love. In this town I held my first public meeting, my guides giving great satisfaction with what the editor of the *South Wales Press*, who took the chair, characterised as a “most eloquent oration.” At the time of my visit Spiritualism was at quite a low ebb; but since then, and through the subsequent visit of Mr. Frank Herne, the matter is fairly alive again.

From Wales to Liverpool was my next trip. On my arrival I met Mrs. Morse, whom I had sent for to spend the Whitsun holidays with me. We spent our visit at the house of Mr. Shepherd, a gentleman well known in Liverpool as an earnest worker in the cause. My guides delivered three addresses, which were well and favourably received by fairly numerous audiences. I left Liverpool with an invitation to come again as soon as I could arrange to do so. Our Liverpool brethren work well, and mean well; but why do they call themselves a “Psychological” Society? I found nearly all that I met were Spiritualists. Surely if we know that our spirit-friends return to bless and cheer us, we ought not to be ashamed of them. I am a Spiritualist, and care not who knows it, for I love my spirit-guides too well to be only a psychologist. In response to an invitation from one of my best friends up north, J. B. Stones, Esq., my wife and I spent a week at his house, at Pleasington, near Blackburn. We had one private meeting for a few friends, when such was the interest manifested that over forty presented themselves for admission. At the end of a week I bade adieu to our good friends, and went on to Manchester, my wife and child returning to London. At Manchester the friends had engaged the Temperance Hall at Chorlton for two services on the Sunday, the hall in the morning being

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From Auckland to Darlington was my next trip. While there I was the guest of Mr. J. Hinde, one of the brothers of that name who have done so much for the movement in their district. The Hinde family have a very nice meeting room, capable of seating from 50 to 60 people. It is the property of the Messrs. Hinde, who allow it to be gratuitously. My guide delivered two addresses, of which the first paper spoke very highly. West Hartlepool was the next town I visited, remaining only one night; and my guide delivered one address in the Temperance Hall to a very attentive audience.

Newcastle-on-Tyne was the scene of my next operation, an excellent meeting being held in the Old Freemasons' Hall. Much to the regret of our friends, I was obliged to leave them the next day owing to previous engagements. I next visited Seghill, a real “pit village,” right up in Northumberland, my entertainers being miners. An hour's talk with them soon showed me that there are miners and miners. Why, so far, Mr. Editor, as a practical knowledge of the literature and theory of Spiritualism is concerned, these friends do not shame many whose opportunities should make them wiser than they are. These friends were warm in their praises of the Spiritual Institution for assistance rendered them in sending down books, papers, &c. Certainly, I trust that I may be honoured by a call from them when I am next in their district. Our meeting was select, and the evening excellent. Owing to a fresh arrival in the family of our good friend Mr. E. Foster, of Preston, and the consequent domestic derangement I was unable to fill an engagement in that town, but I am in hopes of visiting it during my next trip. Having worked hard, and got rather used up, I was very thankful for a rest at the house of my very good friend, Mr. J. B. Stones, again. During my stay with him I visited Darlington and my guides delivered two addresses in the Temperance Hall to crowded audiences, giving, as I heard, great satisfaction. It being the time when the Conference was to meet, I concluded I would say to the north so that I could be present. I did so, visited Liverpool during the sittings of the Conference, and enjoyed myself very much. While staying at Liverpool I was engaged to be at Southport, for my guides deliver an address, the first on the subject in that town. The meeting was held in the Temperance Hall, and was quite a success. Bidding adieu to all my friends, I returned south on Monday, the 18th inst. I expected to enjoy home comforts for a space. Vain hope! a telegram altered it all; and, by the time this is in the hands of your readers, my wife and I will be in Glasgow, the London of the North.

As a general impression, I am convinced that Spiritualism is making giant progress all over the country. I am sure we shall soon realise the fact that as Spiritualists we are a power in the land. To all my friends I would return my sincere thanks for the kindness they have shown me while in the several districts; and it shall be my effort always to leave it at their hands. I do not expect I shall be at liberty to attend any meetings for sometime in London, as on my return from the north Mr. Morse and I expect to spend a few weeks with our friend, Mr. Chas. nery, in Paris. I must crave your indulgence for this long letter, which contains only about half of what I could say; and in closing, permit me, Mr. Editor, to thank you for the insertion of my various announcements from time to time. With best wishes for the prosperity of yourself and paper, believe me, yours fraternally,

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Warwick Cottage, Old Ford Road, Bow, E., Aug. 23rd, 1873.

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encing all religions—past, present, and future; so that to couple it exclusively with sectarianism or party-spirit is to dimly shadow the lustre and characteristic quality and intent of this heavenly science, and to lower it to the level of irrational, incomprehensible credos, like that of Athanasius. Spiritualism is not designed by angels to be saddled to the yoke of any other power, quality, caste, or sect, being free as "Panthea" or the divine element in its own eternal vivifying independence; and is, in fact, both science and religion, and "synonym of the harmonial philosophy." "The Career of Religious Ideas," by Hudson Tuttle, may be of use to Mr. Avery, who, after all, may find it the wisest plan to exercise his own reason and common sense—the birthright of man—and thus rise above all prejudice, and learn the truth in respect to all contradictions in the Scriptures, and with disembodied spirits communing with mortal man; and, moreover, experience can lead him to the same conviction as others have come to as to Christ's godship, that he was nothing beyond the most sublime spirit-medium in its highest phasal form and quality, and that his "godhead-equality" (denied by Jesus himself) "with the Father," originated with Athanasius and his followers in the fourth century, while this doctrine was opposed by the priest Arius and his adherents, as equally now by a host of spirits communicating their thoughts to us, on being questioned on the subject.—I am, dear Sir, yours truly,
A. KID.

12, Sophien Street, Baden, July 26th, 1873.

RABID ANTI-CHRISTIAN SPIRITUALISTS.

Really it is almost impossible for a member of any of the Christian churches to utter an expression conveying the idea that his Spiritualism is linked with a theological conviction, or call it creed, than the sickening hobby of some converted Secularists comes out in the form of a cowardly vituperative attack against Christianity, having at the foot a false signature.

The use of the words "orthodox Spiritualist" has given the opportunity to write an article conveying the idea that all Christians are bound by the "Westminster Confession of Faith." That idea is false; the majority of the members of the Church of England, the members of the Wesleyans and Independents, numbering several millions of persons consisting of male and female adults, have no such belief as that asserted; some few persons may have it, and I do not wonder, considering the evident *faté* there often is unfolded in the history of some leading families; but Christians can think and let think, because the olden parchments, like our modern law papers, had no system of punctuation—nay, more, the words had no division between them, as in our day, and errors could easily arise. Moreover, the translation of the sparse Hebrew language, with its Eastern idioms referring to manners and customs, into Greek, then into Latin, and then into English, gave ample opportunities for misunderstanding the exact meaning, and caused as varied interpretations as our barristers with their law papers give in our English courts of justice in the year 1873.

The divisional theological convictions from reading certain epistles or letters in the sacred books of the Christian, have little to do with the bold epitome of principles as given in the "sermon on the mount," and the development of those principles by the every-day life of the Great Teacher. Years ago, while the Secularist was floundering in the slough of mere Deism, the orthodox Christian believed in his personal life and extra happiness after death. While the Secularist denied the existence of either angel or devil, the orthodox Christian believed in both. While the Secularist denied the phenomena called miracles, produced by good and bad angels (spirits, if you like the word better), orthodox Christians believed in both.

"Orthodox Christians" were the first to examine, receive, and publish the phenomenal facts. As a rule, seventy-five of every hundred Spiritualists are Christians connected with churches and chapels. Very many of them refuse to associate with men whose activity of head and strength of tongue lead them to forget that Spiritualism proper is neutral ground (whether in theology or politics), on which the inhabitants of all nations may stand side by side, and join hands and hearts.

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embrace all religions—past, present, and future; so that to couple it exclusively with sectarianism or party-spirit is to dimly shadow the lustre and characteristic quality and intent of this heavenly science, and to lower it to the level of irrational, incomprehensible credos, like that of Athanasius. Spiritualism is not designed by angels to be saddled to the wako of any other power, quality, caste, or sect, being free as "Panthea" or the divine element in its own eternal vivifying independence; and is, in fact, both science and religion, and "synonym of the harmonical philosophy." "The Career of Religious Ideas," by Hudson Tuttle, may be of use to Mr. Arery, who, after all, may find it the wisest plan to exercise his own reason and common sense—the birthright of man—and thus rise above all prejudice, and learn the truth in respect to all contradictions in the Scriptures, and with disembodied spirits communing with mortal man; and, moreover, experience can lead him to the same conviction as others have come to as to Christ's godship, that he was nothing beyond the most sublime spirit-medium in its highest phasal form and quality, and that his "godhead-equality" (denied by Jesus himself) "with the Father," originated with Athanasius and his followers in the fourth century, while this doctrine was opposed by the priest Arius and his adherents, as equally now by a host of spirits communicating their thoughts to us, on being questioned on the subject.—I am, dear Sir, yours truly,
A. KYN.
12, Sophien Street, Baden, July 26th, 1873.

RABID ANTI-CHRISTIAN SPIRITUALISTS.

Really it is almost impossible for a member of any of the Christian churches to utter an expression conveying the idea that his Spiritualism is linked with a theological conviction, or call it creed, than the sickening hobby of some converted Secularists comes out in the form of a cowardly vituperative attack against Christianity, having at the foot a false signature.

The use of the words "orthodox Spiritualist" has given the opportunity to write an article conveying the idea that all Christians are bound by the "Westminster Confession of Faith." That idea is false; the majority of the members of the Church of England, the members of the Wesleys and Independents, numbering several millions of persons consisting of male and female adults, have no such belief as that asserted; some few persons may have it, and I do not wonder, considering the evident fate there often is unfolded in the history of some leading families; but Christians can think and let think, because the olden parchments, like our modern law papers, had no system of punctuation—nay, more, the words had no division between them, as in our day, and errors could easily arise. Moreover, the translation of the sparse Hebrew language, with its Eastern idioms referring to manners and customs, into Greek, then into Latin, and then into English, gave ample opportunities for misunderstanding the exact meaning, and caused as varied interpretations as our barristers with their law papers give in our English courts of justice in the year 1873.

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THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
Two copies " " 2½d. " 10s. 10d.	
Three " " 4d. " 17s. 4d.	
Four " " 4½d. " 19s. 6d.	
Five " " 5½d. " £1 3s. 10d.	

Six copies and upwards, in one wrapper, post free, 1d. each per week of 4s. 4d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curteis and Co., 13, Catherine Street, Strand, London, W.C. John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF THE "MEDIUM."

Reception given at the Spiritual Institution, London, to the Rev. Samuel Watson, D.D., Memphis, Tennessee—Orthodoxy, Spiritualism, and Unitarianism—Seance with Rev. F. W. Monck—The Picnic at Willesden—Seances with Mr. Fegan-Egerton—The Diffusion of Spiritualism—Dr. Sexton on Illades—Mr. Herne's Tour, &c., &c.

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 29, 1873.

THE REV. F. W. MONCK AT CAVENDISH ROOMS.

A violent storm, composed of such boisterous elements as loud and frequent thunder peals, continuous flashes of vivid lightning, and almost a solid downfall of rain, ushered in church-going time on Sunday evening last in the metropolis. It seemed as if it were a veritable conflict between matter and spirit, and that mother Nature had summoned all her available forces at this season to engage in an "autumn manoeuvre" against the success of meetings devoted to the service of the Spirit. Just before seven o'clock the storm somewhat abated, at which hour the place of meeting presented a most disheartening aspect, only a few individuals being present. This state of affairs soon changed, and it was evident that the Spiritualists of London had determined on being present to welcome Mr. Monck to the platform of Spiritualism: for, as soon as the rain somewhat subsided, they started from their homes in full force, and before the service began the room was thoroughly packed in every part, with a group standing at the door. The occasion was evidently regarded as a very interesting one; for, in addition to those faces usually observed in that place on Sunday evenings, there were friends seen who seldom appear in a London audience, a few of them having come from the country considerable distances.

Mr. Burns gave out the hymns and read the first portion of the 13th chapter of Mark; and Mr. Monck engaged in prayer, those portions alluding to the work of Spiritualism being very beautiful and appropriate; indeed this part of the evening's exercises was the most impressive and successful, indicating the fact that the speaker was under a high and powerful influence.

Mr. Everitt briefly introduced Mr. Monck by observing that he was almost equally a stranger to himself as to the audience. He had, however, been fortunate in becoming acquainted with Mr. Monck's very powerful mediumship; and he proceeded to detail some tests given on a previous evening at his own house through the mediumship of the gentleman who was to speak that evening. On that occasion Mr. Monck gave quite a number of tests. One was as follows:—Mr. Monck exclaimed, "Here is a spirit calling herself 'Mrs. James Aldis.' She is about twenty-four years old, and desires her friends to know that her old love still remains for those she knew on earth." Now, there was no one present at all connected with this family. Mr. Aldis, senior, was a friend of Mr. Everitt's, but his son's wife, who then communicated, had never been known personally to anyone in the circle, so that her coming back in that manner was entirely unexpected.

In commencing his discourse, Mr. Monck complained of the unpropitious nature of the conditions. He did not experience any degree of inspiration, and desired that a hymn might be sung before he would proceed. This was done, and the discourse reported on another page was given with great power, and evidently interested the audience most deeply. It was only in certain places characterised by that fluency of utterance and vivid eloquence which are features of Mr. Monck's delivery when favourably circumstanced.

At the close, Mr. Burns said he took the opportunity of observing that the occasion was a very unpleasant one for Mr. Monck. No doubt he stood before friends who were deeply sympathetic, but, at the same time, he necessarily felt that it was

a critical introduction to them—that he stood, as it were, upon his trial; and being a medium and keenly sensitive, these feelings necessarily occupied the mind, and shut out influences of a higher and more spiritual order. Mr. Burns hoped they would again have opportunities of hearing Mr. Monck, when they would appreciate him all the more. On making a more genuine acquaintance with him they would learn the real nature of the grand powers which he brought to the service of Spiritualism, he being a valuable accession to the platform of the new movement. He did not desire that meeting to go away with the idea that there was a religious difference between himself and Mr. Monck. True, he, Mr. Burns, was not a Christian, though he had been brought up in the church, yet he had not been so thoroughly committed to its doctrines as Mr. Monck had. Yet he found it was the work of many years to thoroughly disassociate himself from old ideas, and stand forth entirely free as he now did. He could therefore heartily excuse Mr. Monck for not assuming such a radical position as he himself occupied, and thanked him sincerely for the great step he had taken. Though he was not a Christian, he thoroughly approved of the religious sentiments to which Mr. Monck had given such beautiful utterance, and considered that they ought to be kept prominently before the public as part of the teachings of Spiritualism. In other words, Spiritualism was a religious question—was, indeed, the soul of religion. He saw much that was genuinely true and spiritually beautiful in the Scriptures of the past, but the result of his years of study had been that these were universal truths, and were not the special features of any one system. Amongst his spirit-friends were some of those grand old souls who, thousands of years ago, had been the lights of the world, even before the term "Christian" was coined. If he were to restrict truth within the area enclosed by the word "Christian," he would naturally cast a shadow of discredit upon those wise and beneficent beings who lived in the long ages past, and upon that grand majority who are, and in the future will be, necessarily outside of the Christian communion. He stood as a man regarding all men as his brethren, and God as the father of all, with whom there was no respect of persons or denominational garb. He was therefore the brother of the Christian as well as the non-Christian. This showed the grandeur of Spiritualism, which was a universal truth, wider and deeper than all sects, and uniting men of every shade and degree of intelligence and conviction who really loved to arrive at the truth for its own sake.

At the close of the service, Mr. Monck was warmly welcomed by numerous friends, who lingered nearly an hour in the hall before they retired to their homes.

ANOTHER SPECIAL NUMBER OF THE "MEDIUM."

For several months we have had the plan in preparation of announcing a series of extra numbers of the MEDIUM for the special perusal of distinct classes of readers. The "John King" number was one of a general nature, fit for the reading of all sections of the public; but work of a broader kind might be effected by the circulation of numbers with more special adaptations. We have had in view the publication of a number contributed to entirely by members of the Church of England, another by Wesleyans, another by Presbyterians, and one by Secularists and Atheists. These various types of mind, by detailing the steps which led them to embrace Spiritualism, and the change which had occurred in their thoughts and feelings consequent thereon, would be very powerful arguments to place before those who belong to the respective sects from which these recruits had been drawn. We are very happy to be able to announce that we have made arrangements to publish a special number of the MEDIUM for Wesleyans and Nonconformists generally, derived almost entirely from Dr. Watson's celebrated book, "The Clock Struck One." Since the doctor visited England, we have been besieged by inquiries respecting this work; and, indeed, Dr. Watson's appearance amongst us has been effective in awakening a very kindly interest amongst the Spiritualists of this country. Mr. Fitton of Manchester writes:

"I was glad to read of the kindly reception given to Dr. Watson last week, whose writings, when they are published, will, I think, revolutionise the Methodistical section of the community. Would it not be well to make a few extracts from the same in your paper, and also choose bits out of other progressive works?"

Mr. Fitton's remarks are the echo of that which has been expressed by many leading Spiritualists, and we forthwith inform them that "The Clock Struck One" has been put into the hands of the Rev. F. W. Monck, F.A.S., that he may make such necessary extracts therefrom as will give a comprehensive view of Dr. Watson's experiments and arguments sufficient to fill the available space in an issue of the MEDIUM like the "John King" number. Dr. Watson has also promised a short paper on the spiritual experiences of John Wesley, and Dr. Clarke's comments thereon. This, with another short article from Dr. Watson, and Mr. Monck's remarks in editing the matter from "The Clock Struck One," will make an array of spiritualistic artillery which we think no Methodist could successfully resist.

Our next chief labour will be to invite our friends and representatives everywhere to come forward as one man to give this special number an adequate circulation. We propose to give good portraits of John Wesley, Dr. Watson, and Mr. Monck; and yet we will supply copies at the same rate as we did the "John King" number, namely, a double number for £2 10s. 0d. per 1,000; 5s. for 100; and 1s. for 20. We would also suggest that a central fund be deposited, to send a copy to every Wesleyan, Primitive Metho-

dist. and New Connection ministers in the three kingdoms; also to the Baptist, Congregational, and other Nonconformist ministers, if deemed expedient. This fund and its administration we would further propose should be placed in the hands of a committee of, say three or more ladies and gentlemen, who might easily be found to take the control of this important matter. This administrative committee might be sustained by a council composed of representative Spiritualists in all parts of the country, who could co-operate with them in making this effort a grand one, and give it that importance and use in the work of Spiritualism which it is well capable of sustaining. The words of Mr. Monck are true, that there is a vast opening for work amongst the Christian churches, and now is the time to go in and win.

We are also preparing a list of special works at an extremely low price, to be sold in parcels for lending to inquirers who may be members of the various religious sects. Will our friends and co-workers kindly take up this proposition, and let us have their suggestions? Can anyone inform us how many ministers there may be connected with the various branches of the Wesleyan church, and where the list of their names could be found?

AN IMPORTANT ACQUISITION TO OUR PLATFORM.

We have enabled our readers this week to judge for themselves as to the merits of Mr. Monck as an exponent of Spiritualism. This letter-press report conveys but a meagre idea of the influence he exercises over his hearers. His powerful magnetic sphere enchains the feelings, while his eloquence captivates the intellect. The Pioneer Sunday Services for Spiritualists at Cavendish Rooms, London, have welcomed Mr. Monck to the most prominent platform which Spiritualism occupies in this country. This is well for the London meetings, through the agency of the Press, command the ear of the many thousands who receive spiritual sustenance from its weekly issues. It is now the duty of other congregations to follow their elder brother, and extend the hand of fellowship and a position of usefulness to a gentleman who, in obedience to the divine voice of truth, has cast himself adrift from an honourable position, and placed his splendid talents at the feet of this God-sent movement. Such cases are so rare that no doubt our friends will require a week or two to rub their eyes before they can realise a clear view of the fact. Unless they are particularly dim of vision, they will soon estimate the value of the new aid to their resources, and eagerly petition to have Mr. Monck to visit them. This he cannot do to all at once. It therefore stands to reason that there should be some method in making his arrangements. It is advisable to save means, time, and vital power. Long stages consume time and money, and use up strength which ought to be reserved for the platform. If Mr. Monck could touch at Northampton, Birmingham, Wolverhampton, Potteries, Manchester, Liverpool, and Lancashire district, then take Yorkshire, and on as far as Newcastle, and come back by Nottingham, he would do a good work. He is calculated to serve the cause in a peculiar manner in bringing its claims before the notice of those who are consistent members of existing churches. As one of themselves he will appeal to them on behalf of Spiritualism, and by his great power to sway their love of the truth divine win them to an unprejudiced consideration of the great law of spirit-communication. We think Liverpool or Manchester could with advantage invite Mr. Monck, and see that his evenings are filled with lectures during the week. The time of meetings is now approaching, and the public are really in earnest to know something of that which our good brother can so kindly and effectively tell them.

MR. MONCK AGAIN AT CAVENDISH ROOMS.

It will be a source of pleasure to many to know that Mr. Monck has accepted the request that he speak again at Cavendish Rooms, on Sunday evening. Come early; the place will be filled. Service to commence at seven o'clock. Cavendish Rooms are near the top of Wells Street, in Mortimer Street, Langham Place, Regent Street.

MR. MORSE AT MANCHESTER.

Mr. Piton informs us that Mr. Morse will deliver two discourses in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, Sept. 7, in the morning at 10.30 and evening at 6.30. It is hoped that a large attendance of friends will be present at both services. Adjacent towns should try if possible to secure a visit from Mr. Morse while he is in the district. Address—Mr. Morse, care of Mr. Dowman, Jamaica Street, Glasgow.

We have many inquirers for Miss Lottie Fowler. If she were in London she would do well now, as test mediumship is in great demand.

Mr. Huxley is again in London, and has resumed his seances at the Spiritual Institution. The phenomena are highly satisfactory.

Mr. WILLIAMS will be absent from town next week, in continuation of his present visit to the coast.

INCIDENT OF THE PICNIC.—We have been requested to give publicity to a curious incident in connection with the recent picnic. As Mr. Barrett's party sat at tea, a pair of gloves were observed on the floor, which Mrs. Everett thought belonged to one of the young ladies. They were accordingly picked up, and laid upon her shawl. When the party broke up, the gloves could not be found, and it was supposed they had been dropped again. As they sat at home the spirit "Guppy" manifested at the table, and, alluding to the gloves, placed them on the table, right before the sitters. On examination, Mrs. Everett found that the gloves did not belong to her party, and they may be obtained on application to Mr. Everett, Lillan's Villa, Holder's Hill, Hendon, N.W. They are marked with initials which will enable the owner to identify them.

THE ARABIAN NIGHTS REDIVIVUS.—A SEANCE.

Of all the conceptions farthest removed from ordinary experience the richest collection is probably to be found in the well-known "Arabian Nights' Entertainment," and of the many wonderful things narrated in that charming collection of improbabilities and impossibilities the most wonderful is that of the rise, progress, and transportation of Aladdin's palace. Further, of the various miracles, so-called, wrought by Jesus of Nazareth, that which is farthest removed from one's mental grasp is that in which it is recorded that he multiplied a few loaves and fishes to such an extent as to feed a great multitude and leave a large surplus; but in the brief narrative which is to follow it will be seen that occurrences not surpassed in principle by any of these two events, real or alleged, are not unknown in the nineteenth century.

On Thursday last week, at about five o'clock in the afternoon, a small party sat down to a seance in the drawing-room of Mr. Samuel Guppy, Highbury Hill Park. The seance was held at the request of Lady Paulett, but, in respect of some of the others who came for a different purpose, it was of an improvised character. Besides Mrs. Guppy, who was the medium there were six others present, viz., Lady Paulett, Miss Houghton, Miss M., Mrs. Fisher, Mr. Guppy, and Mr. J. Traill Taylor. The gentlemen of the party had expressed their desire to play at billiards in preference to taking part in the seance, but at the desire of the spirits this intention was abandoned. Lady Paulett and Mr. Taylor were seated directly opposite to the medium, and the shutters were closed so as to exclude all light. In about a minute after the seance had been thus constituted a strange fluttering kind of noise was heard overhead, and it became apparent that a cloth of some kind was being thrown over the table. Scarcely had the table-cloth been spread ere Lady Paulett had a loaf placed in her lap, table-napkins were thrown down before each person, and right overhead arose a terrible din and rattle of crockery-ware, apparently as if several beings were engaged in bringing cups and saucers, and each was vying with the other as to who should do so with most noise. The sense of hearing and of touch enabled those present to perceive that cups and saucers, together with plates, had been placed before each one, after which Mrs. Guppy exclaimed that she had upset some vessel containing a liquid which was flowing over the table just before her. Almost simultaneous with this the rattle of cutlery was heard, and then Mr. Taylor exclaimed that a large kettle of hot water was being thrust into his hands. Upon this the medium grew nervous and struck a light, when there was revealed the spectacle of a covered table richly loaded with all the essentials for making a hearty tea; these comprised two fine cakes, the loaf of bread already alluded to, a dish containing between two and three pounds of grapes, butter, milk, a large teapot containing an unusually heavy charge of tea, and the kettle of boiling water. The time occupied in covering the table and in bringing and arranging the viands was very short indeed. The first expressions of amazement being over (for, accustomed as the majority of those present were to wonderful occurrences at seances, this was considered to exceed most of them), a critical inspection of the contents of the table followed. The kettle of boiling water was found to have its spout completely plugged by means of a tight-fitting cork, the cups and saucers were of a kind entirely different from any that had ever been previously in the house, the teapot was a large one of quaint pattern, belonging to Mr. Guppy, and kept stowed safely past by him rather on account of certain historical associations than of its value as a tea-table adjunct; the loaf was such as had not been seen in the house for some years, it being what is termed a tin loaf, whereas aerated bread was exclusively used in that household; the grapes and cakes, like the teapots and the loaf, had been "annexed" from some store at present unknown; and, lastly, the table-cloth was found to have been extemporised out of a sheet which was stated to have been folded up and located in the bottom of a drawer in one of the rooms upstairs.

The tea was infused and, with all the accompaniments, was heartily enjoyed, and after nearly an hour had been spent in indulging in the feast thus provided it was found that the "fragments" amounted to as much as would amply provide a similar meal for as many more. Tea being over, numerous questions were put to the officiating spirit relative to the method by or locality from which the teacups were brought, but no information could be obtained.

The light was again extinguished, and in less time than the incident can be described the cups and saucers were collected, amidst a great clatter, which commenced on the table and terminated overhead, and on re-lighting not one of them was to be seen.

Of course there was much more in the way of colloquial intercourse with the spirits that took place on this occasion than is here narrated; but the present narrative is confined to a simple and preferably a meagre account of the primary event—viz., the complete furnishings and "fixings" of a first-rate tea having been brought by agency other than that of the material beings who were present, into a drawing-room in which nothing of the kind was at the commencement of the seance. A reference to the names of those who were present is enough to attest the genuineness of this extraordinary manifestation.

MR. PEEBLES ON THE RED SEA.

A letter from Mr. Peebles, just to hand, is dated from "Red Sea, near Egypt," and contains the following passage:—"Though sailing the whole length of the Red Sea from Aden, a coast city of Arabia, I have seen nothing of Pharaoh's chariot wheels; neither did I hear any mutterings while passing Mount Sinai, of 'thunder' memory. But these belong to the past; 'let the dead bury their dead.' To-morrow we start for the great pyramid. Remaining a week or so, we start for Palestine. Certainly I could not think of returning without wetting my feet in Hermon's dews, or standing on the Mount of Olives. Our stay in the Holy Land will be short." We write to Mr. Peebles letters which we expect will meet him in Italy. He thinks he can remain in London only one week, and cannot appear in public, but that he will, accompanied by Dr. Dunn, push on to Scotland, Ireland, and home. We have written to say that he must allow his London friends to look at him, and let them hear his voice. Our good friend Peebles could not be so cruel as deny what would be such a pleasure to so many. We hope the friends in Scotland will also be able to meet him in large numbers.

"NAPOLEON I." AT MRS. OLIVE'S SEANCE, 21st AUGUST.

The public probably had not observed the notice in the MEDIUM of the 15th August that Mrs. Olive's seance would be postponed a day, in consequence of the picnic, at which she intended to be present; and so on Thursday evening only a small circle of personal friends attended. They enjoyed a rare treat. All being mediums the harmony was perfect, and the spirits were able to manifest themselves more thoroughly than is possible in a mixed gathering containing all sorts of incongruous elements. The first control was by "Napoleon I." He spoke very indignantly of the way in which many receive the idea of anyone who has been great or celebrated returning to this world to control a medium. Why should they be debarred from the pleasure of meeting old friends, old acquaintances, or of making new ones, only because they occupied a high position while here? For himself, he had experienced much pleasure in recognising in a friend of the medium's, Mrs. Kerby, a daughter of one who had been his friend and painter. He had spoken with her, and this could be verified, if anyone chose to do so, that her father had been his friend, and had painted his portrait. It was a great gratification to him to meet his old friend—for whom he had a great affection—in the spirit-world, at the same time that he met that friend's daughter in this. He wished it could be understood that spirits were attracted back not only by family ties, but by old friendships, as well as by those who, though strangers to them in the flesh, were in affinity with them in mind. He also corroborated, to the great satisfaction of two mediums present, the fact that he had used them, and promised to do so again. "Sunshine" was able to give a clairvoyant prophecy of a very consolatory nature; "Hambo" came out in the new character of a punster; "Dr. Forbes" prescribed; and the three last-named spirits expressed their pleasure at the success of the picnic, to which they had all gone, and had enjoyed themselves very much indeed.

Since writing the above, we have received a very kind note from Mrs. Kerby, authorising us to use her name, and confirming the spirit's statement that her father, Monsieur Simon Jacques Rochard, had painted Napoleon's portrait. Doubtless many of our readers will remember the name, and how for many years after the battle of Waterloo he was the painter *par excellence* of fashionable London.

"CHARLES DICKENS."

To the Editor.—Sir,—In one of the private seances given me by Mrs. Olive in my own home—according to my record-book, on the 3rd of August, 1873—I received a visit from "Charles Dickens." During our conversation, I enquired whether his son would complete his unfinished work, "Edwin" something? He spelled out letter by letter "D-r-o-o-d." "No! I am impressing a medium in America. When the door is locked, I sit at one side of the table, the medium at the other, and he writes as I impress him. We have already written a very fine introductory preface, in which it is explained that the work will be finished under my spirit-direction." I asked where it would be published. "In America," and he added, "You may make this public if you think fit."—Yours in truth,

ELIZA KERBY.

4, Court Hill Terrace, Lewisham, S.E., 23rd Aug., 1873.

SEANCE WITH MR. FEGAN-EGERTON.

To the Editor.—Dear Sir,—It gives me great pleasure to send you the following account of what took place on Saturday evening last at a sitting which the members of the Toxteth Psychological Society had with Mr. Ambrose Fegan-Egerton, the well-known Liverpool medium. The medium, as is usual, brought with him three stiff paper tubes and an iron ring, the latter receiving special attention at the hands of several of the members, who fully satisfied themselves that it was neither more nor less than what it appeared to be—an iron ring without flaw. Our party consisted of a dozen persons; and each one being acquainted with the other, having often sat together, deception was out of the question; yet, to prevent even the shadow of a doubt arising, we sat under strict test conditions. The circle was formed under the direction of the controlling spirit, known as "Jack Todd," all present joining hands, the medium being placed between two members who, for their own sakes, would not break the human chain thus made. The door was then locked and the gas turned out, and the seance opened by singing, which, whilst being engaged in, we heard the tubes being taken off the table and carried about to different parts of the room, all present being touched, save one. The iron ring was also heard to rise on its edge, and was used by the controlling spirit with great force in answering such questions as required simply "yes" or "no." The strength of the blows struck was such as to give us some just cause to be alarmed about our finger ends, as the table which is much indented will testify; but, as if to allay our fears, several of our party were touched very gently on the head with the ring. Nor was this all, for I and the gentleman on the left of the medium were patted with the spirit-hand. At times we held conversations with "Jack," which were necessarily brief, and at other times we remarked upon what was taking place in the room, or engaged in singing, in which the spirit joined us occasionally. We had spent more than an hour thus, when the gentleman on the left of the medium, above referred to, called out for a light, which, on being procured, revealed an amazing spectacle. There on the gentleman's arm was the ring, just below his elbow, and in the centre of the table were the medium's cuffs, taken off at the beginning of the seance by the spirit, and close beside them was to be seen the small marble timepiece, which we are confident was on the mantelpiece up to nine o'clock, for all heard it strike the hour. The timepiece was afterwards weighed, and found to be 11½ lbs. in weight. Here we had something which would puzzle the greatest men of the day to explain—matter passing through matter, and matter of considerable weight carried through space by an agency foreign to the sitters.

This was not all, however, for upon resuming our sitting in the dark as before, with all hands joined and resting on the table, the table was lifted bodily full six inches off the floor, and while up swung to and fro, causing the clock to be set a-going, it having been stopped during its transit from the mantelpiece. The clock was then put in its place. We were told that sometimes the ring was taken off the arm as well as put on, but we were not favoured with this additional test. The gas was lighted therefore just sufficiently to enable us to see clearly, when

the table was again lifted fully as high as before, all hands resting upon it, but this time it came down with a thud which shook the place. Thus concluded the most successful dark seance which I have ever had the privilege to attend, and I trust that my readers will pardon me for being so prolix, but the circumstances demanded it. The secret of our success is traceable to the harmonious feeling which prevailed during the whole sitting. It is evident, therefore, that under similar conditions other circles may have the same phenomena manifested, which need to be personally witnessed in order that they may be fully appreciated. Thanking you for the space accorded me, I am, yours truly,

Liverpool, August 20th, 1873.

W. T. McMILLAN, Secretary.

AN INVESTIGATOR'S FIRST SEANCE.

To the Editor.—Dear Sir,—A short account of a seance held on Wednesday last may be interesting to any of your readers who may have been hitherto speculating, like myself, as to the truth or falsity of the so-called spiritual manifestations. With a view to recruit my health a little, I left Malton for a short holiday tour, and in my rambles visited the great emporium of commerce, Liverpool, where I soon met an old companion of my schoolboy-days, who was anxious to give me an opportunity of seeing for myself, and drawing my own conclusions upon the question. Accordingly at the house of Mr. Dinsdale, 15, Caird Street, a small circle was formed, with Mr. Fegan-Egerton as medium, and we sat under test conditions. I had charge of one hand of the medium, whilst Mr. Dinsdale had charge of the other, and I can affirm that he was quite incapable of performing the (to me) astonishing manifestations which followed.

We had not been seated more than about two or three minutes when the table began to rock violently. At the same time sundry loud reports were heard upon the centre of the table and round the walls of the room. No sooner had this ceased than the drum (which had been placed in the middle of the table) began to roll, first to one side, then to the other; at first moving slowly, then suddenly the movements became much quicker, and then it left the table, and floated first above our heads, then round the top of the room (being played upon all the time), and finally came down with great force on the table.

But perhaps the most remarkable of the manifestations took place whilst we were all engaged in singing a hymn-tune, when I felt very distinctly a hand placed upon the back of my head. It was extremely soft, almost like velvet, and seemed as if charged with electricity. I thought that before speaking I should prefer to hear whether anyone else had felt it. The thought had scarcely crossed my mind, when Mr. Dinsdale stated that his head had been stroked by a hand, and described it in almost the same words as I should have used with reference to my own case.

I may say that when I entered the room I was extremely sceptical as to the truth of Spiritualism, but still was anxious to arrive at the truth of the matter, and I feel compelled to say that if the manifestations which took place were not the result of spirit-power, the scientists of the day have indeed a problem to solve.—I am, Sir, yours truly,

Malton, August 23, 1873.

ROBERT CALVERT.

[We hope to hear of a seance being formed at Malton.—Ed. M.]

BISHOP AUCKLAND.

The very satisfactory results which are almost certainly obtained at the spirit-circle when harmonious conditions are present, was strikingly illustrated at Mr. Faucitt's circle, held at his house in Waldron Street, last week. In addition to the *habitués* of the Thursday-night seance, there were present Mrs. Butterfield and sister, with her little child, from Darlington, and also Mr. Meek. Almost as soon as the opening hymn was commenced, and with the light burning, the table, which is of considerable size and weight, was literally floated in the air, being swung pendulum-like to and fro. This continued for several minutes. On the light being extinguished, a small musical box while playing was carried through the air round the room. These manifestations are through the mediumship of Miss Faucitt, whose powers in this direction are no doubt capable of yet further development; indeed, we hear that she has commenced to sit for spirit-faces, and trust success will follow the effort. Mr. Thomas Faucitt, being controlled, opened the proceedings with a suitable invocation. Mr. Meek, also in the trance condition spoke, for some time. His spirit-guide counselled individuality of thought and freedom of expression. A sentence or two will give an idea of his style. "Good blood will produce good thoughts, therefore keep the heart right and the bodily functions in harmonious action; in fact, be pure in heart." "Spirit is matter individualised," &c., &c. The address concluded with an earnest appeal to all to support "the white banner of truth." "Dr. Campbell," whose public utterances through Mrs. Butterfield are so well known, also controlled his medium, and in an intelligent and emphatic manner expounded his views on Spirit v. Matter. By a clever explanation of the transmutations of matter from lower to higher forms, it was shown that what we call matter is really capable of infinite change, and may in its ultimates really be force. In reply to a question as to whether the sun actually did stand still, as related in the Old Testament, the spirit urged the impossibility of such a derangement of the universe as the occurrence must have occasioned, and that too for no less horrible a purpose than to enable Joshua to slaughter a few more hundreds of his enemies. "How dare those who believe in the Commandments, 'Thou shalt do no murder,' and 'Love your enemies,' propagate stories at once so absurd and blasphemous? The vested interests of priestcraft and the supineness of mankind alone kept such things from a much-deserved oblivion. If a man is persecuted for the sake of any new truth, be sure a priest has had a hand in it." Such is a meagre record of the address, which was of more than ordinary interest. The remainder of the seance was occupied with physical manifestations by the spirit "Villeana" and her attendants, the bells, tambourine, &c., being carried through the air and most vigorously played, the medium being the while secured to her chair. A great variety of such doings occur at this circle from time to time.

Aug. 23rd, 1873.

N. KILBURN, JUN.

Mr. Alsop desires us to intimate that the Sunday Services at Alpha Hall, Old Ford, have been discontinued.

A TRANCE ADDRESS THROUGH MR. E. WOOD.

We quote the following from an Oldham paper:—

"On Sunday afternoon and evening week, two lectures were delivered in the Temperance Seminary, by Mr. E. Wood, of Halifax. The room on both occasions was crowded to excess, and numbers could not gain admission. In opening the proceedings the chairman (Mr. Kershaw) expressed his pleasure at observing so large an attendance, but regretted that so many slanders were flying about, and advised them to investigate the subject before they arrived at a decision. He would ask them how they could possibly come to a fair conclusion without investigation. He impressed on them the necessity of keeping perfect harmony, and said it would be much better if the spirit itself were to fix the subject for the basis of the questions, but he would not insist on that course, as it might not give entire satisfaction. After some further proceedings, Mr. Wood addressed the meeting in a trance state. He said he would converse with them as to who were the true disciples. Although many men and women claimed to be true disciples, simply because they believed in Jesus Christ as the saviour of mankind, he thought if they could do this without performing constant and good works, they were not true disciples. Jesus Christ said he was the son of man, and being the son of man, he thought his actions should be taken as illustrations of the duty of mankind; and, if they were to follow his example, they would do all they could to enrich men, to stimulate them onward to all that was better, by spreading forth the truth in whatever sphere of life they happened to stand. That man, however, would not gain an entrance into heaven who, preaching good faith, unity, and forgiveness to mankind, was yet filled with vengeance. We were told to 'pray without ceasing,' but a man who scorned every object of pity, who possessed no amity for his fellows, and yet prayed lengthy prayers, had no godliness in him. If they would be true disciples they must preach the word of life, they must help those that were fallen by the wayside. If the Christians of to-day did not carry out this principle they were under the power and influence which is termed Devil; they helped those who did not require help, and would not have intercourse with the poor man because of his poverty. How different was Christ! He loved the poor, and his object was to defend them, and he would say those who did not follow the example he set were not true disciples. The days had gone by when men visited the sick, laid hands upon them, and healed them. The days of miracles had gone; the power of the spirit had gone, and the world had become a place for religionists instead of love to God and to mankind. The true disciple was he who shook hands with his fellow-men in poverty, who clothed the naked and supported the widowed. No matter if he did not make a great noise in prayer, for godliness should be shown in action, and not in word. He would not bring one "ism" to make a man move just and right; he would rather strip him of all the peculiarities which he had inherited from his forefathers. The royal priests passed by the wounded man without compassion, and looked not where he was; but the poor Samaritan, who professed no communication with God, had compassion on him, and bound the broken head. This was the action of a true disciple. There was too little of the one, and too much of the other. There was too much of the former, and it had filled the world with infidelity. The time was coming when they would all have a greater field of liberty, when every man would try to be a disciple. Religionists placed two prospects before them—heaven or hell. But he said they had got one earth, one God, and one heaven. Why want any more? He was glad to know that there was no such institution as hell to keep him in torture and pain for ever. He could understand the glorious and wonderful works of God, but he could never understand that, simply because he could never see any reason in it. A great many people, having hell before them, had been thrust into lunatic asylums. He thought that if such were the case, hell would have the greatest part, and heaven would be far the weakest. A great many opposed Spiritualism, and for various reasons; but he thought if they had only their narrow notions taken out of them, it would not receive half the opposition it did. Had all the new theories that had been started been treated in the same manner, we should still have been under the old systems, and regulated by the same means. The object of spirit visits was for the enjoyment of greater liberty, for the spreading forth of truth, and for teaching forbearance and love among the inhabitants of the land. It disposed of notions which were irrational and untrue; and it made clear the real state of a future existence. In conclusion, he was quite willing to answer questions that were put to him in perfect harmony.—Many questions were put and answered, and it was elicited that the spirit that had addressed them was that of 'Tom Paine.'"

WHAT CAME FROM LENDING A SPIRITUAL BOOK.

To the Editor.—Dear Sir,—Amongst the friends of youth who remain to me in Italy, there is one for whom I have the greatest regard, and his name is Signor D'Alessio, residing at Caserta, a town of thirty thousand inhabitants, eighteen miles from Naples. About six months ago he came to visit me here, and having made him sit face to face with me in my library, after a brief allusion to our youthful days, and the happy hours spent together in the bad times gone by, I immediately opened my artillery of Spiritualism. Oh, how curious to watch his sceptical face and his homoeopathically sarcastic smile! But he had to do with a three-decker, sending off broadside after broadside of facts, until, through their potent action, his coat-of-mail of incredulity got pierced through and through. He then hoisted the white flag, and asked if I had got a book, that he might read of these things. "Yes," said I, "as you see, I have many hundreds, but unfortunately the best are in the English language; but here is one which you may understand," and I put in his hands Kardec's "Livres des Esprits." That same evening he returned to Caserta, and when, three weeks after, he again rejoiced my heart with his visit. "Well, my good friend," said I to him, "what do you say of that book?" "Say of that book! why, I am come on purpose to tell you a wonderful tale about it. On my return home after my last visit to you, I happened to show the volume to my stepson Silvestri, who, on reading the title, begged the loan of it. A few days after his wife came to me, and with an anxious mien asked what kind of a book I had lent to her husband, for he did nothing but read it, and had become very silent and thoughtful, as though he were a changed man. On hearing this I went to see them in

the evening, and having your rules for holding a circle, we sat—he, his wife, their little daughter, seven years old, and myself. But no sooner had we placed our hands on the table than his wife fell into a trance; and he, seizing the pencil and paper, began to write automatically, and did not cease until he had written a regular essay on spiritual science, the perusal of which amazed him more than myself. The wife then spoke, telling us that we should cultivate the study of the sublime philosophy of Spiritualism. Then she returned into her normal state, assuring us that she had no recollection of the trance, and of her having spoken. Thus encouraged, I returned the next evening for another seance. We placed ourselves round the table as before; but this time it was the little girl that seized the pencil and the paper, and began to write—in what language do you think?—in Latin, exhorting us to persevere in the inquiry of the new revelation; and on her mother asking if they should pray to obtain the new light, the child wrote, 'Sine feris' (without holidays, i.e. unceasingly.) Well, I mentioned these facts to a neighbour of mine, an eminent architect, who, becoming curious, asked to join the circle with his wife and family, which he did, when two of his children showed there and then mediumistic powers. He was amazed too, and spoke to a neighbour about these things. He also came to the circle, was impelled to take up the pencil, and began to trace spiritual drawings."

As you may fancy, I felt greatly interested at the narrative, and promised to comply with his request of going to Caserta, to meet these people, and give them any further information on the subject. The state of my health preventing me doing it earlier, I went down to Caserta a month ago, and in the few days I remained there I had ample opportunity of perceiving that the whole town was permeated with Spiritualism and Spiritualists, many of them belonging to the highest orders of society and mind. I suggested to them the desirability of forming a society—an advice which, I believe, will soon be acted upon.

As to my poor "Livres des Esprits," I shall never think of reclaiming it, for, being the only book on Spiritualism in circulation at Caserta, it must now be reduced to a sad condition. Fortunately I have another copy. This is what has happened through the lending of a spiritual book.—Yours very truly,

Naples, August 7th, 1873.

G. DAMIANI.

P.S.—Six months ago the word Spiritualism was not even pronounced at Caserta even in jest.

PIMLICO ASSOCIATION FOR THE INVESTIGATION OF SPIRITUALISM.

Although a temporary check has been given to the active working of the above society, in having to vacate their rooms in Charlwood Street, yet hopes are entertained that this will last but a few days longer, active measures having been adopted to remedy the unfortunate occurrence. We, however, need the help and assistance of fellow-Spiritualists to enable us to withstand the adverse influences which just now seem to be gathering around us. Much good has already been done by this organisation, and this sphere of usefulness once opened would soon grow wider and more varied in its working. A series of lectures has been inaugurated, which it is hoped will be continued; MEDIUMS and "Seed Corn" have been circulated in good quantities, and interest in Spiritualism is being evinced all around. Should this open door be shut again for want of help and co-operation on the part of our brother Spiritualists? "Come over and help us." There are, I doubt not, many Spiritualists in this neighbourhood who have not yet come forward. Will they thus assist in this work? If they could not take an active share in the affairs of the association, they could enrol themselves as honorary members, or, still better, as life members.

A library is being instituted, and gifts of books or pamphlets to this department would be most acceptable.

Further information respecting the association would gladly be forwarded by the Secretary, 41, Claverton Street, S.W., upon application by letter, enclosing a stamped addressed envelope.

MRS. BERRY'S SEANCE.

To the Editor.—Dear Sir,—The following seance, held at Mrs. Berry's house, on Thursday evening last, with a small and select circle, is perhaps one of the best and most convincing it has ever been my good fortune to be present at. It is the more remarkable inasmuch as the medium (Mr. Kingsley) is young and inexperienced, and as yet hardly before the public. Suffice it, then, to say that the direct voice of his spirit-guide held conference with us for about an hour. He is very clever at smart sayings, making a pun of almost everything that he hears. He gave us some good physical manifestations, and when we lit the gas, spoke several times in the light. The spirit gave his name as "James," and I think he is the same spirit that speaks at Mrs. Bassett's circle. I should be glad to know if others think so or not.—Truly yours,

JOHN ROUSE.

73, Sutherland Street, Lupus Street, Pimlico.

A HUMOROUS SPIRIT.

To the Editor.—Dear Sir,—On Thursday evening my developing circle took place under very favourable circumstances. Present: Mrs. Robertson, Mrs. Fitzgerald, Mrs. Townley, Mrs. Minchen, Mr. Rouse, Mr. Kingsley (one of the Royal Osborne Handbell Ringers), Miss Berry, and myself. We assembled at eight o'clock, took coffee, and went into the seance-room, and from that time until ten o'clock we had a succession of manifestations. I placed Mr. Kingsley behind a screen which I have in the room, and he was shortly after entranced. His spirit (I say his because it is a spirit that has never been to my house before, although he appeared to be quite at home) addressed us all by our names. He has rather an Israelitish voice and pronunciation; he is very amusing—full of fun and good humour. He spoke of the garden-party at Willesden, and invited our party to meet him on Tuesday evening next at his garden party. In the course of the evening Mrs. Fitzgerald asked the spirit if he would like to have a rose which had been presented to her at Willesden. He said yes, and if we would sing he would come and take it. I was holding Mrs. Fitzgerald's hand firmly, and in utter darkness, but felt nothing. Mrs. Fitzgerald exclaimed, "The rose is gone," and at the same instant it

was placed on my head. Mrs. Robertson now asked for something to be given to her, when a bundle of hazel wands, which had been sent to me from Swindon, were thrown upon her, these wands measuring, I should say, three feet, and very heavy; they had been placed at the extreme end of the room, and I had forgotten them. I now took them in my hand, and was impressed to point them to the forehead of Mrs. Minchen, who, by the bye, the spirit now calls Mrs. Melbourne, she having come from Australia to investigate Spiritualism. She soon became entranced, but I was so exhausted that I could not continue the experiment. Miss Berry had been entranced during the evening, but a magnet being lifted from the table by the spirits and thrown down again with great force so startled her that the power left her. Mr. Rouse saw many spirits, which he described; and the week previously Miss Berry had the names given her of the spirits which he saw.—I am, dear Sir, yours faithfully,
CATHARINE BERRY.
August 22, 1873.

We accordingly presented ourselves on the evening named, expecting to see the spirit "James" taking the imaginary tickets, as he had himself proposed. We seated ourselves in the seance-room, and opened our meeting with the Lord's Prayer, when many distinct raps were heard, and the alphabet being asked for, the result was the following letters—NOT ABLE. So we understood them. The raps showed great impatience at our non-comprehension of the meaning they endeavoured to convey, when it flashed upon us that the message was *no table*, and a shower of raps gave testimony that "James" was understood. The table was instantly removed, and the party arranged themselves in the form of a horse-shoe as directed. Shortly after, the voice of "James" was heard, and Miss Berry inquired for her ticket, when he said, "It was to be a floral ticket, not a ticket for soup," at which she was very much mystified.

After this, he gave each of the sitters a floral name, beginning by the Rose, the Tulip, the Fuchsia, the Hyacinth, the Sweet Briar, the Blue Bell, Sweet William, and himself, Wallflower. He was then asked to give the medium, Mr. Kingsley, a name. At this he hesitated, on account of his being so well known. Blue Bell said, "Yes, he is already a king," when Rose suggested he was "King of the Bells," to which "James" replied, "But not of the Belle-gins."

After this, pun followed pun in such rapid succession that it was impossible for the memory to retain them. I give a few as they occur to me:—Q: "Are you a band of James's?" A: "Not a German band." Upon his touching a lady's hand, he said, "Is not that very handy?" Remark: "Your voice is very peculiar. Are you a Jew? I am afraid it will give you as much trouble as the Claimant's." "Oh, that Orten to be. But do you mean when you ask me whether I am a Jew, one of those who skin the pork and call it mutton?" Q: "Were you in this sphere with Joe Miller?" A: "No, not in such a flowery (floury) time; if I had been, he would have given me the sack, for he was better bred (bread). Question by spirit: "What paper does Calcraft like to see?" The "Daily 'Noose' (News)." The voice of "Fanny" addressed "Fuchsia." A test was given to "Sweet William" about a ring. A spirit attired as a soldier was seen clairvoyantly by "Sweet Briar," and the name given in luminous letters, "Ernest."—Yours truly,
"James's" Garden Party, August 26, 1873. THE "ROSE."

DR. SIMMS AT GLASGOW.

At the conclusion of a prolonged course of lectures, Dr. Simms was presented with the following testimonial, influentially signed:—

"City Hall, Glasgow, June, 1873.

"Dr. Simms.—Dear Sir,—Before you leave our city, allow us to offer our warm congratulation for the success which has attended your course of lectures here. It is not everyone who can draw together such appreciative audiences at this season of the year. Your readings of character of persons, whose antecedents you could know nought of, are wonderful, and have been much talked about; while the tact and versatility of every one of your lectures are praiseworthy, and do you great credit. You are justly entitled to a vote of thanks for your instructive, amusing, and intellectual treat, and we ask you to cross the Atlantic again and favour us with one more series of your lectures. We wish you all success."

"JOHN KING'S" LIGHT.

On Saturday evening we met, at a crowded seance at Mr. Williams's rooms, P. Greek, Esq., M.I.C.E., Russian Imperial Engineer, who stated that "John King" had placed the spirit-light in his hand. On asking him to oblige us with an account of the seance, he kindly did so as follows:—"Dear Sir,—In accordance with your request, I have the greatest pleasure in communicating to you the results of a private seance I had with Mr. Williams, the renowned medium for physical manifestations. According to previous arrangement, on Friday last, about eight o'clock in the evening, Mrs. Olive, Mr. F. Proszynski, a Russian gentleman and friend of mine, and myself, met at Mr. Williams's rooms, 61, Lamb's Conduit Street, High Holborn. We sat in the back room, holding each other's hands in a continuous chain, and almost immediately after the room being darkened, we heard the voice of 'John King' through the speaking-tube. After having answered to several questions of a private nature, 'John King' shook hands with all round, with a firm human-like grasp, obliging myself and my neighbour, Mr. Proszynski, to stand up, by drawing our joint hands up. To a question of mine, whether he could answer questions put in any other language but English, 'John King' answered that he could understand and speak such foreign languages as he knew in his lifetime, my native language (Russian) not being of the number. I reserve for another time trying to speak with 'John King' in French and German. After the first part of the seance, Mr. Williams went into the cabinet, and very shortly afterwards the figure of 'John King,' with his light in hand, appeared outside the cabinet. At my request, he put the light in my hand, touching it only with the tip of his fingers. The light being in my hand, I could observe it very closely; it had an elliptical form, or, using a rather common-place comparison, it had the shape of a French toilet soap, about three-quarters of an inch thick, and weighing from three to four ounces. I did not feel

any heat from the luminous block in my hand, although between my hand and the block there was only the muslin like sleeve of 'John King's' dress. I do not pretend to give any explanation of the phenomenon witnessed by me, as all theories are more or less conjectural; but I am ready to assert that no conjurer's trick was possible in the described instance.—I remain, dear Sir, yours very truly,
P. Greek.
"56, Hereford Road, Bayswater, W., August 24th, 1873."

THE NEWSPAPERS ON SPIRITUALISM.

The *Birmingham Daily Post* is alarmed at the fact that the Rev. F. W. Monck, F.A.S., is sometimes influenced by spirits to preach sermons from texts other than those he had selected, and that organ is under apprehension that the editors of various papers might be induced to write articles contrary to their denominational opinions. We are glad to be able to console our contemporary by stating the fact that the performances of spirits are very much modified by the brain-capacity of the medium they use; and from the tenor of his article on Spiritualism we think there is very little danger of his being made to discuss the great truth of Spiritualism with that intelligence and candour which the occasion demands.

The account of the picnic by the *Daily Telegraph* is quoted entire by the *Birmingham Morning News* and the *Birmingham Daily Mail*.

The *Birmingham Morning News* thinks that the confession of doctrine and practice of Spiritualism of the Rev. F. W. Monck, F.A.S., will close every church door against him. Well! what matters it, unless a church be a place in which men may speak the truth? We fancy we have given Mr. Monck this week the *entrée* to a door considerably wider than the "church door" which has just been closed against him by his own express desire. Nowadays it would appear that the "church door" is not the only avenue to the service of truth and humanity, nor the gateway through which all seek an entrance into heaven. Is there any reason why it should?

The *Bristol Daily Post* is so seriously exercised over Mr. Monck's mediumship that a long leader is devoted to the subject in the issue of August 22. Though the writer has at disposal considerable space to stow away more knowledge of the subject, yet he humbly confesses his conviction that the phenomena are true and real. "On the slender basis" of "sounds not possibly caused by any person in the room" he thinks the Spiritualists are too rash in building "two enormous hypotheses—first, that there are disembodied spirits capable of holding intercourse with men; and secondly, that such spirits are the originators of the raps." But the above is a misstatement, for Spiritualists restrict themselves to no such "one narrow fact." Would our Bristol contemporary think us sane if we promulgated the statement that he had written the biography of an unknown individual from no other data than a pair of old boots which he picked up near the Suspension Bridge? Yet this is precisely the treatment he awards Spiritualists, and hence we politely remit his judicial odium unto himself—"any persons who on such incidents base such theories simply put themselves out of court either as witnesses or judges." And yet this foolhardy editor, in the face of his own opinions as thus expressed, dares to "pass judgment" without even waiting till the principal witnesses are called. Surely our Bristol contemporary is not only incapable of "the simplest provinces of a reasoning mind," but labouring under a degree of moral turpitude which is callously oblivious of the most profound truth if it can succeed in bringing to the rescue of alarmed ignorance and prejudice the unscrupulous aid of weak editorial invective.

"A Young Spiritualist" calls our attention to a letter in *Saturday's Echo*, and adds:—"I have luckily come in collision with the *Monitor*, and therein I discovered the means by which to hold conversation with my deceased relatives, and I have only sat but very few times, and in so short a period I have received messages from beloved relatives, and have also given tests to other individuals present, entire strangers to myself. There are thousands who never see a professional medium, and are, nevertheless, staunch Spiritualists." The letter in the *Echo* describes how a friend of the writer took up a pencil, and was impelled to write some lines purporting to come from "Peter," a slave when in the body.

THE PRODUCE OF TEXTILE FABRICS.—The best thing we have seen for some time in the newspapers occurs in a review of the "John King" number, which appears in the *Darlington Herald* of Saturday last. The critic thus expresses himself:—"Now, as 'John' draws the material for his body from the medium and others, it is fair to conclude that it draws the material for his clothes from theirs, and if so, I want to know if their garments are shorn of the piece to be seen at the Spiritual Institution." The source of the textile materialisations is a very fair question, which we shall be glad to see investigated.

LUNACY LAW REFORM.—Mr. T. C. Davies, Manchester, writes:—"I sent a copy of Mrs. Lowe's address to each of the Manchester papers." He also encloses the following paragraph, which appeared in the *Manchester Examiner* of August 13:—"THE PETSCHLER CASE.—An inquiry was commenced yesterday at the Macclesfield County Lunatic Asylum, by two Lunacy Commissioners, appointed by the Poor Law Board, into the case of the alleged wrongful detention in the asylum of Mrs. Petschler, of Altrincham, to which public attention has been recently called in our correspondence columns. The reporters of the Manchester and Macclesfield newspapers attended, but were informed by the Chairman of the Commissioners that the usual practice in these cases was to conduct the inquiry in private, and they saw no reason to depart from the ordinary course of procedure in this instance. The reporters accordingly withdrew. Mr. Blair, of the firm of Blair and Binney, solicitors, Manchester, attended on behalf of Mrs. Petschler; and Mr. Proctor, Macclesfield, on behalf of the trustees of the asylum. There was a large attendance of the trustees of the asylum."

We have received from Mr. Chapman, Liverpool, several interesting communications relating to Mrs. Lucas's mediumship, Mr. Scott's visit to Liverpool, the formation of a society of Spiritualists in Liverpool, and other matters connected with the great progress of the cause in that town. We hope to find space next week for these and other papers which have been crowded out of our present number.

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SUNDAY, AUGUST 31, Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Rev. W. F. Monck, F.A.S., will deliver an oration on "Spiritualism."
MONDAY, SEPTEMBER 1, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advertisement.
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Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission 2s. 6d.
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SEANCES IN LONDON DURING THE WEEK.

SUNDAY, AUGUST 31, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, SEPTEMBER 1, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.
TUESDAY, SEPTEMBER 2, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.
WEDNESDAY, SEPTEMBER 3, Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.
THURSDAY, SEPTEMBER 4, 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 31, 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.
SOEWERY 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. B. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baires'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. Fautitt'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.
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.
SOUTHDALE, 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, SEPTEMBER 1, HULL, 42, New King Street, at 7.30.
TUESDAY, SEPTEMBER 2, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOEWERY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, SEPTEMBER 3, 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, SEPTEMBER 4, 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. Fautitt'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, SEPTEMBER 5, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
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.

MR. F. HERNE, MEDIUM, gives Public SEANCES at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at Eight o'clock; on Wednesday afternoon, at Three o'clock; and on Thursday Evening, at Eight o'clock. Admission to each Seance, 2s. 6d.—Mr. HERNE may be engaged for Private Seances. Address, 15, Southampton Row, London, W.C.

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